

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 2
Sūrat I-Baqarah 2:81 – 2:185



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
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ISBN: 9798316374632

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

Introduction by the director of the al-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 2 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the next verses of *Sūrat l-Baqarah*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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

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

Sincerely
Ben Abrahamson

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Surat al-Baqarah 2:81

Yes, whoever earns evil and is surrounded by his sin - those are the companions of the Fire; they will abide therein eternally.

Tafsir al-Jalalayn

Yes it will touch you and you will remain therein forever **whoever has earned evil** polytheism **and his sin has encompassed him** in the singular and in the plural, meaning it has taken hold of him and surrounded him from every side because he died as a polytheist **they are the companions of the Fire; they will abide therein eternally** the meaning of *whoever* was taken into consideration in it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: His statement, **Yes, whoever has earned evil**, is a denial from God to those who say among the Jews, **The Fire will not touch us except for a few days**, and an announcement from Him to them that He will punish whoever associates partners with God and whoever disbelieves in Him and His Messengers, and whose sins surround him, and will abide in Hell forever, for Paradise will only be inhabited by those who believe in Him and His Messengers, and those who obey Him, and those who uphold His limits, as Muhammad ibn Humayd told us, Salamah told us, Muhammad ibn Ishaq told me, Muhammad ibn Abi Muhammad told me, on the authority of Sa'id ibn Jubayr, or 'Ikrimah, on the authority of Ibn 'Abbas: **Yes, whoever has earned evil and whose sins surround him**, meaning: whoever does the same deeds as you do, and disbelieves in the same way that you disbelieve in, until his disbelief surrounds his good deeds, and those are the companions of Hell, they will abide therein forever.

Abu Ja'far said: As for *bala*, it is an acknowledgment in every statement that begins with a denial, just as *yes* is an acknowledgment in a question that does not contain a denial. Its original form is *bal*, which is a return from pure denial, as in your saying: **Amr did not stand, but Zayd**. The letter *ya* was added to it so that it would be appropriate to pause on it, since *bal* was not appropriate to pause on, since it was a conjunction and a return from denial. And so that **I mean bala** would be a return from denial only, and an acknowledgment of the action that comes after the denial. The letter *ya* in it indicates the meaning of acknowledgment and favor. And the word *bal* indicates a return from denial.

Abu Ja'far said: As for the evil that God mentioned in this place, it is associating partners with God, as Muhammad ibn Bashir told us, he said, Yahya ibn Sa'id told us, on the authority of Sufyan, he said, Asim told me, on the authority of Abu Wa'il: **Yes, whoever earns a bad deed**, he said: associating partners with God.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Yes, whoever earns evil**: polytheism.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada, his statement: **Yes, whoever earns evil**, he said: As for evil, it is polytheism.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, similarly.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Yes, whoever earns evil**. As for evil, it is the sins for which Hell is promised.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said, I said to Ata': **Yes, whoever earns evil**, he said: Polytheism. Ibn Jurayj said: Mujahid said: *Evil*, polytheism. I was told by Ammar ibn Al-Hasan, he said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Al-Rabi', his saying: **Yes, whoever earns evil**, he means: polytheism.

Abu Ja'far said: We said that the evil that God, the Most High, mentioned, that whoever commits it and his sin encompasses him, is among the people of Hell who will abide therein eternally in this place, God meant by it some evil deeds and not others, even though its apparent meaning in the recitation is general, because God has decreed that its people will abide eternally in Hell. And abiding eternally in Hell is for the people of disbelief in God, not the people of faith, because the reports from the Messenger of God, may God bless him and grant him peace, are clear that the people of faith will not abide therein eternally, and that abiding eternally in Hell is for the people of disbelief in God, not the people of faith. God, the Most High, coupled His statement, **Yes, whoever commits evil and his sin encompasses him - those are the companions of the Fire; they will abide therein eternally** with His statement, **And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally**. So it was known from this that those who abide eternally in Hell are the people of evil deeds, not those who abide eternally in Paradise are the people of faith. If someone thinks that those who have eternal life in Paradise among those who believe are those who did good deeds, not those who did evil deeds, then in God's statement that He will expiate our sins by avoiding the major sins that we are forbidden to do, and our entrance is the noble entrance, there is what indicates the correctness of what we said in the interpretation of His statement: **Yes, whoever earns evil**, that this applies to a specific type of evil deeds, not all of them.

If someone were to say to us: God Almighty has guaranteed us the expiation of our sins by our avoiding the major sins that we are forbidden from, then what is the evidence that major sins are not included in His

Surat Al-Baqarah 2:81

Yes, whoever earns evil and is surrounded by his sin - those are the companions of the Fire; they will abide therein eternally.

statement: **Yes, whoever earns evil?**

It was said: Since it is authentic that minor sins are not included in it, and that the meaning of the verse is specific and not general, it is proven and authentic that judging and ruling with it is not permissible for anyone against anyone, except for the one whom God has informed him of it based on a definitive report that excuses the one who has received it. It has been proven and authenticated that God, the Most High, meant by that the people of polytheism and disbelief in Him, based on the testimony of the entire Ummah. Therefore, it is necessary to judge that the people of polytheism and disbelief are among those whom God meant by the verse. As for the people of major sins, the definitive reports that excuse the one who has received them have become clear to us that they are not meant by it. So whoever denies that from those who have rejected the argument of the widespread reports and the clear report, then it is necessary for him to abandon the definitive testimony that the people of major sins will remain in Hell forever, based on this verse and similar verses that came with their generality in the threat. Since the interpretation of the Qur'an is not comprehensible except by the explanation of the one to whom God has made the explanation of the Qur'an, and the verse comes general in its apparent category, and its inner meaning is specific to that category.

The defenders of the report that the people of major sins are among the people of exception ask us about the denial of stoning the married adulterer, and the removal of the obligation of prayer from the menstruating woman during her period. The question about them is similar to the question about these people, the same.

The statement in the interpretation of the Almighty's saying: **And his sin encompassed him.**

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **And his sin encompassed him**, is that it gathered upon him and he died in it, before repenting and turning to God from it.

The root of the word **to surround** is to encircle something, like a wall that surrounds a house. Hence the statement of God Almighty: **A fire whose walls will encompass them** (al-Kahf 18:29).

The interpretation of the verse is: Whoever associates partners with God and commits many sins and dies upon them before repenting and turning to Him, then they are the companions of the Fire, they will abide therein forever. And similar to what we have said in interpreting that, the interpreters said. Those who said that mentioned:

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Rawq, on the authority of Ad-Dahhak: **And his sin encompassed him**, he said: He died because of his sin.

Abu Kuraib told us, he said, Jabir bin Nuh told us, he

said, Al-A'mash told us, on the authority of Abu Razin, on the authority of Al-Rabi' bin Khathim: **And his sin surrounded him**, he said: He died upon it.

Ibn Hamid told us, Salamah told us, Ibn Ishaq told me, Muhammad ibn Abi Muhammad told me, on the authority of Saeed ibn Jubayr, or Ikrimah, on the authority of Ibn Abbas: **And his sin encompassed him**, he said: His disbelief encompasses his good deeds.

Muhammad bin Amr told me: Abu Asim told us: Isa told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And his sin encompassed him**, he said: That for which God has made Hell obligatory.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, **And his sin encompassed him**, he said: As for sin, it is the major sin that requires it.

Al-Hasan told us, he said, Abd al-Razzaq Aqal told us, Muammar told us, on the authority of Qatada: **And his sin encompassed him**, he said: The major sin.

Al-Muthanna told me, he said, Ishaq Q! told us, Waki' and Yahya bin Adam told us, on the authority of Salam bin Maskeen, he said: A man asked Al-Hasan about his statement: **And his sin encompassed him**, so he said: We do not know what sin is. O my son, recite the Qur'an, for every verse for which God has promised Hell, it is sin.

Ahmad bin Ishaq Al-Ahwazi told us, he said, Abu Ahmad Al-Zubayri told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **Yes, whoever earns evil and his sin encompasses him**, he said: Every encompassing sin is what God has promised Hell for.

Ahmad bin Ishaq told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abu Razin: **And his sin surrounded him**, he said: He died because of his sin.

Al-Muthanna told me, he said, Abu Naim told us, he said, Al-A'mash told us, he said, Masoud Abu Razin told us, on the authority of Al-Rabi' bin Khathim, regarding his statement: **And his sin encompassed him**, he said: He is the one who dies in his sin before he repents.

Al-Qasim told us, Al-Hussein told us, Waki' said: I heard Al-A'mash say regarding His statement: **And his sin encompassed him**, he died because of his sins.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **And his sin encompassed him**, the major sin that requires punishment.

Musa told me, he said, Amr ibn Hammad told us, he said, Asbat told us, on the authority of al-Suddi: **His sin encompassed him**, so he died without repenting. Al-Qasim told us, he said, al-Husayn told us, he said, Hassan told me, on the authority of Ibn Jurayj, he said, I said to Ata': **His sin encompassed him**, he said:

polytheism. Then he recited: **And whoever brings evil - their faces will be thrown into the Fire** (al-Naml 27:90).

The statement in the interpretation of the Almighty's saying: **Then those are the companions of the Fire; they will abide therein eternally.**

Abu Ja'far said: What He, the Most High, means by His saying: **Then those are the companions of the Fire; they will abide therein eternally**, is that those who have earned evil deeds and whose sins have surrounded them, are the companions of the Fire; they will abide therein eternally.

What He, the Most High, means by His saying, **the companions of the Fire**, is the people of the Fire. He made them its companions because they preferred in their worldly life that which would lead them to it and its blazing fire over the deeds that would lead them to Paradise. So He, the Most High, made them its companions because they preferred its causes over the causes of Paradise, like the companion of a man who befriends him, preferring his companionship over the companionship of someone else, so that he may be known by him.

They are in it, meaning: they are in the Fire, eternally. And by his saying: *eternally* he means residing, as:

Muhammad bin Hamid told me, he said, Salamah told us, he said, Muhammad bin Abi Muhammad told me, on the authority of Saeed bin Jubair, or Ikrimah, on the authority of Ibn Abbas: **They will abide therein forever**, meaning they will abide therein forever.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Saddi: **They will abide therein forever**, they will never leave it.

Tafsir al-Qurtubi

God Almighty says: **Yes, whoever earns evil and his sin encompasses him - those are the companions of the Fire; they will abide therein eternally.**

Tafsir Ibn Kathir

God the Almighty says: The matter is not as you wished nor as you desire, but rather the matter is that whoever does evil and his sin encompasses him, and he who comes on the Day of Resurrection and he has no good deeds, but rather all of his deeds are evil, then he is from the people of Hell, **And those who believe and do righteous deeds** meaning they believed in God and His Messenger, and did righteous deeds that are in accordance with the Shari'ah, then they are from the people of Paradise, and this position is similar to the saying of God the Almighty: "It is not according to your desires nor according to the desires of the People of the Scripture. Whoever does evil will be recompensed for it, and will not find for himself besides God any protector or helper. And whoever does righteous deeds, whether male or female, while he is a believer - those will enter Paradise and will not be wronged, even as much as a speck." Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Saeed or Ikrimah, on the authority of Ibn

Abbas: **Yes, whoever earns evil** meaning he does the same deeds as you do and disbelieves in the same that you disbelieved in until his disbelief encompasses him, so he has no good deeds, and in a narration on the authority of Ibn Abbas, he said: polytheism. Ibn Abi Hatim said: It was narrated on the authority of Abu Wa'il and Abu Al-Aliyah Mujahid, Ikrimah, Al-Hasan, Qatadah, and Ar-Rabi' ibn Anas said something similar. Al-Hasan and As-Suddi also said: The major sin is one of the major sins. Ibn Jurayj said, on the authority of Mujahid, **And his sin encompassed him**, meaning: his heart. Abu Hurayrah, Abu Wa'il, Ata', and Al-Hasan said, **And his sin encompassed him**, meaning: his polytheism encompassed him. Al-A'mash said, on the authority of Abu Razin, on the authority of Ar-Rabi' ibn Khaitham, **And his sin encompassed him**, meaning: the one who dies upon his sins before he repents. As-Suddi and Abu Razin said something similar. Abu Al-Aaliyah, Mujahid, and Al-Hasan in a narration on their authority, Qatadah, and Ar-Rabi' ibn Anas said, **And his sin encompassed him**, meaning: the major sin. All of these statements are close in meaning, and God knows best. Here he mentions the hadith narrated by Imam Ahmad, where he said: Sulayman ibn Dawud told us, Amr ibn Qatada told us, on the authority of Abd Rabbih, on the authority of Abu Ayyad, on the authority of Abdullah ibn Masoud, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Beware of small sins, for they accumulate on a man until they destroy him.** The Messenger of God, may God bless him and grant him peace, gave them an example like that of people who camped in a desert land, and the people's actions were witnessed, so one man would go and bring a stick, and another man would bring a stick until they had gathered a mass of people, and they lit a fire and cooked what they had thrown into it. Muhammad ibn Ishaq said: Muhammad told me, on the authority of Saeed or Ikrimah, on the authority of Ibn Abbas: **And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.** That is, whoever believes in what you disbelieve in and does what you have abandoned of His religion, Paradise is theirs, abiding therein. He informs them that the reward for good and evil is constant for its people forever, without interruption.

Fath al-Qadir

And His saying: 81- *Yes* is an affirmation after the negation: meaning yes it touched you, not in the way you mentioned, that it was for a number of days. And the evil intended here is the type, and similar to it is the saying of the Most High: **And the recompense for an evil is an evil like it. Whoever does evil will be recompensed for it**, then the Most High clarified that merely earning an evil does not necessitate eternity in the Fire, rather it must be an evil that encompasses him. It was said: It is polytheism, and it was said: The major sin. And interpreting it as polytheism is more appropriate because it was proven in the Sunnah by continuous chain of transmission that the disobedient monotheists were expelled from the Fire, and this is supported by the fact that it was revealed to the Jews, even though the consideration is the generality of the wording, not the specificity of the reason. Nafi' read his sins in the plural, and the rest read it in the singular,

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Yes, whoever earns evil and is surrounded by his sin - those are the companions of the Fire; they will abide therein eternally.

and the interpretation of eternity has been presented.

Ibn Ishaq and Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **And among them are unlettered people who do not know the Scripture**, he said: They do not know what is in it. **And they only conjecture**, he said: They deny your prophethood based on conjecture. Ibn Jarir narrated on his authority that he said: The unlettered people are people who did not believe in a Messenger sent by God, nor in a Book revealed by God, so they wrote a book with their own hands, then they said to a group of ignorant, base al-Nas 114: This is from God. And He informed us that they write with their own hands, then He called them unlettered people because of their denial of God's Books and His Messengers. Ibn Jarir narrated on the authority of Al-Nakha'i that he said: Among them are those who do not know how to write. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Except wishful thinking**, he said: Hadiths. Ibn Jarir narrated on his authority that it means lying. And Abd bin Hamid narrated something similar on the authority of Mujahid, and he added: **And they only conjecture**, he said: They only lie. An-Nasa'i and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding the verse: **So woe to those who write the Scripture**, that he said: It was revealed about the People of the Scripture. Ahmad, At-Tirmidhi, Ibn Hibban in his Sahih, and Al-Hakim in his Mustadrak narrated - and authenticated it - on the authority of Abu Sa'id on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Woe is a valley in Hell into which the disbeliever falls for forty autumns before reaching its bottom**. Ibn Jarir narrated on the authority of Uthman, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that he said: **Woe is a mountain in Hell**. Al-Bazzar and Ibn Mardawayh narrated on the authority of Sa'd ibn Abi Waqqas, with a chain of transmission traceable to the Prophet, that it is a stone in Hell. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse: **So woe to those who write the Scripture**, that he said: They are the rabbis of the Jews. They found the description of the Prophet, may God bless him and grant him peace, written in the Torah: Black-eyed, medium-built, curly-haired, and handsome. When they found it in the Torah, they erased it out of envy and malice. Then a group of Quraysh came to them and said: Do you find an illiterate prophet in the Torah? They said: Yes, we find him tall, with blue hair, and straight hair. The Quraysh denied it and said: This is not one of us. Ibn Jarir narrated from him regarding his statement: **A small price** he said: A worldly commodity. **Woe to them** he said: The punishment is upon them for what they wrote with their own hands of that lie. **And woe to them for what they earn** he said: What they eat with the common people and others. The author of Al-Durr Al-Manthur mentioned traces from a group of the Salaf that they disliked the sale of copies of the Qur'an, citing this verse as evidence, but there is no evidence for that. Then he mentioned traces from a group of them that they permitted that and did not dislike it. Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi

Hatim, Al-Tabarani and Al-Wahidi narrated from Ibn Abbas: The Jews used to say that the duration of the world is seven thousand years, and we are only punished for every thousand years of the worldly life for one day in the fire, and it is only seven numbered days, then the punishment stops, so God revealed regarding that: "And they said: The Fire will never touch us" the verse. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority that he said: The People of the Book found the distance between the two ends of Hell to be a distance of forty, so they said: We will not punish the people of Hell except for the amount of forty. Then, on the Day of Resurrection, they will be bridled in the Fire and will walk in it until they reach Saqar, in which is the Tree of Zaqqum, until the last day of the numbered days. Then the keepers of the Fire will say to them: O enemies of God, you claimed that you will not be punished in the Fire except for a numbered number of days, but the number has passed and eternity remains. So they will be taken ascending, exhausted on their faces. Ibn Jarir narrated on his authority that the Jews said: The Fire will not touch us except for forty nights, the period of time during which the calf was worshipped. And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah who said: "The Jews gathered one day and argued with the Prophet, may God bless him and grant him peace, and said: 'The Fire will not touch us except for a few days, forty days, then people will replace us in it.' They pointed to the Prophet, may God bless him and grant him peace, and his companions. The Messenger of God, may God bless him and grant him peace, said, putting his hands on his head: 'You have lied. Rather, you will abide therein forever. We will never replace you in it, God willing.' It was about them that this verse was revealed: 'And they said: The Fire will never touch us.'" And Ibn Jarir narrated on the authority of Zaid bin Aslam, with a similar chain of transmission traceable to the Prophet. Ahmad, Al-Bukhari, Al-Darimi and Al-Nasa'i narrated on the authority of Abu Hurairah that the Prophet, may God bless him and grant him peace, asked the Jews in Khaybar: 'Who are the people of the Fire?' They said: 'We will be in it for a short time, then you will replace us in it.' So the Messenger of God, may God bless him and grant him peace, said to them: 'Be gone! By God, we will never replace you in it.'" Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid regarding his statement, "Say: Have you taken a covenant from God?" meaning a pledge from God that it is as you say. Ibn Jarir narrated on the authority of Ibn Abbas that he interpreted the covenant here as meaning that they said: There is no god but God, they did not associate anything with Him nor did they disbelieve. Abd bin Hamid narrated on the authority of Qatadah regarding his statement, **Or do you say about God that which you do not know?** He said: The people said: Lies and falsehood. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Yes, whoever earns evil**, he said: Shirk. Abd bin Hamid narrated on the authority of Mujahid, Ikrimah and Qatadah something similar. Ibn Abi Hatim narrated on the authority of Abu Hurairah regarding his statement, **And his sin encompasses him**, he said: His Shirk

encompasses him. Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his statement, **Yes, whoever earns evil**, meaning whoever does the same deeds as you do and disbelieves in the same way as you disbelieve until his disbelief encompasses his good deeds. **These are the companions of the Fire, they will abide therein eternally.**

and assimilation in both. **Then those are the companions of the Fire**, they will abide therein in the Hereafter, just as they abide therein in its causes in this world. **They will abide therein eternally**, permanently, or they will remain there for a long time. As you can see, the verse does not contain any proof that the person who commits a major sin will abide eternally, nor does the one before it.

Tafsir al-Baghawi

81. *Bala* and *bal* and *bala*: two letters of correction, and their meaning is to negate the past report and confirm the future report. **Whoever earns a bad deed** means polytheism. **And his sin has encompassed him** The people of Medina read his sins in the plural, and encompassing means surrounding something from all sides. Ibn Abbas, Ata, Ad-Dahhak, Abu Al-Aaliyah, Ar-Rabi' and a group said: It is polytheism that one dies upon. It was said: It is the major sin. And encompassing him means that he persists in it and dies without repenting. Ikrimah and Ar-Rabi' bin Khaitham said: Mujahid said: It is the sins that surround the heart. Whenever he commits a sin, it rises **until it covers** the heart, which is the rust. Al-Kalbi said: His sins destroyed him, the evidence for this is the Almighty's statement: **Unless you are encompassed** 66-*Yusuf* meaning you are destroyed. **Then those are the companions of the Fire, they will abide therein eternally.**

Tafsir al-Baidawi

81- Yes is proof of what they denied about the Fire touching them for a long time and a long age in a more general way, to be like proof of the invalidity of their statement, and it is specific to the answer to the denial **whoever earns a bad deed** ugly, and the difference between it and sin is that it may be said in what is intended by the self, and sin is predominant in what is intended by the accident because it is from error, and earning is: bringing benefit. And its connection to the bad is in the manner of his saying: **Then give them tidings of a painful punishment.**

"And his sin encompassed him" means it took control of him and encompassed all of his conditions until he became as if he was surrounded by it, with nothing of his aspects being free from it. This is only true in the case of the disbeliever because even if someone else has nothing but the belief of his heart and the admission of his tongue, the sin does not encompass him. That is why the early Muslims interpreted it as disbelief. The realization of that is that whoever commits a sin and does not desist from it, it will drag him to repeat the same sin and become immersed in it and commit what is greater than it, until the sins take control of him and take hold of his heart, so he becomes naturally inclined towards sins, approving of them and believing that there is no pleasure other than them, hating those who prevent him from them and denying those who advise him in them, as God the Most High said: "Then the end of those who did evil was the worst, because they denied the signs of God. **Nafi' read his sins. It was read his sins**" with the heart

Surat Al-Baqarah 2:82

And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.

Surat al-Baqarah 2:82

And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.

Tafsir al-Jalalayn

And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What is meant by his statement, **and those who believed**, is that they believed in what Muhammad, may God bless him and grant him peace, brought. What is meant by his statement, **and did righteous deeds**, is that they obeyed God, established His limits, performed His obligations, and avoided His prohibitions. What is meant by his statement, *those*, is that those who are like that are **the companions of Paradise, they will abide therein eternally**, meaning: its people who are its people, they will abide therein *eternally*, residing forever.

This verse and the one before it are an announcement from God to His servants about the permanence of Hell and the permanence of its people in it, or the permanence of Paradise and the permanence of its people in it, and the permanence of what He has prepared in each of them for its people, as a denial from God, the Most High, to those of the Jews of the Children of Israel who said: The Fire will not touch them except for a few days, and that after that they will go to Paradise. So He informed them about the eternity of their disbelievers in Hell and the eternity of their believers in Paradise, as Ibn Hamid told me, he said, Salamah told us, he said, Ibn Ishaq told us, he said, Muhammad ibn Abi Muhammad told me, on the authority of Saeed ibn Jubayr, or Ikrimah, on the authority of Ibn Abbas: **And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.** That is, whoever believes in what you disbelieve in and acts according to the religion you have abandoned, Paradise is for them, abiding therein eternally. He informs them that the reward for good and evil is constant for its people forever, never ending.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, **And those who believe and do righteous deeds**, meaning Muhammad, may God bless him and grant him peace, and his companions, **Those are the companions of Paradise, they will abide therein eternally.**

Tafsir al-Qurtubi

There are three issues:

The first: The Almighty's saying: **By God** means that the matter is not as you mentioned. Sibawayh said: **By God** and *Na'am* are not nouns. Rather, they are two letters like *ba* and others, and it is a response to their saying: **The Fire will not touch us.** The Kufians said: Its origin is *ba* which is used to contradict the first, and the letter *ya* was added to it to make the pause better, and the letter *ya* included the meaning of affirmation and blessing. So *ba* indicates the rejection of denial, and the letter *ya* indicates the affirmation of what comes after. They said: If someone said: Didn't you take a dinar? and you said: Yes, the meaning would be: No, I did not take, because you confirmed the negation and what comes after it. So if you said: **By God**, the meaning would be: I have taken." Al-Farra' said: If a man says to his friend: You owe him something, and the other says: Yes, that is confirmation, because he has nothing against him. If he said: **By God**, it would be a response to his saying, and its meaning is: **Yes, I owe you.** In the Qur'an: **Am I not your Lord?** They said: Yes. If they had said: Yes, they would have disbelieved.

Second: The Almighty's saying: *evil*. Evil is polytheism. Ibn Jurayj said: I said to Ata': Who committed evil? He said: Polytheism. Then he recited: **And whoever brings evil - their faces will be thrown into the Fire.** And this is what Al-Hasan and Qatada said. They said: And the major sin.

Third: When God Almighty said: **Yes, whoever has earned evil and his sin has encompassed him**, it indicates that what is suspended on two conditions is not fulfilled with the least of them. Similar to it is God Almighty's saying: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, and his saying, peace be upon him, to Sufyan ibn Abdullah al-Thaqafi when he said to him:

O Messenger of God, tell me something about Islam that I will not ask anyone else about after you. He said: "Say: 'I believe in God,' then be steadfast." Narrated by Muslim. This meaning and what the scholars have said about it have already been discussed in the words of God the Almighty to Adam and Eve: **And do not approach this tree, lest you be among the wrongdoers.** Nafi' read his sins in the plural, while the rest read them in the singular, and the meaning is abundance, like the words of God the Almighty: **If you should count the favors of God, you could not enumerate them.**

Tafsir Ibn Kathir

God the Almighty says: The matter is not as you wished nor as you desire, but rather the matter is that whoever does evil and his sin encompasses him, and he who comes on the Day of Resurrection and he has no good deeds, but rather all of his deeds are evil, then he is from the people of Hell, **And those who believe**

and do righteous deeds meaning they believed in God and His Messenger, and did righteous deeds that are in accordance with the Shari'ah, then they are from the people of Paradise, and this position is similar to the saying of God the Almighty: "It is not according to your desires nor according to the desires of the People of the Scripture. Whoever does evil will be recompensed for it, and will not find for himself besides God any protector or helper. And whoever does righteous deeds, whether male or female, while he is a believer - those will enter Paradise and will not be wronged, even as much as a speck." Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Saeed or Ikrimah, on the authority of Ibn Abbas: **Yes, whoever earns evil** meaning he does the same deeds as you do and disbelieves in the same that you disbelieved in until his disbelief encompasses him, so he has no good deeds, and in a narration on the authority of Ibn Abbas, he said: polytheism. Ibn Abi Hatim said: It was narrated on the authority of Abu Wa'il and Abu Al-Aliyah Mujahid, Ikrimah, Al-Hasan, Qatadah, and Ar-Rabi' ibn Anas said something similar. Al-Hasan and As-Suddi also said: The major sin is one of the major sins. Ibn Jurayj said, on the authority of Mujahid, **And his sin encompassed him**, meaning: his heart. Abu Hurayrah, Abu Wa'il, Ata', and Al-Hasan said, **And his sin encompassed him**, meaning: his polytheism encompassed him. Al-A'mash said, on the authority of Abu Razin, on the authority of Ar-Rabi' ibn Khaitham, **And his sin encompassed him**, meaning: the one who dies upon his sins before he repents. As-Suddi and Abu Razin said something similar. Abu Al-Aaliyah, Mujahid, and Al-Hasan in a narration on their authority, Qatadah, and Ar-Rabi' ibn Anas said, **And his sin encompassed him**, meaning: the major sin. All of these statements are close in meaning, and God knows best. Here he mentions the hadith narrated by Imam Ahmad, where he said: Sulayman ibn Dawud told us, Amr ibn Qatada told us, on the authority of Abd Rabbih, on the authority of Abu Ayyad, on the authority of Abdullah ibn Masoud, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Beware of small sins, for they accumulate on a man until they destroy him.** The Messenger of God, may God bless him and grant him peace, gave them an example like that of people who camped in a desert land, and the people's actions were witnessed, so one man would go and bring a stick, and another man would bring a stick until they had gathered a mass of people, and they lit a fire and cooked what they had thrown into it. Muhammad ibn Ishaq said: Muhammad told me, on the authority of Saeed or Ikrimah, on the authority of Ibn Abbas: **And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.** That is, whoever believes in what you disbelieve in and does what you have abandoned of His religion, Paradise is theirs, abiding therein. He informs them that the reward for good and evil is constant for its people forever, without interruption.

Fath al-Qadir

82- **And those who believe and do righteous deeds** meaning whoever believes in what you disbelieve in and does what you have abandoned of His religion, then for them is Paradise, abiding therein. Abd bin

Hamid narrated from Qatadah regarding his statement: **And his sin encompasses him** he said: It is the major sin that causes its people to be in Hell. Wakee' and Ibn Jarir narrated from Al-Hasan that he said: Everything for which God has promised Hell is a sin. Ibn Abi Shaybah, Abd bin Hamid and Ibn Jarir narrated from Al-Rabi' bin Khaitham who said: It is the one who dies in his sin before he repents. Ibn Jarir narrated something similar from Al-A'mash.

Tafsir al-Baghawi

82. The Almighty said: **And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.**

Tafsir al-Baidawi

82- **And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.** It is the custom of God Almighty to follow up His promise with His threat, so that His mercy may be hoped for and His punishment may be feared. The conjunction of deeds with faith indicates that it is outside its meaning.

Surat Al-Baqarah 2:83

And remember when We took a covenant from the Children of Israel, "Worship none but Allah, and to parents do good, and to relatives, orphans, and the needy, and speak to people kindly, and establish prayer, and give zakah." Then you turned away, except for a few of you, while you were averse.

Surat al-Baqarah 2:83

And remember when We took a covenant from the Children of Israel, **Worship none but God, and to parents do good, and to relatives, orphans, and the needy, and speak to people kindly, and establish prayer, and give zakah.** Then you turned away, except for a few of you, while you were averse.

Tafsir al-Jalalayn

And remember **when We took a covenant from the Children of Israel** in the Torah and said **Do not worship** with the letter ta and the letter ya **except God** report with the meaning of prohibition, and it was read: {Do not worship} *and* be good **to parents with goodness** kindness **and to relatives** kinship is in apposition to parents **and orphans and the needy and speak to people** a *good* word of enjoining what is right and forbidding what is wrong and being truthful in the matter of Muhammad and being kind to them, and in a reading with the letter ha with a damma and the letter seen with a sukoon, a source of description in which there is exaggeration **and establish prayer and give zakat** so you accepted that **then you turned away** you turned away from fulfilling it, in it there is a shift from absence and what is meant is their fathers **except a few of you, and you are turning away** from it like your fathers

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: We have already demonstrated in our previous book that the covenant is a verbal noun derived from the word **to swear an oath** and similar things that confirm a statement. So the meaning of the statement is: And remember also, O company of Children of Israel, when We took your covenant that you shall not worship except God, as Ibn Humayd told me, he said, Salamah told us, he said, Ibn Ishaq told us, he said, Muhammad ibn Abi Muhammad told me, on the authority of Sa'id ibn Jubayr, or Ikrimah, on the authority of Ibn Abbas: **And when We took the covenant of the Children of Israel** means your covenant **that you shall not worship except God.**

Abu Ja'far said: The readings differ in the reading of His statement: **Do not worship.** Some of them read it with the ta', and some of them read it with the ya', and the meaning is the same. The reading with the ya' and the ta', and to say **Do not worship** and **Do not worship** while they are absent, is because taking the covenant means taking an oath. Just as you say: I took your brother to stand up, so you tell him what you know about the absent person because he is absent from you. And you say: I took him to swear that you will

stand up, so you tell him what you know about the one being addressed, because you had addressed him with that, so that would be correct and permissible. Likewise, His statement: **And when We took a covenant from the Children of Israel, [saying], 'You shall not worship except God,' and Do not worship.** Whoever reads that with the ta', then the meaning is addressing, since the address had already been made with that. And whoever reads it with the ya', then it is because they were not addressed with that at the time of the reporting about them.

As for the raising of **La 'ibadoun**, it is with the ta' in *ibadoun*, and it is not made nasb by *an* which could have been used with **La 'ibadoun illa God**, because if it was suitable to be used with a verb and it was deleted and not used, the correct way of speaking about it would be to raise it, as God, the Most High, said: "Say: 'Is it other than God that you order me to worship, O ignorant ones?'" (al-Zumar 39:64). So he raised *l'badoun* because *an* did not enter into it with the alif indicating the meaning of the future, and as the poet said.

Oh, you who deter, I attend the battle and witness the pleasures. Are you immortal?

So he raised the letter *ahdara* even though it is permissible to include *an* in it if it is deleted, with the letter *alif* which comes with the meaning of the future.

It was only appropriate to delete *that* from His statement: **And when We took a covenant from the Children of Israel, 'You shall not worship,'** because of the apparent indication of it in the speech, so it was sufficient to indicate what was apparent from it.

Some of the grammarians of Basra used to say: The meaning of his statement: **And when We took a covenant from the Children of Israel, 'You shall not worship except God,'** is a narration, as if you said: We made them swear: **You shall not worship**, meaning we said to them: By God, you shall not worship, and they said: By God, they shall not worship. And the one who said that is close in meaning to the meaning of the statement we made about that. And similar to what we said about his statement: **And when We took a covenant from the Children of Israel, 'You shall not worship except God,'** the people of interpretation interpreted it. Mention of those who said that: Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: He took their covenants that they would be sincere to Him and not worship anyone other than Him.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **And when We took a covenant from the Children of Israel, 'You shall not worship except God,'** he said: We took their covenant that they would be sincere to God and not worship anyone other than Him.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And when We took a covenant from the Children of Israel, 'You shall not worship except God,'** he said: The covenant that was taken from them at the table.

The statement in the interpretation of the Almighty's saying: **And to parents, do good.**

Abu Ja'far said: And His statement, may He be glorified: **And to parents, good treatment,** is in apposition to the position of the omitted *that* in **worship none but God.** So the meaning of the statement is: And when We took a covenant from the Children of Israel that they would worship none but God, **and to parents, good treatment,** so He raised **that they would worship none** because *that* was omitted, then He connected **to parents** to its position, as the poet said:

Muawiyah, we are human beings, so be patient, for we are neither mountains nor iron.

So iron was placed in the accusative case in conjunction with the position of mountains, because if it did not have a prepositional *ba'* in it, it would have been in the accusative case. So iron was placed in conjunction with the meaning of mountains, not with its wording. So it is the same with what was described in His statement: **And to parents, good treatment.**

As for the goodness, it is in the accusative case because of an implied verb whose meaning is conveyed by his statement: **and to parents,** since its meaning was understood. The meaning of the statement, if he had made the omitted word clear, would have been: And when We took a covenant from the Children of Israel, that you would not worship except God, and that you would do good to parents. So it was sufficient to say: **and to parents,** instead of saying: and that you do good to parents, since it was understood that this was its meaning according to what was apparent from the statement.

Some Arabists have claimed that its meaning is: **And be kind to your parents,** so the *ba* in *parents* is a connection between kindness and it is placed before it.

Others said: Rather, the meaning of this is: That you worship none but God, and be good to your parents. So they claimed that the *ba'* in *parents* is a connection to the omitted word, I mean be good, so they made that into two sentences. The sentence is only diverted to what they claimed from that, if there is no way for the sentence to be consistent with one sentence. As for the sentence, there is a way that is understood to be consistent with one sentence, so there is no way to divert it to two sentences. Another is that if the statement in that were as they said, it would have been said: And to the parents, be good, because it is only said: So-and-so was good to his parents, and it is not said: He was good to his parents, except on the basis of a forced statement.

But what we have said about it is what we have said, which is: **And when We took a covenant from the Children of Israel** with such and such, **and to parents, good treatment,** as we have explained before. So good treatment then is a source of speech, not of its wording, as we have explained in previous similar examples.

If someone says: What is that kindness that was taken from them by the covenant of parents?

It was said: Similar to what God has imposed on our nation for them, such as doing good to them, speaking kindly, lowering the wing of humility out of mercy for them, showing compassion for them, showing mercy to them, praying for their well-being, and other similar actions that God has urged His servants to do for them.

The statement in the interpretation of the Almighty's saying: **And the relatives, the orphans, and the needy.**

Abu Jaafar said: He means by his saying **and the relatives,** and by the relatives they should maintain ties with his relatives and kin.

Qurbah is a verbal noun based on the estimation of the verb, from your saying, **So-and-so's womb brought me close to him,** meaning kinship, proximity, and proximity.

As for *orphans*, they are the plural of *orphan*, like *prisoner* and *prisoners*. Orphans include both males and females.

The meaning of this is: **And when We took a covenant from the Children of Israel, [saying], 'You shall not worship except God,' alone, without any other equals to Him, 'and to parents, do good.'** And to relatives: that you maintain kinship ties and recognize their rights, and to orphans: that you show them mercy and compassion, and to the needy: that you give them their rights that God has made obligatory upon you, your wealth. The word *muskeen* is the one who is humble and submissive due to poverty and need, and it is derived from *mouskanah*.

Poverty is the humiliation of need and want.

The statement in the interpretation of the Almighty's saying: **And speak to people in a good manner.**

Abu Ja'far said: If someone were to say: How was it said: **And speak to people in a good way,** so that the speech was a command without a command preceding it, but rather the speech is running from the beginning of the verse in the form of a statement?

It was said: Although the speech was in the beginning of the verse as a report, it is appropriate in its place to address, with command and prohibition. If instead of: **Worship none but God,** it was: **Worship none but God** in the manner of God's prohibition of them from worshipping anyone other than Him, it would be good and correct. It was mentioned that this is the case in the reading of Ubayy ibn Ka'b. It was only good and permissible if it was read in this way because taking the covenant is a statement.

The meaning of the statement, if it had been read in this way, would have been: And when We said to the Children of Israel: Do not worship except God, as the Most High said in another place: **And when We took your covenant and raised the Mount above you, [saying], 'Take what We have given you with strength'** (al-Baqarah 2:63). Since it was good to place the command and prohibition in the place of: **Do not worship except God,** He connected it with His saying: **And speak to the people in a good way,** to the place of

Surat Al-Baqarah 2:83

And remember when We took a covenant from the Children of Israel, "Worship none but Allah, and to parents do good, and to relatives, orphans, and the needy, and speak to people kindly, and establish prayer, and give zakah." Then you turned away, except for a few of you, while you were averse.

Do not worship, even though each one of them differs in meaning from what is in it, because of what we described of the permissibility of placing the address with the command and prohibition in the place of **Do not worship**. So it is as if it was said: And when We took the covenant of the Children of Israel: Do not worship except God, **And speak to the people in a good way**. This is similar to what we have explained previously: that the Arabs sometimes begin the speech in the manner of reporting about the absent in the place of narrating what they have reported, then return to reporting in the manner of addressing, and sometimes begin in the manner of addressing, then return to reporting in the manner of reporting about the absent, because of the two meanings in narration, as the poet said:

Treat us well or badly, we are not to be blamed or diminished if you are diminished

It means: I followed.

As for Al-Hasan, the readers differed in his reading. The majority of the readers of Kufa, except for Asim, read it: **Wa Qoolu al-Nas Hasna** with the opening of the Ha and the Seen. The majority of the readers of Medina read it: *Hasanan* with the Damma of the Ha and the Sukoon of the Seen. It has been narrated from some of the readers that he used to read: **Wa Qoolu al-Nas Hasna** with the example of Fa'ala.

The Arabists differed about the difference between the meaning of his saying: *Hasan* and *Hasanan*. Some of the Basrans said: It is of two meanings: Either what is meant by *Hasan* is *Hasan*, and both are linguistically, as is said: *Bukhl* and *Bukhl*, or that *Hasan* is made to mean *Hasan* in the simile. This is because *Hasan* is a source and *Hasan* is a good thing. This would then be like your saying: **You are only eating and drinking**, and as the poet said:

And horses have entered upon her, horses greeting her, and a painful blow has struck them.

So he made the greeting a strike.

Another said: Rather, al-Hasan is the general name that includes all the meanings of al-Hasan. Al-Hasan is some of the meanings of al-Hasan. He said: That is why God, the Most High, said, when He recommended the parents: **And We have enjoined upon man, concerning his parents, good treatment** (al-'Ankabut: 8), meaning that He recommended him concerning them all the meanings of al-Hasan, and He commanded all other people to do some of what He commanded him concerning his parents, so He said: **And speak to people in a good manner**, meaning some of the meanings of al-Hasan. Abu Ja'far said: What this speaker said about the meaning of al-Hasan with a damma on the ha' and a sukoon on the seen, is not far from being correct, and that it is a name for its type by which it was named. As for al-Hasan, it is an attribute that occurs to what it is described with, and that occurs

with a specific thing. If this is the case, then the correct reading of His statement: **And speak to people in a good manner** is because the people were only commanded in this era in which it was said to them: **And speak to people** to use al-Hasan from speech, not the other meanings of al-Hasan that are without speech. That is an attribute of a specific meaning of al-Hasan, which is speech. Therefore, I chose to read it with the opening of the ha' and the seen, rather than reading it with the damma of the ha' and the sukoon of the seen.

As for the one who read it: **And speak to people in a good way**, he contradicted the reading of the people of Islam by reading it in this way. It is sufficient evidence of the error of reading it in this way, that it is outside the reading of the people of Islam, if there is no other witness to its error, so how is it outside the known speech of the Arabs? This is because the Arabs hardly speak with fa'la and afa'al except with the definite article or with an addition. It is not said: ja'anī ahsan, until they say: al-ahsan. Nor is it said: ajmal, until they say: al-ajmal. This is because afa'al and fa'l are hardly found as descriptions except for something known and familiar, as you say: nay, your brother is the best, and nay, your sister is the best. It is not permissible to say: a woman is the best, and a man is the best.

As for the interpretation of the good speech that God commanded and described their affair from the Children of Israel in this verse, that they should say it to the people, it is what Abu Kurayb told us, he said, Uthman bin Saeed told us, on the authority of Bishr bin Ammarah, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, in his saying: **And speak to the people in a good way**, He also commanded them after this creation: to say to the people in a good way, to command those who did not say it and were reluctant to say it, **There is no god but God**, until they say it as they said it, for that is a way of drawing closer to God, the Most High. He also said: Good is also gentle speech, from the good and beautiful manners and noble character, and it is from what God is pleased with and loves.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And speak to people in a good way**, he said, speak to people in a good way.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj: **And speak to people in a good way**, he said: Truthfully regarding Muhammad, may God bless him and grant him peace.

It was narrated on the authority of Yazid bin Harun, who said: I heard Sufyan al-Thawri say regarding His statement: **And speak to people in a good way**, that he said: Command them to do good and forbid them from evil.

Harun bin Idris Al-Asamm told me, he said: Abd Al-Rahman bin Muhammad Al-Maharbi told us, he said:

Abd Al-Malik bin Abi Sulayman told us, he said: I asked Ata bin Abi Rabah about the words of God Almighty: **And speak to people in good terms**, he said: Whoever you meet from the people, speak to him in good terms. He said: I asked Abu Ja'far, and he said the same.

Abu Kuraib told us, he said, Al-Qasim told us, he said, Abdul Malik told us, on the authority of Abu Ja'far and Ata' bin Abi Rabah, regarding his statement: **And speak to people in a good way**, he said: to all people.

Yaqub told me, he said, Hisham told us, he said, Abdul Malik told us, on the authority of Ata', similarly.

The statement in the interpretation of his saying: **And establish prayer**.

Abu Ja'far said: What he means by his saying: **And establish prayer**, is to perform it with the rights that are obligatory upon you in it, as Abu Kurayb told us, he said: Uthman ibn Sa'id told us, on the authority of Bishr ibn 'Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Mas'ud, who said: **And establish prayer**, this. And establishing prayer is the completion of bowing, prostration, recitation, humility, and devotion to it in it.

The statement in the interpretation of his saying: **And give zakat**.

Abu Jaafar said: We have previously explained the meaning of *zakat* and its origin.

As for the zakat that God had commanded the Children of Israel to pay, whose affair is mentioned in this verse, it is what: Abu Kurayb narrated to us, he said, Uthman ibn Saeed narrated to us, on the authority of Bishr ibn Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **And give zakat**, he said: Giving zakat is what God had imposed upon them from their wealth in the form of zakat, and it was a tradition for them other than the tradition of Muhammad, may God bless him and grant him peace. The zakat of their wealth was an offering to which a fire would descend and carry it, so it was accepted. And whoever the fire did not do that to, it was not accepted, and what was offered was from an unlawful gain: from oppression or deception, or taking something other than what God had commanded him to do and made clear to him.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And give zakat**, meaning by zakat: obedience to God and sincerity. The statement in the interpretation of the words of God Almighty: **Then you turned away, except for a few of you, and you were averse**.

Abu Ja'far said: This is report from God, may He be glorified, about the Jews of the Children of Israel, that they broke their covenant and violated their pledge, after God had taken their pledge to be faithful to Him, that they would not worship anyone other than Him, and that they would be good to their fathers and mothers, and maintain family ties, and be kind to orphans, and fulfill the rights of the poor towards them, and command the servants of God to do what God has

commanded them to do and urge them to obey Him, and establish prayer with its limits and obligations, and pay the zakat of their wealth. But they disobeyed His command in all of that, and turned away from Him, except for those whom God protected from among them, so they fulfilled their pledge and covenant to God, as:

Abu Kuraib told us, he said, Uthman bin Saeed told us, on the authority of Bishr bin Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, he said: When God, the Almighty and Majestic, imposed on them - meaning: on those whose matter God described in His Book from the Children of Israel - this which He mentioned that He took a covenant from them with, they turned away from it, finding it burdensome and hating it, and they sought what was easy for them, except for a few of them, and they are the ones whom God excepted, so He said: **Then you turned away**, meaning: you turned away from obeying Me, **except a few of you**, He said: the few whom I chose for My obedience, and My punishment will befall whoever turned away and turned away from it, meaning: they left it out of contempt for it.

Ibn Hamid told us, Salamah told us, Ibn Ishaq told us, Muhammad ibn Abi Muhammad told me, on the authority of Saeed ibn Jubayr, or on the authority of Ikrimah, on the authority of Ibn Abbas: **Then you turned away, except for a few of you, and you were turning away**, meaning you abandoned all of that.

Some of them said: God Almighty meant by His saying: **And you are turning away**, the Jews who were at the time of the Messenger of God, may God bless him and grant him peace, and He meant by the rest of the verse their ancestors. It is as if he went to the meaning of the words: **Then you turned away, except for a few of you**: Then your ancestors turned away, except for a few of them, but he made it a speech to the remnants of their offspring as we mentioned previously. Then He said: And you, O group of their remnants, are also turning away from the covenant that was taken from you regarding that, and your abandoning it is as your predecessors abandoned.

Others said: Rather, His statement, **Then you turned away, except for a few of you, and you were turning away**, is addressed to those Jews of the Children of Israel who were among the immigrants of the Messenger of God, may God bless him and grant him peace, and He condemned them for breaking the covenant that was taken from them in the Torah, changing God's command, and committing His sins.

Tafsir al-Qurtubi

It contains ten issues:

First: The Almighty's saying: **And when We took a covenant from the Children of Israel**. We have already discussed these words. There is disagreement about the covenant here. Makki said: It is the covenant that was taken from them when they were brought out from the loins of Adam like atoms. It was said: It is a covenant that was taken from them while they were

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rational in their lives on the tongues of their prophets, and it is His saying: **Worship none but God**. And worshipping God is affirming His Oneness, believing in His messengers, and acting according to what He revealed in His books.

Second: The Almighty said: **Do not worship**. Sibawayh said: **Do not worship** is related to an oath, and the meaning is: And if We make them successors, by God, you will not worship. Al-Mubarrad, Al-Kisa'i, and Al-Farra' permitted it. Abi and Ibn Mas'ud read **Do not worship** as a prohibition, and that is why the speech was connected to a command, so He said: **And stand up**, "Say," *Establish*, and *Give*. It was said: It is in the position of a state, meaning We took their covenant to be monotheists, or not to be stubborn. This was also said by Qatrub and Al-Mubarrad. This is only correct according to the reading of Ibn Kathir, Hamza, and Al-Kisa'i, **They worship** with the *ya* from below. Al-Farra', Al-Zajaj, and a group said: The meaning is: We took their covenant that they will not worship except God, and that they will be good to their parents, and that they will not shed blood. Then *an* and *ba* were deleted, so the verb was raised because they were gone, like the Almighty's saying: **Do you command me to do other than God?** Al-Mubarrad said: This is wrong, because everything that is implied in Arabic works like an explicit noun. You say: **And a country I cut off**, meaning **there is a country**.

I said this is not a mistake, rather they are two correct views, and based on them Sibawayh recited:

Oh you who deters, come to the battlefield and witness the pleasures. Are you immortal?

In the accusative and nominative cases, the accusative case is based on the omission of *an*, and the nominative case is based on its deletion.

Third: The Almighty's saying: **And to parents, good treatment**. That is, We commanded him to be good to his parents. In this verse, God the Almighty linked the right of the parents to monotheism, because the first upbringing is from God, and the second upbringing - which is education - is from the parents. For this reason, God the Almighty linked thanking them with thanking Him, saying: **That you be grateful to Me and to your parents**. And being kind to one's parents means treating them kindly, being humble towards them, obeying their commands, praying for forgiveness after their death, and maintaining ties with their loved ones, as will be explained in detail in Al-Isra', God willing.

Fourth: The Almighty's statement: **and the relatives**. The relatives are connected to the parents. The relatives mean kinship, and it is a verbal noun like *raji'* and *al-'uqba*, meaning, **and We commanded them to be kind to the relatives by maintaining ties of kinship**. This will be explained in detail in Surat al-Qital, God willing.

Fifth: The Almighty's saying, **And the orphans**.

Orphans is also an appositive, and it is the plural of an orphan, like companions is the plural of companion. Orphanhood among the children of Adam is due to the loss of a father, and among animals is due to the loss of a mother. Al-Mawardi narrated that an orphan is said among the children of Adam in the loss of a mother, and the first is well-known. Its origin is isolation, it is said: an orphan boy, meaning isolated from his father. An orphan house: meaning there is no poetry before or after it. An orphan pearl has no equal. It was said: Its origin is slowness, so the orphan was named after it, because righteousness is slow to come to him. It is said: he becomes orphaned, he becomes an orphan, like he becomes great. And he becomes orphaned, he becomes an orphan, he becomes an orphan, like he hears, Al-Farra' mentioned the two faces. And God has made him an orphan. This indicates compassion for the orphan and the urging to sponsor him and protect his money, as will be explained in An-Nisa'. The Messenger of God, may God bless him and grant him peace, said:

The one who takes care of an orphan, whether he is his or someone else's, he and I will be like these two in Paradise. Malik pointed with his index and middle fingers. Narrated by Abu Hurayrah and included in Muslim's collection. Imam Al-Hafiz Abu Muhammad Abd Al-Ghani bin Saeed included in his collection a hadith on the authority of Al-Hasan bin Dinar Abu Saeed Al-Basri, who is Al-Hasan bin Wasil, who said: Al-Aswad bin Abd Al-Rahman told us on the authority of Hissan on the authority of Abu Musa Al-Ash'ari on the authority of the Prophet, may God bless him and grant him peace, who said:

No orphan sits with people on their plate and the devil approaches their plate. It was also narrated from the hadith of Hasan ibn Qays, who is Abu Ali al-Rahabi, on the authority of Ikrimah, "on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: Whoever takes an orphan from among the Muslims to his food and drink until God Almighty makes him independent, his sins will be forgiven for all, unless he does an unforgivable deed. Whoever God takes away his two most precious things and he is patient and seeks reward from God, his sins will be forgiven." They said: **And what are his two most precious things?** He said: **His two eyes**. They said: **And whoever has three daughters or three sisters and spends on them and treats them well until they grow up or die, his sins will be forgiven for all, unless he does an unforgivable deed**. Then a Bedouin who had emigrated called out to him and said: **O Messenger of God, or two?** The Messenger of God, may God bless him and grant him peace, said: **Or two**. Whenever Ibn Abbas narrated this hadith, he would say: **By God, this is one of the strangest and most deceptive hadiths**.

Sixth: The index finger is the finger next to the thumb. In the pre-Islamic era, it was called the index finger because they used it to curse. When God brought

Islam, they hated this name and called it the index finger because they used it to point to God in monotheism.

It is also called swimming. It was named thus in the hadith of Wa'il bin Hajar and others, but the language followed what was known in the pre-Islamic era and it prevailed.

It was narrated that the fingers of the Messenger of God, may God bless him and grant him peace, were longer than the middle finger, then the middle finger was shorter than it, then the ring finger was shorter than the middle finger. Yazid bin Harun narrated: "Abdullah bin Yazid bin Muqsim al-Ta'ifi told us that my aunt Sarah bint Muqsim told me that she heard Maymunah bint Kurdam say: 'I went out on a pilgrimage that the Messenger of God, may God bless him and grant him peace, performed, and I saw the Messenger of God, may God bless him and grant him peace, on his mount, and my father asked him about some things. I saw myself amazed, as I was a girl, by the length of his finger next to the thumb over the rest of his fingers.' So his, peace be upon him, saying:

"He and I are like these two in Paradise," and his saying in the other hadith:

I, Abu Bakr and Umar will be gathered on the Day of Resurrection like this, and he pointed with his three fingers. He only wanted to mention the stations and the supervision over creation, so he said: We will be gathered like this and we will be supervised, and likewise the one who takes care of an orphan will have a high station. Whoever does not know the status of the fingers of the Messenger of God, may God bless him and grant him peace, interprets the hadith as meaning that they will be joined together and close to one another in a place of closeness. This is a far-fetched meaning, because the stations of the messengers, prophets, truthful ones, martyrs and righteous ones are different ranks and stations.

Seventh: The Almighty's statement: **and the needy.** The needy is also an appositive, meaning that We commanded them to be kind to the needy, who are those who have been afflicted by need and humiliated. This includes urging charity, sympathy, and checking on the conditions of the needy and weak. Muslim narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said:

"He who strives for the widow and the poor is like one who strives in the cause of God - and I think he said - and like one who stands in prayer without tiring and like one who fasts without breaking his fast." Ibn al-Mundhir said: Tawus considered striving for sisters to be better than striving in the cause of God.

Eighth: The Almighty's saying: **And speak to people in a good way.** Hasan is an accusative of the verbal noun in the sense, because the meaning is to improve your speech. It was said that the meaning is: And speak to people a good word, so it is a verbal noun not in the sense. Hamzah and Al-Kisa'i read Hasan with the opening of the Ha' and the Seen. Al-Akhfash said: They have the same meaning, like Bukhl and Bukhl, and Rushd and Rushd. Al-Akhfash narrated: Hasna

without a tanween on Fa'la. Al-Nahhas said: This is not permissible in Arabic. Nothing of this is said except with the Alif and Lam, like Al-Fadhla and Al-Kubra and Al-Husna. This is the saying of Sibawayh. Isa bin Omar read Hasan with two dhammahs, like Al-Halm. Ibn Abbas said: The meaning is: Say to them there is no god but God and command them to do so. Ibn Jurayj: Speak to people truthfully regarding the matter of Muhammad, may God bless him and grant him peace, and do not change his description. Sufyan Al-Thawri: Command them to do good and forbid them from evil. Abu Al-Aaliyah: Say good words to them, and deal with them in the best way you would like to deal with. All of this is an exhortation to good morals. A person should speak to people gently and have a cheerful face, with the righteous and the wicked, the Sunni and the innovator, without flattery and without speaking to him in a way that he thinks will please his school of thought, because God the Almighty said to Moses and Aaron: **And speak to him with gentle speech.** The speaker is not better than Moses and Aaron, and the wicked is not more evil than Pharaoh, and God the Almighty commanded them to be gentle with him. Talhah ibn Umar said: I said to Ata' that you are a man who gathers people with different desires, and I am a man of sharpness, so I say some harsh words to them. He said: Do not do that! God the Almighty says: **And speak to people kindly.** This verse includes the Jews and Christians, so how about the Hanafi? It was narrated that the Prophet (blessings and peace of God be upon him) said to Aisha: Do not be obscene, for if obscenity were a man, he would be a bad man. It was said: By people he meant Muhammad, peace and blessings of God be upon him, as in his saying: **Or do they envy people for what God has given them of His bounty?** It is as if he said: Speak to the Prophet, peace and blessings of God be upon him, in a good way. Al-Mahdawi narrated on the authority of Qatadah that his saying: **And speak to people in a good way** was abrogated by the verse of the sword. Abu Nasr Abd al-Raheem narrated it on the authority of Ibn Abbas. Ibn Abbas said: This verse was revealed at the beginning, then the verse of the sword abrogated it. Ibn Atiyyah said: This indicates that this nation was addressed with similar wording at the beginning of Islam. As for the report about the Children of Israel and what they were commanded to do, there is no abrogation in it, and God knows best.

Ninth: The Almighty's saying: **And establish prayer and give zakat.** This has been discussed above. The address is to the Children of Israel. Ibn Atiyyah said: Their zakat is what they used to pay, and the fire would descend on what was accepted, and it would not descend on what was not accepted, and it was not like the zakat of the nation of Muhammad, may God bless him and grant him peace.

I said: This needs to be transmitted, as it was proven in the spoils of war. It was narrated on the authority of Ibn Abbas that he said: The zakat that they were commanded to give is obedience to God and sincerity.

Tenth: The Almighty's saying: **Then you turned away.** The address is to the contemporaries of Muhammad, may God bless him and grant him peace, and He attributed to them the turning away of their ancestors, as they were on the same path in turning away from

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the truth as they were, as he said - a Shanshana I know from Akhzam - **except a little** like Abdullah bin Salam and his companions. **A little** is in the accusative case as an exception, and the exception according to Sibawayh is in the accusative case because it is similar to the object in reality. The meaning is: I excepted a little: **And you are turning away** is the subject and predicate. Turning away and turning away have the same meaning, but they differ in wording. It was said: turning away is with the body, and turning away is with the heart. Al-Mahdawi said: **And you are turning away** is a state, because turning away indicates turning away.

Tafsir Ibn Kathir

The Blessed and Exalted mentions to the Children of Israel what He commanded them to do and took their covenant on that, and that they turned away from all of that, and intentionally and deliberately turned away while they knew Him and remembered Him, so the Almighty commanded them to worship Him and not associate anything with Him, and with this He commanded all of His creation, and for this reason He created them as the Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And the Almighty said: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false deities.'** This is the highest and greatest of rights, and it is the right of the Blessed and Exalted to be worshipped alone, with no partner for Him. Then after it is the right of the created beings, and the most emphatic and deserving of that is the right of the parents. For this reason the Blessed and Exalted links His right with the right of the parents as the Almighty said: **Be grateful to Me and to your parents, to Me is the final destination.** And the Blessed and Exalted said: **And your Lord has decreed that you worship none but Him, and to parents, good treatment.** Until He said, "And give And in the two Sahihs, "On the authority of Ibn Mas'ud, I said: O Messenger of God, which deed is best? He said: Prayer at its proper time. I said: Then what? He said: Honoring one's parents. I said: Then what? He said: Jihad in the way of God." And for this reason it came in the authentic hadith, "A man said: O Messenger of God, who should I honor? He said: Your mother. He said: Then who? He said: Your mother. He said: Then who? He said: Your father?" Then He brought you nearer, then He brought you nearer." And the Almighty's saying: **Do not worship except God.** Al-Zamakhshari said: It is a statement with the meaning of a request, and it is more emphatic. It was said that its original form was **that you do not worship except God.** And it was transmitted from those who read it from the predecessors, so the *an* was deleted and it was raised. It was narrated from Abi and Ibn Masoud that they read it **Do not worship except God.** And this interpretation was transmitted by

Al-Qurtubi in his interpretation from Sibawayh. He said: Al-Kisa'i and Al-Farra' chose it. He said: **And the orphans** are the young ones who have no income from their parents, and the poor who do not find what they can spend on themselves and their families. And we will discuss these categories in the verse of women, which God the Almighty has explicitly commanded us in His saying: **And worship God and do not associate anything with Him, and to parents, do good.** And the Almighty's saying: **And speak to people kindly,** meaning speak to them kindly, and be gentle with them. And this includes enjoining what is right and forbidding what is wrong with what is right, as Al-Hasan Al-Basri said in His saying: **And speak to people kindly.** So, good is from speech. He enjoins what is right and forbids what is wrong, is patient, forgives and pardons, and says to al-Nas 114: *Good* as God said, and he is every good character trait that God is pleased with.

Imam Ahmad said: Ruh told us, Abu Amir Al-Khazzaz told us, on the authority of Abu Imran Al-Joni, on the authority of Abdullah bin Al-Samit, on the authority of Abu Dharr, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, that he said: **Do not belittle any good deed, and if you cannot find it, then greet your brother with a cheerful face.** Muslim included it in his Sahih, and Al-Tirmidhi, who authenticated it, on the authority of Abu Amir Al-Khazzaz, whose name is Salih bin Rustam, on his authority. It was appropriate that he ordered them to say to al-Nas 114: *Good* after he ordered them to do good to them in action, so he combined the two sides of good deed and speech, then he emphasized the command to worship Him and do good to people with what is required of that, which is prayer and zakat, so he said: **And establish prayer and give zakat.** And he informed that they turned away from all of that, meaning they left it behind them and turned away from it deliberately after knowing about it, except for a few of them. God ordered this nation to do something similar in Surat An-Nisa', saying: **And worship God and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, and the neighbor who is near of kin.** And the neighbor who is a stranger, and the companion at your side, and the wayfarer, and those whom your right hands possess. Indeed, God does not like the arrogant and boastful." So this nation rose from that in a way that no nation before it had risen from, and praise and thanks be to God. Among the strange narrations here is what Ibn Abi Hatim mentioned in his interpretation: My father told us, Muhammad ibn Khalaf al-Asqalani told us, Abdullah ibn Yusuf, meaning al-Tanisi, told us, Khalid ibn Subaih told us, on the authority of Humayd ibn Uqbah, on the authority of Asad ibn Wada'ah: That he would go out of his house and not meet a Jew or a Christian without greeting him. So it was said to him: What is the matter with you that you greet a Jew or a Christian? He said: Indeed, God the Most High says: **And speak to people in a good manner,** which is peace.

He said: And it was narrated on the authority of Ata' al-Khurasani something similar to it **I said** and it has been proven in the Sunnah that they do not initiate the greeting, and God knows best.

Fath al-Qadir

The interpretation of the covenant taken from the Children of Israel has been presented. Makki said: The covenant that God took from them here is what God took from them during their lives through the tongues of their prophets, which is His saying: 83- **Do not worship except God** and worshipping God is to prove His Oneness and believe in His Messengers and act according to what He revealed in His books. Sibawayh said: His saying: **Do not worship except God** is the answer to an oath, and the meaning is, We made them swear by God that you do not worship except God, and it was said: It is a statement in the sense of a command, and it indicates the reading of Abi and Ibn Masoud do not worship as a prohibition and it is also indicated by what is connected to it from His saying: **And say "And establish And give"** and Qatrib and Al-Mubarrad said: His saying: "Do not worship" is a circumstantial clause: meaning We took their covenant whether they were monotheists or not stubborn. Al-Qurtubi said: This is only based on the reading of Ibn Kathir, Hamza and Al-Kisa'i "They worship" with the lower yaa. Al-Farra', Al-Zajaj and a group said: Its meaning is that we took your covenant that you will worship none but God, that you will treat your parents well, and that you will not shed blood. Then he deleted *an* and the verb was raised because it was no longer there. Al-Mubarrad said: This is a mistake, because everything that is implied in Arabic has the same function as an explicit verb. Al-Qurtubi said: It is not a mistake, rather they are two correct interpretations, and based on them he recited:

Oh, you who deter, I attend the battle and witness the pleasures. Are you immortal?

In the accusative case, because he said: brought, and in the nominative case. And being kind to parents: treating them kindly, being humble towards them, and obeying their commands, and all other rights that God has obligated upon the child towards his parents. And kinship: a source like return and afterlife, they are kinship - and being kind to them: is connecting with them and doing what they need according to one's ability and to the extent one's capacity reaches. And orphans is the plural of orphan, and an orphan among the children of Adam is the one who has lost his father. And among all animals: the one who has lost his mother. And its origin is isolation - it is said: an orphan boy: meaning isolated from his father, and the poor is the plural of poor, and he is the one who has been inhabited and humiliated by need, and he is poorer than the poor according to most linguists and many jurists. It was narrated from Al-Shafi'i that the poor is in a worse state than the poor. The scholars have mentioned comprehensive evidence for this research in its places. The meaning of his statement: "And speak to the people kindly" means speak to them kindly, so it is an attribute of a deleted source, and it is a source like good report, and Hamzah and Al-Kisa'i read Hasan with the opening of the Ha and Seen. Zaid

bin Thabit and Ibn Masoud read it the same way. Al-Akhfash said: They have the same meaning, like Bukhl and Bukhl, and Rushd and Rushd. Al-Akhfash also narrated Hasna without a tanween on Fa'la. An-Nahhas said: This is not permissible in Arabic. Nothing of this is said except with the alif and lam, like Al-Fadhla, Al-Kubra and Al-Husna. This is the opinion of Sibawayh. Isa bin Omar read Hasna with two dhammahs. It appears that this statement that God commanded them with is not specific to a specific type, rather everything that is true of being good according to the Shari'ah is among the things that this command is true of. It has been said that this is the word of monotheism, and it has been said: Truthfulness, and it has been said: Enjoining good and forbidding evil, and it has been said: other than that. His statement: **And establish prayer and give zakat** has been explained above, and it is addressed to the Children of Israel, so what is meant is the prayer that they used to pray and the zakat that they used to give. Ibn Atiyyah said: Their zakat is what they used to pay, so the fire would descend on what is acceptable, and it would not descend on what is not acceptable. His saying: **Then you turned away**. It was said that the address was to those of them who were present during the time of the Prophet, may God bless him and grant him peace, because they were like their predecessors in that, and in it there is a shift from the third person to the second person. His saying: **Except a few** is in the accusative case as an exception, and among them is Abdullah bin Salam and his companions. His saying: **And you turned away** is in a position like the accusative case as a state, and turning away and turning away have one meaning, and it was said: turning away with the body, and turning away with the heart.

Tafsir al-Baghawi

83. God the Almighty said: **And when We took a covenant from the Children of Israel** in the Torah, and the covenant is the strong promise **You shall not worship except God** Ibn Kathir, Hamza and Al-Kisa'i read لا عبادون with a ya', and Al-Kharun read with a ta' because of God the Almighty's saying **And speak to people kindly** meaning do not worship, so when it was deleted, the verb became raised, and Abi bin Ka'b read: Do not worship except God as a prohibition **To parents, good treatment** meaning and We enjoined upon them to be kind to their parents, being dutiful to them and compassionate towards them and submitting to their command, in what does not contradict the command of God the Almighty **And to relatives** meaning and to relatives, and kinship is a source like goodness **And orphans** plural of orphan, which is a child who has no father **And the needy** meaning the poor **And speak to people kindly** truthfully and truly regarding Muhammad, may God bless him and grant him peace, so whoever asks you about him, tell him the truth and explain his description and do not conceal his matter, this is the saying of Ibn Abbas, Sa'id bin Jubayr, Ibn Jurayj and Muqatil, and Sufyan Al-Thawri said: Command them to do good And forbid them from evil. It was said: It is gentleness in speech and dealing with people with good character. Hamza, Al-Kisa'i, and Ya'qub read: Hasanah with the opening

Surat Al-Baqarah 2:83

And remember when We took a covenant from the Children of Israel, "Worship none but Allah, and to parents do good, and to relatives, orphans, and the needy, and speak to people kindly, and establish prayer, and give zakah." Then you turned away, except for a few of you, while you were averse.

of the Ha' and the Seen, meaning good speech. **And establish prayer and give zakat, then you turned away** you turned away from the covenant and the pact **except a few of you** and that is because a people among them believed **and you were turning away** like your fathers turned away.

Tafsir al-Baidawi

83- "And when We took a covenant from the Children of Israel, 'You shall not worship except God.'" This is a statement in the sense of a prohibition, as in the Almighty's saying: "And let no scribe or witness be harmed." It is more eloquent than an explicit prohibition, because it implies that the one being prohibited hastened to end, so it is a statement about it, and it is supported by the reading: Do not worship. And the conjunction of "say" to it is in the sense of saying: And it was said: Its meaning is that they should not worship, so when it was deleted, it was raised, as in His saying:

Oh, you who deter, I attend the battle and witness the pleasures. Are you immortal?

It is indicated by the reading: **that you shall not worship**, so it is a substitute for the covenant, or an object of it by deleting the preposition. It was said that it is the answer to an oath indicated by the meaning, as if he said: **And We made them swear that they would not worship**. Nafi', Ibn 'Amir, Abu 'Amr, 'Asim, and Ya'qub read it with a ta', narrating what they were addressed with, and the rest with a ya' because they are absent. **And to parents, good treatment** is related to an implied word, which is: **And you do good, or do good**. "And relatives, orphans, and the needy" is in apposition to parents. **And orphans** is the plural of orphan, like *friend* and *companion*, and it is rare. *Miskin* is a passive participle from sukoon, as if poverty silenced it. **And say to the people good** meaning a good word, and he called it *good* for emphasis. Hamzah, Al-Kisa'i, and Ya'qub read *Hasan* with two fathahs. "Hasan **is read with two dhammahs, which is the language of the people of Hijaz, and Husna is on the source like Bushra**", and what is meant by it is what is in it is good manners and guidance. "And establish prayer and give zakat" meaning by them what was imposed on them in their religion. "Then you turned away" in the manner of turning away, and perhaps the address is to those of them who were present during the time of the Messenger of God, may God bless him and grant him peace, and before them in the manner of turning away, meaning you turned away from the covenant and rejected it. "Except a few of you" meaning by it those who established Judaism in its original form before the abrogation, and those of them who converted to Islam. "And you are turning away" people whose habit is turning away from loyalty and obedience. The origin of turning away is going from confrontation to the direction of display.

Surat al-Baqarah 2:84

And remember when We took your covenant, **You shall not shed one another's blood nor expel one another from your homes.** Then you acknowledged it, while you were witnesses.

Tafsir al-Jalalayn

And when We took your covenant and said **You shall not shed one another's blood** you shall not shed it by killing one another **nor expel one another from your homes** you shall not expel one another from his home **then you acknowledged** you accepted that covenant **and you bear witness** against yourselves

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: His statement, **And when We took a covenant from you, 'You shall not shed one another's blood,'** is similar in meaning and syntax to His statement, **And when We took a covenant from the Children of Israel, 'You shall not worship except God.'**

As for bloodshed, it is pouring it out and shedding it.

If someone says: What is the meaning of his saying: **Do not shed your blood or expel yourselves from your homes?**

He said: Or were the people killing themselves and expelling them from their homes, so they were denied that?

It was said: The matter is not as you thought, but they were forbidden to kill each other. So killing one of them was like killing himself, since their religion was one, so they were like one man. As the peace be upon him said: "The believers, in their compassion and sympathy for one another, are like one body. If one part of it complains, the rest of the body responds to it with fever and sleeplessness."

It may be possible that the meaning of his saying: **Do not shed one another's blood** is: A man among you should not kill another man among you, and be punished for it in retaliation, and thus be a killer of himself, because he was the one who caused himself to deserve to be killed. So it is attributed to him that the guardian of the murdered man killed him in retaliation through his guardian. Just as it is said of a man who commits an act for which he deserves punishment, and is punished in the same way: You brought this upon yourself.

And similar to what we said in the interpretation of that, the people of interpretation said. Those who said that mentioned:

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **And when We took your covenant, 'You shall not shed one another's blood,'** meaning, you shall not kill one another, **nor expel one another from**

your homes, and your soul, O son of Adam, is the people of your religion.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **And when We took a covenant from you, 'You shall not shed one another's blood,'** meaning, you shall not kill one another, **nor expel one another from your homes**, meaning, you shall not expel one another from their homes.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Qatada, regarding his statement: **Do not shed one another's blood**, he said: Do not kill one another unjustly, **nor expel one another from your homes**, so that you, O son of Adam, shed the blood of the people of your religion and your call.

The statement in the interpretation of the Almighty's saying: **Then you acknowledged.**

Abu Ja'far said: What he means by his saying: **Then you acknowledged**, is that you acknowledged the covenant that We took from you: **You shall not shed one another's blood nor expel one another from your homes**, as Al-Muthanna told us, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Then you acknowledged**, he says: You acknowledged this covenant.

And he narrated on the authority of Ammar, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', similarly.

The statement in the interpretation of the Almighty's saying: **And you bear witness.**

Abu Ja'far said: The people of interpretation differed as to who was addressed by the words: **And you bear witness**. Some of them said: This is an address from God Almighty to the Jews who were among the Jews when the Messenger of God, may God bless him and grant him peace, migrated to him during the days of his migration to him, rebuking them for neglecting the rulings of the Torah in their hands, the rulings of which they acknowledged. So God Almighty said to them: **Then you acknowledged**, meaning by that, the acknowledgment of your forefathers and predecessors, **and you bear witness**, to their acknowledgment of the covenant taken from them, that they would not shed each other's blood, nor expel themselves from their homes, and you believed that this was a right from My covenant upon them. Among those who narrated the meaning of this statement from him is Ibn Abbas: Ibn Hamid told us, he said, Salamah told us, he said, Ibn Ishaq told me, he said, Muhammad ibn Abi Muhammad told me, on the authority of Saeed ibn Jubayr, or Ikrimah, on the authority of Ibn Abbas, he said: **And when We took your covenant, 'You shall not shed one another's blood, nor expel one another from your homes.'** **Then you acknowledged, and you were witnesses**, that this is a right from My covenant upon you.

Others said: Rather, this is report from God, may He be glorified, about their forefathers, but He, may He be exalted, brought out the report about them in a manner

Surat Al-Baqarah 2:84

And remember when We took your covenant, "You shall not shed one another's blood nor expel one another from your homes." Then you acknowledged it, while you were witnesses.

of addressing them, in the manner that we described in all the verses that are similar to it, the interpretation of which we have explained previously.

They interpreted his statement: **And you bear witness**, to mean: And you are witnesses. Those who said that: Al-Muthanna told me, he said: Adam told us, he said: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **And you bear witness**, he said: And you are witnesses.

Abu Ja'far said: The most correct interpretation of this, in my opinion, is that His statement, **And you bear witness**, is a report about their ancestors, and includes those addressed among them who lived during the time of the Messenger of God, may God bless him and grant him peace, just as His statement, **And when We took your covenant**, was a report about their ancestors, even though it was addressed to those who lived during the time of the Messenger of God, may God bless him and grant him peace. This is because God Almighty took a covenant from those who were at the time of the Messenger of God, Moses, may God bless him and grant him peace, from the Children of Israel, in accordance with what He has explained to us in His Book, and He made it obligatory for all of their descendants after them to follow the rulings of the Torah, just as He made it obligatory for those who were at the time of Moses among them. Then He rebuked those He addressed with these verses for their and their ancestors' breach of that covenant and their denial of the covenants they had promised Him to fulfill, by His statement, **Then you acknowledged and you were witnesses**. Since it was addressed to those of them who were at the time of our Prophet, may God bless him and grant him peace, then it is meant for everyone who was confident in the covenant from them during the time of Moses and after him, and everyone who bore witness to the truth of what was in the Torah. Because God, may He be glorified, did not specify some of them without others in His saying: **Then you acknowledged and you bear witness** and similar verses. The verse could possibly mean all of them. So if that is the case, then no one can claim that it meant some of them without others. And the same is the ruling of the verse that comes after it, I mean His saying: **Then you are those who kill yourselves** the verse. Because it has been mentioned to us that their first ones used to do what their last ones used to do, those who lived in the time of our Prophet Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **And when We took your covenant**, which was previously discussed. **Do not shed your blood**, referring to the Children of Israel, and **after them** was included in the meaning. **Do not shed your blood** is like **Do not worship** in grammar. Talhah bin Musarraf and Shu'ayb bin Abi Hamzah read it with a damma on the fa', which is a language,

and Abu Nahik read it with a damma on the ta', a shaddah on the fa', and a fathah on the seen. Pouring means pouring, which was previously mentioned. **And do not go out** is conjoined. *Yourselves*: the soul is taken from the preciousness, so the soul of a person is the most noble thing in him. The house: is the home that contains the buildings of residence, unlike the home of a traveler. Al-Khalil said: Every place that a people inhabit is a house for them, even if there are no buildings in it. It was said: It was called a house because of its rotation around its inhabitants, just as a wall was called a wall because it encloses what it contains. **You acknowledged** is from acknowledgment, meaning with this covenant that was taken from you and your forefathers. **And you bear witness** from the testimony, meaning you are witnesses with your hearts to this. It was said: The testimony means attendance, meaning you are present to shed your blood and expel yourselves from your homes.

Second: If it is said: Does anyone shed his blood and expel himself from his home? It is said to him: Since their religion was one and their command was one and they were among the nations like one person, killing one another and expelling one another was considered killing themselves and banishing themselves. It was said: What is meant is retaliation, meaning that no one is killed and killed in retaliation, as if he shed his blood. Likewise, he does not commit adultery or apostasy, as that makes blood permissible. Nor does he corrupt himself and be banished, as if he expelled himself from his home. This is an interpretation that is far-fetched, even if its meaning is correct.

The matter was that God Almighty took a covenant from the Children of Israel in the Torah that they would not kill each other, nor exile each other, nor enslave each other, nor allow each other to steal, and other acts of obedience.

I said: All of this is forbidden to us, and all of this has happened due to the tribulations among us. To God we belong and to Him we shall return! And in the revelation: **Or He may confuse you into sects and make you taste the violence of one another**. And it will come. Ibn Khuwayz Mandad said: It is possible that what is meant by it is the apparent meaning, that a person does not kill himself, nor leave his home foolishly, as the Indians kill themselves. Or a person kills himself from the hardship and calamity that befalls him, or wanders in the desert and does not take shelter in homes out of ignorance in his religion and foolishness in his patience, so it is general in all of that. And it has been narrated:

"Uthman ibn Maz'un pledged allegiance with ten of the companions of the Messenger of God, may God bless him and grant him peace, and they resolved to wear hair-scarves, wander in the desert, not stay in houses, not eat meat, and not have intercourse with women. report of this reached the Prophet, may God bless him and grant him peace, so he went to the house of Uthman ibn Maz'un but did not find him. He said to his wife: What is the hadith that I have heard from Uthman?"

She hated to divulge her husband's secret and to lie about the Messenger of God, may God bless him and grant him peace. She said: O Messenger of God, if something has reached you, then it is as it has reached you. He said: Tell Uthman, are you breaking my Sunnah or not following my religion? I pray and sleep, I fast and break my fast, I have intercourse with women, I stay in houses, and I eat meat. Whoever turns away from my Sunnah is not of me. So Uthman and his companions turned back from what they were doing."

Tafsir Ibn Kathir

God the Almighty says, denouncing the Jews who were in Medina at the time of the Messenger of God, may God bless him and grant him peace, and what they were suffering from fighting with the Aws and Khazraj, that the Aws and Khazraj, who were the Ansar, were idol worshippers during the pre-Islamic period, and there were many wars between them, and the Jews of Medina were three tribes: Banu Qaynuqa, Banu Nadir: allies of the Khazraj, and Banu Qurayza: allies of the Aws, so when war broke out between them, each group would fight with its allies, and the Jew would kill his enemy, and another Jew might kill another from the other group, and that is forbidden to them in their religion and the text of their book, and they would expel them from their homes and plunder what was in them of furniture, goods and money, then when the war ended, they would free the prisoners from the defeated group in accordance with the ruling of the Torah, and for this reason God the Almighty said: **Do you believe in part of the Book and disbelieve in part?** And for this reason God the Almighty said: "And when We took a covenant from you, that you would not shed your blood And do not expel yourselves from your homes" meaning do not kill one another, nor expel one another from his home, nor support one another against him, as God Almighty said: "Then repent to your Creator and kill yourselves. That is better for you with your Creator." This is because the people of one religion are like one soul, as the Prophet, peace and blessings be upon him, said: "The example of the believers in their love, mercy, and communication with one another is like that of a single body. If one part of it is ill, the rest of the body responds to it with fever and sleeplessness." And God Almighty said: **Then you acknowledged, while you were witnessing** meaning then you acknowledged knowing this covenant and its validity, while you were witnessing it. **Then you are these ones who kill yourselves and expel a party of you from their homes** *verse*. Muhammad ibn Ishaq ibn Yasar said: Muhammad ibn Abi Muhammad told me on the authority of Saeed ibn Jubayr or Ikrimah, on the authority of Ibn Abbas: **Then you are these ones who kill yourselves and expel a party of you from their homes** *verse*. He said: God informed them of that from their actions, and He forbade them in the Torah to shed their blood. And he imposed on them the ransom of their prisoners, so they were two groups: a group of them were Banu Qaynuqa, who were allies of Khazraj and Nadir, and Qurayza, who were allies of Aws. So when there was war between Aws and Khazraj, Banu

Qaynuqa would go out with Khazraj, and Nadir and Qurayza would go out with Aws. Each of the two groups would support its allies against its brothers until their blood was shed among them, and they had the Torah in their hands, knowing in it what was against them and what was for them. The Aws and Khazraj were polytheists who worshipped idols and did not know Paradise or Hell, nor resurrection or Day of Judgment, nor a book, nor lawful or unlawful. So when the war laid down its burdens, they ransomed their prisoners in confirmation of what was in the Torah and took it from one another. Banu Qaynuqa would ransom those of their prisoners who were in the hands of Aws, and Nadir and Qurayza would ransom those of them who were in the hands of Khazraj, and they would seek what they had taken of their blood, and they would kill those of them who were killed among themselves in support of the polytheists against them. God says: God the Almighty mentioned Him when He informed them of that, **Do you believe in part of the Scripture and disbelieve in part?** That is, do you ransom them according to the ruling of the Torah and kill them, while according to the ruling of the Torah, one should not be killed, nor should one leave his home, nor should one support against him who associates partners with God and worships idols other than Him, seeking worldly gain? This story was revealed about what they did with the Aws and Khazraj, as far as I have been informed. Asbat said on the authority of Al-Suddi: Qurayzah were allies of the Aws, and Nadir were allies of Khazraj, so they used to fight in a war among themselves. Banu Qurayzah fought with their allies, Nadir, and their allies, and Nadir used to fight Qurayzah and their allies and defeat them, so they would destroy their homes and expel them from them. So if a man from both sides was taken prisoner, they would gather around him until they ransom him, and the Arabs would taunt them about that, saying: How do you fight them and ransom them? They said: We were commanded to ransom them, and it was forbidden for us to fight them. They said: Then why do you kill them? They said: We are ashamed that our allies should be humiliated. That is when God, the Blessed and Exalted, reproached them and said: **Then you are these people who kill yourselves and expel a party of you from their homes** (al-Anbiya' 4:10). Asbat said on the authority of al-Suddi on the authority of al-Sha'bi that this verse was revealed about Qays ibn al-Khatim: **Then you are these people who kill yourselves and expel a party of you from their homes** (al-Anbiya' 4:10). Asbat said on the authority of al-Suddi on the authority of Abd al-Khair, who said: We raided with Sulayman ibn Rabi'ah al-Bahili in Balanjar and besieged its people. We conquered the city and captured captives. Abdullah ibn Salam bought a Jewish woman for seven hundred. When he passed by the head of the diaspora, he went down to him. Abdullah said to him: O head of the diaspora, would you like an old woman here from your religion to buy from me? He said: Yes. He said: I took it for seven hundred dirhams. He said: Then I will give you another seven hundred. He said: I swore that I would not reduce it from four thousand. He said: I have no need of it. He said: By God, you must buy it from me or you will renounce the religion that you are following. He said: Come closer to me. So he came closer to him, and he recited in his ear from what is in the Torah:

Surat Al-Baqarah 2:84

And remember when We took your covenant, "You shall not shed one another's blood nor expel one another from your homes." Then you acknowledged it, while you were witnesses.

"You will not find a slave from the Children of Israel except that you will buy him, and he will set him free. And if they come to you as captives, you may ransom them, although it is forbidden to you to expel them." He said: Are you Abdullah ibn Salam? He said: Yes. So he came with four thousand, and Abdullah took two thousand and returned two thousand to him. Adam bin Abi Iyas said in his interpretation: Abu Jaafar, meaning Al-Razi, told us, Al-Rabi bin Anas told us, Abu Al-Aaliyah told us: Abdullah bin Salam passed by the head of the exodus in Kufa, and he was ransoming women who the Arabs had not had intercourse with, and he was not ransoming those who the Arabs had had intercourse with, so Abdullah said: As for it being written in your book that you ransom them all, and that is what the noble verse has guided you to, and this context is a condemnation of the Jews for their implementation of the matter of the Torah, which they believe to be correct and contradict its law, despite their knowledge of that and their testimony to its correctness, so for this reason they are not to be trusted with what is in it or with its transmission, and they are not to be believed in what they concealed of the description of the Messenger of God, may God bless him and grant him peace, his description, his mission, his exit, his migration, and other matters of his that the prophets before him, may God bless them and grant them peace, informed us about, and the Jews, may God's curses be upon them, concealed it among themselves, and for this reason God Almighty said: **So what is the reward of those who do that among you except disgrace in the life of this world** meaning because of their disobedience to God's law and command, **And on the Day of Resurrection they will be returned to the most severe...** The punishment is a recompense for their disobedience to the Book of God which is in their hands. And God is not unaware of what you do. Those are the ones who have purchased the life of this world at the price of the Hereafter. So the punishment will not be lightened for them, nor will they be aided.

Fath al-Qadir

And his saying: 84- "Do not shed **The discussion of it is like the discussion of** Do not worship" and it has been mentioned before. Talha bin Masraf and Shu'ayb bin Abi Hamza read it with a damma on the fa', and it is a language. Abu Nahik read it with a damma on the ya', a shaddah on the fa', and a fatha on the seen. Pouring: pouring, and it has been mentioned before, and what is meant is that some of them do not do that to each other. And the house: the home that contains the buildings of residence, unlike the home of travel. Al-Khalil said: Every place that a people inhabit is their home even if it does not have buildings, and it was said: it is called a house because of its rotation around its inhabitants, just as a wall is called a wall because it surrounds what it contains. And His saying: **Then you acknowledged** from the acknowledgment: meaning that you acknowledged this covenant taken from you in the state of your testifying against yourselves with that. It was said: the testimony here is with the hearts

and it was said that it means presence: meaning that you are now testifying against your ancestors with that, and God Almighty had taken in the Torah from the Children of Israel that they would not kill each other, nor exile each other, nor enslave each other.

Tafsir al-Baghawi

84. The Almighty said: **And when We took your covenant, 'You shall not shed one another's blood'** meaning, you shall not spill one another's blood, meaning, you shall not shed one another's blood. It was also said: Do not shed the blood of others lest your blood be shed, so it is as if you shed your own blood. **And do not expel one another from your homes** meaning, do not expel one another from their homes. It was also said: Do not mistreat those who live near you, for you will force them to leave because of your mistreat. **Then you acknowledged** this covenant as true and accepted it. **And you bear witness** today to that, O group of Jews, and you acknowledge acceptance.

Tafsir al-Baidawi

84- "And when We took your covenant, you shall not shed your blood nor expel yourselves from your homes" in the manner previously mentioned, and what is meant by it is that some of them shall not attack each other by killing or expelling one another from their homeland. Rather, He made killing another man killing himself, because of his connection to him by lineage or religion, or because it requires retaliation. It was said that its meaning is do not commit what makes it permissible to shed your blood and expel you from your homes, or do not do what ruins you and turns you away from eternal life, for it is killing in reality, and do not commit what prevents you from Paradise, which is your home, for it is the real expulsion. "Then you acknowledged **the covenant and admitted its obligation**, and you are witnesses" is an emphasis like your saying: So-and-so acknowledged as a witness against himself. It was said that you, the present ones, are witnesses to the acknowledgment of your ancestors, so attributing the acknowledgment to them is metaphorical.

Surat al-Baqarah 2:85

Then you are the ones who kill yourselves and expel a party of you from their homes, supporting one another against them in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Do you then believe in part of the Scripture and disbelieve in part? Then what is the recompense of those who do that among you except Disgrace in the life of this world, and on the Day of Resurrection they will be returned to the severest punishment. And God is not unaware of what you do.

Tafsir al-Jalalayn

Then you O these people kill yourselves by killing each other and you expel a party of you from their homes, supporting one another in which the ta' in the original is assimilated into the dhaal, and in the light reading by deleting it you cooperate against them in sin in disobedience and aggression injustice. And if they come to you as captives and in the reading captives you ransom them and in the reading: {ransom them} you rescue them from captivity with money or something else, which is what was entrusted to them and it that is the matter is forbidden to you to expel them connected to his saying and you expel and the sentence between them is an interjection: that is, just as it was forbidden to leave the ransom, and Qurayzah allied with the Aws, and Nadir with the Khazraj, so each party would fight with its allies and destroy their homes and expel them, and if they were taken captive they ransomed them, and if they were asked why do you fight them and ransom them? They would say we were commanded to ransom, and it would be said then why do you fight them? They say, Be ashamed that our allies will be humiliated. God Almighty said: Do you then believe in part of the Scripture? which is the ransom, and disbelieve in part? which is abandoning killing, expulsion, and demonstration. Then what is the reward of those who do that among you except disgrace? humiliation and degradation in the life of this world. They were disgraced by the killing of Qurayzah, the exile of Nadir to Syria, and the imposition of the jizya. "And on the Day of Resurrection they will be returned to the most severe punishment. And God is not unaware of what you do."

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: There are two interpretations of his statement: **Then you are these**: One of them is that what is meant by it is: Then you, O these, so he left out *O* because of the indication of the speech on it, as he said, **Joseph, turn away from this** (Yusuf 12:29), and its interpretation is: O Joseph, turn away from this. So the meaning of the speech then is: Then you, O group of Jews of the Children of Israel, after your acknowledgement of the covenant that I took from you: You will not shed your blood, nor expel yourselves from your homes, then you acknowledged after your

testimony against yourselves that this is a right I have over you, and it is necessary for you to fulfill it for me, you kill yourselves, and expel a group of you from their homes, cooperating against them, in your expulsion of them, with sin and aggression.

Cooperation is a demonstration. Cooperation is called a demonstration because some people strengthen each other's backs. It is an interaction from the back, which is some people supporting each other's backs.

The other aspect: that its meaning is: Then you are a people who kill yourselves. So it goes back to the report about *you*.

And the word *these* stands between them and the report about them, just as the Arabs say: **I am this one standing**, and **I am this one sitting**. And when it is said: **I am this one sitting**, it is also correct and permissible: **You are that one standing**.

Some Basrans have claimed that his saying: *these* in his saying: **Then you are these**, is a warning and emphasis of *you*. He claimed that even though *you* is a metaphor for the names of the group of those being addressed, it is permissible to emphasise them with *these* and *those*, because it is a metaphor for those being addressed, as Khafaf ibn Nudbah said:

I say to him, and the spear frames his back: Be clear, I am that.

He means: I am this, and as God Almighty said: **Until, when you are in the ship and it sails with them** (Yunus 10:22).

Then the people of interpretation differed about who was meant by this verse, similar to their difference about who was meant by His statement: **And you bear witness**. Mention of the difference of opinion among those who differed about that:

Muhammad ibn Humayd narrated to us, Salamah narrated to us, Muhammad ibn Ishaq narrated to me, Muhammad ibn Abi Muhammad narrated to me, on the authority of Ikrimah, or Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: **Then you are those who kill yourselves and expel a party of you from their homes, supporting each other against them in sin and aggression** to the polytheists, until you shed their blood with them, and expel them from their homes with them. He said: God admonished them for that, from their actions, and He had forbidden them in the Torah to shed each other's blood, and He had made it obligatory for them in it to ransom their prisoners, so they were two groups: a group of them from Banu Qaynuqa', allies of the Khazraj, and Nadir and Qurayza, allies of the Aws. So whenever there was war between the Aws and the Khazraj, Banu Qaynuqa' would go out with the Khazraj, and Nadir and Qurayza would go out with the Aws, each group supporting its allies against its brothers, until they shed their blood among themselves, and they had the Torah in their hands, knowing from it what was against them and what was for them. The Aws and Khazraj were polytheists who worshipped idols. They knew neither Heaven nor Hell, nor resurrection nor Day of Judgment, nor a Book, nor what was forbidden nor what was permissible. When the war ended, they ransomed their prisoners, confirming what was in the Torah and taking

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Then you are the ones who kill yourselves and expel a party of you from their homes, supporting one another against them in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Do you then believe in part of the Scripture and disbelieve in part? Then what is the recompense of those who do that among you except Disgrace in the life of this world, and on the Day of Resurrection they will be returned to the severest punishment. And Allah is not unaware of what you do.

it from one another. Banu Qaynuqa ransomed their prisoners from the Aws, and Nadir and Qurayza ransomed those from the Khazraj, and they shed the blood they had taken and the dead from among them, in support of the polytheists against them. God the Most High said, when He rebuked them for that: **Do you believe in part of the Scripture and disbelieve in part?** That is, you ransomed him according to the ruling of the Torah, and you killed him, while according to the ruling of the Torah, he was not to be killed, nor to leave his home, nor to support against him anyone who associates partners with God and worships idols instead of Him, seeking worldly gain.

This story was revealed about what they did to the Aws and Khazraj, as far as I have been informed.

Musa bin Harun told me, he said, Amr bin Hammad told me, he said, Asbat told us, on the authority of Al-Suddi: **And when We took a covenant from you, [saying], 'You shall not shed one another's blood, nor shall you expel one another from their homes,' then you acknowledged it, and you were witnesses.** He said: God took a covenant from the Children of Israel in the Torah: that they would not kill one another, and any male or female slave you find from the Children of Israel, buy him or her for the price paid, and set him or her free. So the Qurayzah were allies of the Aws, and the Nadir were allies of the Khazraj, and they fought in the Battle of Samir. So the Banu Qurayzah would fight with their allies, the Nadir and their allies. And the Nadir would fight the Qurayzah and their allies, and they would defeat them, destroy their homes, and expel them from them. So if a man from either party was taken prisoner, they would gather around him or her to ransom him. The Arabs would taunt them for that, and say: How do you fight them and ransom them? They said: We were commanded to ransom them, and it was forbidden for us to fight them. They said: Why do you fight them? They said: We are ashamed that our allies should be humiliated. That is why when God, the Almighty, rebuked them, He said: **Then you are those who kill yourselves and expel a party of you from their homes, supporting each other against them in sin and aggression.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Qurayzah and Nadir were two brothers, and they were in this position, and the book was in their hands. And Aws and Khazraj were two brothers, then they separated, and Qurayzah and Nadir separated. So Nadir was with Khazraj, and Qurayzah was with Aws, and they fought. And some of them killed each other, so God, the Most High, said: **Then you are those who kill yourselves and expel a party of you from their homes the verse.**

Others said: Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: It

was among the Children of Israel: If they oppressed a people, they would expel them from their homes. And they took a covenant from them that they would not shed their blood, nor would they expel themselves from their homes.

Abu Jaafar said: As for *aggression*, it is the two verbs of transgression. It is said: So-and-so transgressed in such-and-such with aggression and aggression, and he transgressed, transgresses, transgression, and that is if he exceeded his limit unjustly and tyrannically.

The reading of *Tazaharoon* differed. Some of them read it as *Tazaharoon* on the model of *tafa'aloona*, so they deleted the extra *ta*, which is the last *ta*. Others read it as *Tazaharoon*, so they stressed it, with the interpretation of *Nathaharoon*, except that they assimilated the second *ta* into the *tha*, because their points of articulation are close, so they made them both a stressed *tha*. These two readings, even though their wording differs, they agree in meaning. It is no matter which one the reader reads, because they are both well-known languages, and two readings that are widespread in the lands of Islam with one meaning, and there is no meaning in either of them that would merit choosing it over the other, unless someone chooses the stressed *Tazaharoon*, seeking to complete the word.

The statement in the interpretation of the Almighty's saying: "And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in part of the Scripture and disbelieve in part?"

Abu Ja'far said: By His saying, the Most High: **And if they come to you as captives, ransom them,** He means the Jews. He rebukes them with that, and makes them aware of the ugly deeds they used to do, so He said to them: **Then you**, after your acknowledgement of the covenant that He took from you: **You shall not shed one another's blood, nor expel one another from your homes**, you kill yourselves, meaning: you kill one another, and while you kill those you kill from among you, if you find a captive among you in the hands of someone other than you from among your enemies, you ransom him, and you expel one another from his homes, and your killing them and your expulsion from their homes is forbidden to you, and leaving them captives in the hands of your enemy is forbidden to you, so how can you permit killing them, and not permit leaving their ransom from their enemy? Or how can you not permit leaving their ransom, and permit killing them? And both of them are the same in the ruling that is necessary for you regarding them. Because what I have forbidden you to kill and expel from their homes is similar to what I have forbidden you to leave them as captives in the hands of their enemy. **Do you believe in part of the Book** in which I have imposed My duties upon you and made clear to

you My limits, and I have taken upon you to act in accordance with My covenant, so you believe in it and ransom your captives from the hands of your enemy, and you disbelieve in part of it, so you reject it and kill those whom I have forbidden you to kill from among your religion and your people, and you expel them from their homes, even though you know that disbelief in part of it is a breach of My covenant and agreement? As: Bishr ibn Muadh told us, he said, Yazid ibn Zurai' told us, he said, Sa'id told us, on the authority of Qatada: "Then you are these, you kill yourselves and expel a party of you from their homes, supporting one another against them in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Do you believe in part of the Book and disbelieve in part?" Do you believe in part of the Book and ransom, and disbelieve in part of it, killing and expelling? By God, their ransom is faith, and their expulsion is disbelief. So they would expel them from their homes, and if they saw them as captives in the hands of their enemy, they would ransom them.

Ibn Hamid told us, Salamah told us, Ibn Ishaq told me, Muhammad ibn Abi Muhammad told me, on the authority of Saeed ibn Jubayr, or on the authority of Ikrimah, on the authority of Ibn Abbas: "And if they come to you as captives, you ransom them. You know that this is against you in your religion, "and it is forbidden to you" in your book, "to expel them. So will you believe in part of the Scripture and disbelieve in part?" Do you ransom them as believers in that, and expel them as disbelievers in that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: And if they come to you as captives, you ransom them. He said: If you find him in the hand of someone other than you, you ransom him, and would you kill him with your own hand?

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, he said, Abu Ja'far said: Qatada used to say regarding His statement: **Do you believe in part of the Scripture and disbelieve in part?** So their expulsion was disbelief, and their ransom was faith.

Al-Muthanna told us, Adam told us, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Ibn Abi Al-'Aliyah, regarding His statement: **Then you are the ones who kill yourselves Qur'an 1:17**, he said: It was among the Children of Israel: If they oppressed a people, they would expel them from their homes, and they had taken a covenant from them: that they would not shed their blood nor expel themselves from their homes, then they ransomed them, so they believed in some of the Book and disbelieved in some. They believed in the ransom, so they ransomed themselves, and they disbelieved in the expulsion from the homes, so they were expelled.

Al-Muthanna told me, he said: Adam told us, he said: Abu Ja'far told us, he said: Al-Rabi' bin Anas told us, he said: Abu Al-'Aliyah told me: Abdullah bin Salam passed by the head of the exiles in Kufa, and he was ransoming women who had not been raped by the Arabs, and he was not ransoming those who had been raped by the Arabs, so Abdullah bin Salam said to him:

It is written in your book: Ransom them all.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: **Do you believe in part of the Book and disbelieve in part?** He said, their disbelief is killing and expulsion, and their belief is ransom. Ibn Jurayj said: He says: If they are with you, you kill them and expel them from their homes, but if they are taken captive, you ransom them? It has reached me that Umar ibn Al-Khattab said in the story of the Children of Israel: The Children of Israel have passed away, and you are the ones meant by this hadith.

Abu Ja'far said: The reciters differed in the recitation of His statement: **If they come to you as captives, you ransom them.** Some of them read it: **Prisoners, you ransom them**, and some of them: **Prisoners, you ransom them**, and some of them: **Prisoners, you ransom them**, and some of them: **Prisoners, you ransom them**.

Abu Ja'far said: Whoever recites this: **And if they come to you as captives**, then he intended the plural of the captive, since it was in the form of fa'il, like the plural of the names of those with disabilities whose singular comes in the form of fa'il, since captivity is similar in meaning in the harm and distress that befalls the captive with some of the meanings of disabilities, and the plural of what is attached to it was attached to the plural of what we described, so it was said: captive and captives, just as it was said: sick and sick, broken and broken, wounded and wounded.

Abu Ja'far said: As for those who read it as 'asara, they took it as a plural of fa'laan, since the plural of fa'laan which has fa'la may share the plural of fa'il, as they said sakāra and sakāra, and kasāla and kasalā, so they likened 'asir and pluralized it once as 'asāra and another time asra with that. Some of them claimed that the meaning of 'asrā is different from the meaning of 'asāra, and they claimed that the meaning of 'asrā is the captivity of the people without their being taken captive by the one who took them captive, and that the meaning of 'asrā is the meaning of the fate of the captive people in the hands of the captors by taking them captive and taking them by force and force.

Abu Ja'far said: This is something that has no basis in the language of any Arab. But it is based on what I have described of the plural of the prisoner once as fa'li, because I have explained the reason, and once as fa'ali, because I have mentioned: of their likening its plural to the plural of drunkard and lazy and the like.

The correct reading in this regard is the one who reads **and if they come to you as captives**, because fa'ali in the plural of fa'il is not widespread in the speech of the Arabs. So since that was not widespread in their speech, and it was widespread and prevalent among them, the plural of the attributes that had the meaning of pain and time, and its singular was estimated as fa'il, was fa'li, like what we described before, and one of those was the captive, it was necessary to include it with its counterparts and forms, and to pluralize it and not others who differed from it.

As for the one who read **you ransom them**, he meant: you ransom them from their captivity, and those among you who took them captive ransom you with

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them, so your captives ransom you with them.

As for the one who reads that, **You ransom them**, he meant: O group of Jews, if those whom you expelled from among you from their homes come to you as captives, then you ransom them and rescue them.

This reading is more pleasing to me than the first, I mean: prisoners they ransomed, because what the Jews are required to do in their religion is to ransom their prisoners in any case, whether the captors ransomed their prisoners or not.

As for his statement: **And it is forbidden for you to expel them**, there are two interpretations of his statement: **And it is**, one of them is that it is a metaphor for the expulsion that was mentioned earlier. It is as if he said: And you expel a group of you from their homes, and their expulsion is forbidden for you. Then he repeated the expulsion that comes after **And it is forbidden for you**, repeating *it*, because there is a distinction between the expulsion and *it*, a statement.

The second interpretation is that it is a pillar, since the waw with huwa requires a noun to follow it without the verb. So when the verb was presented before the noun that the waw requires to follow it, huwa was given priority, because it is a noun, just as you say: I came to you while your father was standing, meaning: and your father is standing, since the waw requires a noun, so it was sheathed with huwa, since the verb preceded the noun, to make the speech correct, as the poet said:

Tell Abu Yahya if you find him on the camels with dry sweat in their armpits.

That Al-Salami, who is in Dhariya, the Emir of Al-Hama, has sold the rights of the Banu Abs.

With a garment, a dinar, a sheep, and a dirham. Is it raised by what is here a head?

I gave it to him, because he asked for the name of the baptism.

The statement in the interpretation of the Almighty's saying: **Then what is the reward for those among you who do that except disgrace in the life of this world?**

Abu Ja'far said: What He, the Most High, means by His saying: **What is the penalty for he who does that among you?** is: For he who among you kills a person and disbelieves by killing him, by breaking the covenant of God that He decreed upon him in the Torah, and expels a group of you from their homes, supporting their enemies from among the polytheists against them, unjustly and aggressively, and contrary to what God commanded him to do in His Book that He sent down to Moses, there is no penalty. He means by penalty: reward, which is the compensation for what he did of that and the wage for it, **except disgrace in the life of this world**. And **disgrace** means humiliation

and degradation. It is said from it: a man was disgraced, he was disgraced with disgrace, **in the life of this world**, meaning: in the immediate world before the Hereafter.

Then they differed about the disgrace with which God disgraced them for their previous disobedience to Him. Some of them said: That is the ruling of God that He revealed to His Prophet Muhammad, may God bless him and grant him peace: To punish the killer for the one he killed, and to exact retribution in retaliation, and to avenge the wronged from the wrongdoer.

Others said: Rather, it is taking the jizya from them as long as they adhere to their religion, humiliating and degrading them.

Others said: Rather, that is the disgrace that they were punished for in this world: the Messenger of God, may God bless him and grant him peace, expelling the Nadir from their homes at the beginning of the gathering, and killing the fighters of Qurayza and taking their children captive. That was a disgrace in this world, and they will have a great punishment in the Hereafter.

The statement in the interpretation of the Almighty's saying: **And on the Day of Resurrection they will be returned to the most severe punishment**.

Abu Ja'far said: What he means by his saying: **And on the Day of Resurrection they will be returned to the most severe punishment** is: And on the Day the Hour comes, whoever among you does that will be returned, after the disgrace that befell him in this world as a punishment for disobeying God, to the most severe punishment that God has prepared for His enemies.

Some of them said: The meaning of this is: On the Day of Resurrection, they will be returned to a punishment more severe than the punishment of this world.

There is no meaning to what the speaker says. This is because God, may He be glorified, only informed us that they will be returned to the most severe meanings of torment, and for this reason He included the definite article in it, because He meant by it the entire type of torment, not one type of it.

The statement in the interpretation of the Almighty's saying: **And God is not unaware of what you do**.

Abu Ja'far said: The reciters differed in the reading of this. Some of them read it: **And God is not unaware of what they do** with the letter ya', as a way of informing about them. It is as if they derived from their reading the meaning: "So what is the reward for those who do that among you except disgrace in the life of this world, and on the Day of Resurrection they will be returned to the severest punishment. And God is not unaware of what you do," meaning: about what those whom God

has informed about do, they will have no reward for their actions except disgrace in the life of this world, and their return in the Hereafter to the severest punishment.

Others read it: **And God is not unaware of what you do** with the letter ta' in the form of addressing. He said: So it was as if they were...

They read: **Do you believe in part of the Scripture and disbelieve in part?** And God is not unaware, O Jews, of what you do.

The reading that I like the most is the reading of the one who brought the letter ya' closer, following His statement: **So what is the recompense of he who does that among you?** and His statement: **And on the Day of Resurrection they will be returned.** Because His statement: **And God is not unaware of what you do** and so on is closer than His statement: **Do you believe in part of the Book and disbelieve in part?** So following the one that is closer to it is more appropriate than attaching it to the one that is further from it. The other interpretation is not far from being correct.

The interpretation of His statement: **And God is not unaware of what you do**, is that God is not unaware of their evil deeds, but rather He is recording them and preserving them for them until He punishes them for them in the Hereafter and disgraces them in this world, humiliating and disgracing them.

Tafsir al-Qurtubi

God Almighty said: "Then you are those who kill yourselves and expel a party of you from their homes, supporting each other against them in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Do you believe in part of the Scripture and disbelieve in part? Then what is the reward of those who do that among you except disgrace in worldly life, and on the Day of Resurrection they will be returned to the severest of punishment. And God is not unaware of what you do."

Tafsir Ibn Kathir

God the Almighty says, denouncing the Jews who were in Medina at the time of the Messenger of God, may God bless him and grant him peace, and what they were suffering from fighting with the Aws and Khazraj, that the Aws and Khazraj, who were the Ansar, were idol worshippers during the pre-Islamic period, and there were many wars between them, and the Jews of Medina were three tribes: Banu Qaynuqa, Banu Nadir: allies of the Khazraj, and Banu Qurayza: allies of the Aws, so when war broke out between them, each group would fight with its allies, and the Jew would kill his enemy, and another Jew might kill another from the other group, and that is forbidden to them in their religion and the text of their book, and they would expel them from their homes and plunder what was in them of furniture, goods and money, then when the war ended, they would free the prisoners

from the defeated group in accordance with the ruling of the Torah, and for this reason God the Almighty said: **Do you believe in part of the Book and disbelieve in part?** And for this reason God the Almighty said: "And when We took a covenant from you, that you would not shed your blood And do not expel yourselves from your homes" meaning do not kill one another, nor expel one another from his home, nor support one another against him, as God Almighty said: "Then repent to your Creator and kill yourselves. That is better for you with your Creator." This is because the people of one religion are like one soul, as the Prophet, peace and blessings be upon him, said: "The example of the believers in their love, mercy, and communication with one another is like that of a single body. If one part of it is ill, the rest of the body responds to it with fever and sleeplessness." And God Almighty said: **Then you acknowledged, while you were witnessing** meaning then you acknowledged knowing this covenant and its validity, while you were witnessing it. **Then you are these ones who kill yourselves and expel a party of you from their homes** *verse*. Muhammad ibn Ishaq ibn Yasar said: Muhammad ibn Abi Muhammad told me on the authority of Saeed ibn Jubayr or Ikrimah, on the authority of Ibn Abbas: **Then you are these ones who kill yourselves and expel a party of you from their homes** *verse*. He said: God informed them of that from their actions, and He forbade them in the Torah to shed their blood. And He imposed on them the ransom of their prisoners, so they were two groups: a group of them were Banu Qaynuqa, who were allies of Khazraj and Nadir, and Qurayza, who were allies of Aws. So when there was war between Aws and Khazraj, Banu Qaynuqa would go out with Khazraj, and Nadir and Qurayza would go out with Aws. Each of the two groups would support its allies against its brothers until their blood was shed among them, and they had the Torah in their hands, knowing in it what was against them and what was for them. The Aws and Khazraj were polytheists who worshipped idols and did not know Paradise or Hell, nor resurrection or Day of Judgment, nor a book, nor lawful or unlawful. So when the war laid down its burdens, they ransomed their prisoners in confirmation of what was in the Torah and took it from one another. Banu Qaynuqa would ransom those of their prisoners who were in the hands of Aws, and Nadir and Qurayza would ransom those of them who were in the hands of Khazraj, and they would seek what they had taken of their blood, and they would kill those of them who were killed among themselves in support of the polytheists against them. God says: God the Almighty mentioned Him when He informed them of that, **Do you believe in part of the Scripture and disbelieve in part?** That is, do you ransom them according to the ruling of the Torah and kill them, while according to the ruling of the Torah, one should not be killed, nor should one leave his home, nor should one support against him who associates partners with God and worships idols other than Him, seeking worldly gain? This story was revealed about what they did with the Aws and Khazraj, as far as I have been informed. Asbat said on the authority of Al-Suddi: Qurayzah were allies of the Aws, and Nadir were allies of Khazraj, so they used to fight in a war among themselves. Banu Qurayzah fought with their allies, Nadir, and their allies, and Nadir used

Surat Al-Baqarah 2:85

Then you are the ones who kill yourselves and expel a party of you from their homes, supporting one another against them in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Do you then believe in part of the Scripture and disbelieve in part? Then what is the recompense of those who do that among you except Disgrace in the life of this world, and on the Day of Resurrection they will be returned to the severest punishment. And Allah is not unaware of what you do.

to fight Qurayzah and their allies and defeat them, so they would destroy their homes and expel them from them. So if a man from both sides was taken prisoner, they would gather around him until they ransom him, and the Arabs would taunt them about that, saying: How do you fight them and ransom them? They said: We were commanded to ransom them, and it was forbidden for us to fight them. They said: Then why do you kill them? They said: We are ashamed that our allies should be humiliated. That is when God, the Blessed and Exalted, reproached them and said: **Then you are these people who kill yourselves and expel a party of you from their homes** (al-Anbiya' 4:10). Asbat said on the authority of al-Suddi on the authority of al-Sha'bi that this verse was revealed about Qays ibn al-Khatim: **Then you are these people who kill yourselves and expel a party of you from their homes** (al-Anbiya' 4:10). Asbat said on the authority of al-Suddi on the authority of Abd al-Khair, who said: We raided with Sulayman ibn Rabi'ah al-Bahili in Balanjar and besieged its people. We conquered the city and captured captives. Abdullah ibn Salam bought a Jewish woman for seven hundred. When he passed by the head of the diaspora, he went down to him. Abdullah said to him: O head of the diaspora, would you like an old woman here from your religion to buy from me? He said: Yes. He said: I took it for seven hundred dirhams. He said: Then I will give you another seven hundred. He said: I swore that I would not reduce it from four thousand. He said: I have no need of it. He said: By God, you must buy it from me or you will renounce the religion that you are following. He said: Come closer to me. So he came closer to him, and he recited in his ear from what is in the Torah: "You will not find a slave from the Children of Israel except that you will buy him, and he will set him free. And if they come to you as captives, you may ransom them, although it is forbidden to you to expel them." He said: Are you Abdullah ibn Salam? He said: Yes. So he came with four thousand, and Abdullah took two thousand and returned two thousand to him. Adam bin Abi Iyas said in his interpretation: Abu Jaafar, meaning Al-Razi, told us, Al-Rabi bin Anas told us, Abu Al-Aaliyah told us: Abdullah bin Salam passed by the head of the exodus in Kufa, and he was ransoming women who the Arabs had not had intercourse with, and he was not ransoming those who the Arabs had had intercourse with, so Abdullah said: As for it being written in your book that you ransom them all, and that is what the noble verse has guided you to, and this context is a condemnation of the Jews for their implementation of the matter of the Torah, which they believe to be correct and contradict its law, despite their knowledge of that and their testimony to its correctness, so for this reason they are not to be trusted with what is in it or with its transmission, and they are not to be believed in what they concealed of the description of the Messenger of God, may God

bless him and grant him peace, his description, his mission, his exit, his migration, and other matters of his that the prophets before him, may God bless them and grant them peace, informed us about, and the Jews, may God's curses be upon them, concealed it among themselves, and for this reason God Almighty said: **So what is the reward of those who do that among you except disgrace in the life of this world** meaning because of their disobedience to God's law and command, **And on the Day of Resurrection they will be returned to the most severe...** The punishment is a recompense for their disobedience to the Book of God which is in their hands. And God is not unaware of what you do. Those are the ones who have purchased the life of this world at the price of the Hereafter. So the punishment will not be lightened for them, nor will they be aided.

Fath al-Qadir

And His saying: 85- "Then you are these" meaning you are these spectators who are present and you disobey what God took from you in the Torah and you kill yourselves until the end of the verse. It was said: These are the object of the preposition "I mean", and it could be said: It is the object of blame or specificity: meaning I blame or I specify. Al-Qatibi said: The estimation is "O these" Al-Nahhas said: This is a mistake according to the saying of Sibawayh and is not permissible. Al-Zajaj said: These mean those, meaning then you are the ones who kill. It was said: These are the subject and you are the predicate that comes before it. Al-Zuhri read: you kill with emphasis. So whoever made his saying: "You are these" the subject and predicate made his saying: "you kill" an explanation because the meaning of his saying: "You are these" is that they are in a state like their ancestors in breaking the covenant. And whoever made these a vocative or an object of the predicate as we mentioned made the predicate you kill and what follows it. His saying: "You two are tasahharoon" with emphasis, its original form is tatathaharoon, the taa was assimilated into the dhaa because of its proximity to it in articulation, and this is the reading of the people of Mecca. The people of Kufa read tathaharoon with an abbreviated form by deleting the second taa, because the first one indicates it. The original form of tasahharah is assistance, derived from back because some of them strengthen others and are like a back to them, and from this is the saying of the poet:

You demonstrated from every direction and perspective on one thing, yet you are still one century

And from this is the saying of God the Almighty: **And the disbeliever is a supporter against his Lord** and His saying: **And the angels after that are a supporter.** And captives are a state. Abu Ubaid said: Abu Amr used to say: Whatever is in their hands is captives, and

whatever comes as a captive is the prisoners. The linguists do not know what Abu Amr said. Rather, this is like saying sakāra and sakrā. Hamzah read šrā. The rest read šarā and šarā is the plural of asīr like ʿawāta is the plural of qatayṭil and ḥarjā is the plural of jareeh. Abu Hatim said: Asrā is not permissible. Al-Zajjaj said: It is said šarā just as it is said ḥakāra. Ibn Faris said: It is said in the plural of asīr asrā and asrā. End. So it is strange that Abu Hatim denies what is proven in the revelation. The majority read it, and the prisoner is derived from šir, which is the chain with which the load is tied, so it is called a prisoner because it is tied tightly, and the Arabs say: I have stolen him, meaning I have tied him, then every captured person is called a prisoner even if he is not captured. His saying: **He ransomed them** is the answer to the condition, and this is the reading of Hamza, Nafi' and Al-Kisa'i, and the rest read **He ransomed them**. Ransom is what is found of the prisoner to release him. It is said: he ransomed him and he ransomed him: if he gave him his ransom. The poet said:

Stand up, O redeemer of your prisoner. For I see no meeting between my people and yours.

His saying: **And it is forbidden for you to expel them** The pronoun refers to the matter. It was said: It is ambiguous and explained by the sentence that follows it. Al-Farra' claimed that this pronoun is a pillar, and it was objected to that by saying that a pillar does not come at the beginning of a sentence. **Expelling them** is raised by his saying: **It is forbidden** and it takes the place of the predicate. It was said: Rather, it is raised by the beginning and forbidden is its predicate. The commentators said: God Almighty had taken four covenants from the Children of Israel: to refrain from killing, to refrain from expelling, to refrain from demonstrating, and to ransom their prisoners. They turned away from everything they were commanded to do except ransom, so God rebuked them for that by saying: **Do you believe in part of the Scripture and disbelieve in part?** And disgrace means humiliation. Al-Jawhari said: "Khaziyyah **with a kasra** means to be humiliated and disgraced. This punishment that God promised to the cursed Jews has come to pass abundantly. They have become greatly disgraced because of the humiliation and disgrace that has befallen them through killing, captivity, the imposition of the jizya tax, and exile. God will only return them on the Day of Resurrection to the most severe punishment because they have committed a grave sin and a terrible transgression." The majority of scholars have read yardun with a ya' below it. Al-Hasan has read it with a ya' above it, addressing. The interpretation of His statement, **And God is not unaware of what they do**, has already been presented.

Tafsir al-Baghawi

85. The Almighty's saying, **Then you are these**, meaning: O these, and these is for emphasis, **kill yourselves**, meaning *kill* each other, **and expel a party of you from their homes, supporting each other against them**, with emphasis on the dhad, meaning you support each other. The ta' was assimilated into the dhad, and Asim, Hamza, and Al-Kisa'i read with a light

dhad, so they deleted the ta' of interaction and kept the ta' of address, like the Almighty's saying, **And do not cooperate**, meaning both of them: you cooperate, and the supporter: the help **in sin and aggression**, disobedience and injustice, **and if they come to you as captives**, and Hamza read: captives, and they are the plural of captive, and their meaning is the same, **you ransom them** with money and you rescue them, and the people of Medina, Asim, Al-Kisa'i, and Ya'qub read **you ransom them**, meaning you exchange them, he meant: ransoming the captive for the captive, and it was said that the meaning of the two readings is the same.

The meaning of the verse: Al-Suddi said: God Almighty took a command from the Children of Israel in the Torah that they would not kill each other, nor expel each other from their homes. Any male or female slave you find from the Children of Israel, buy him for the price and free him. So the Qurayzah were allies of the Aws, and the Nadir were allies of the Khazraj, and they used to fight in the Battle of Samir. So the Banu Qurayzah and their allies fought the Banu Nadir and their allies, and if they were victorious, they would destroy their homes and expel them from them. And if a man from either party was taken prisoner, they would gather around him until they ransom him, even if the prisoner was from their enemy. So the Arabs would taunt them and say: How do you fight them and ransom them? They would say: We were commanded to ransom them. So they would say: Why do you fight them? They said: We are ashamed that our allies should be humiliated. So God Almighty reproached them for that and said: **Then you are these people who kill yourselves**. The verse has an inversion and a delay and its organization **and you expel a party of you from their homes, supporting each other against them in sin and aggression and it is forbidden for you to expel them**. And if they come to you as captives, you ransom them. So it is as if God Almighty took four covenants from them: to refrain from fighting, to refrain from expelling, to refrain from supporting each other against them with their enemies, and to ransom their captives. So they turned away from all of them except ransom.

God the Almighty said: **Do you believe in part of the Scripture and disbelieve in part?** Mujahid said: He means that if you find it in someone else's hand, you ransom him and kill him with your own hand. **Then what is the reward of those who do that among you, O company of Jews, except disgrace, torment and humiliation, in the life of this world?** So the disgrace of Qurayzah was killing and captivity, and the disgrace of Nadir was expulsion and banishment from their homes to Adhra'at and Jericho in Syria. **And on the Day of Resurrection they will be returned to the most severe punishment**, which is the torment of the Fire. **And God is not unaware of what you do**. Ibn Kathir, Nafi', and Abu Bakr read it with a *ya*, and the rest read it with a *ta*. God the Almighty said: **Those are the ones who purchased**.

Tafsir al-Baidawi

85-"Then you are these" is an exclusion of what they committed after the covenant and the acknowledgment

Surat Al-Baqarah 2:85

Then you are the ones who kill yourselves and expel a party of you from their homes, supporting one another against them in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Do you then believe in part of the Scripture and disbelieve in part? Then what is the recompense of those who do that among you except Disgrace in the life of this world, and on the Day of Resurrection they will be returned to the severest punishment. And Allah is not unaware of what you do.

of it and the testimony to it. And you are the subject and these is its predicate, meaning that you are after that these deficient ones, like your saying you are that man who did such and such. The change in the description is in the place of the change in the self, and their number is in consideration of what is attributed to them in their presence and in consideration of what will be narrated about them in their absence. And the Almighty's saying: "You kill yourselves and expel a party of you from their homes" is either a state and the agent in it is the meaning of the indication, or an explanation of this sentence. It was said: These is an emphasis, and the predicate is the sentence. It was said that it means those and the sentence is its connection and the whole is the predicate, and "you kill" was read as an exaggeration. "You cooperate against them in sin and aggression **is a state of the subject of you expel**", or of its object, or both. And cooperation is cooperation from the back. Asim, Hamza and Al-Kisa'i read it by deleting one of the two ta's. It was read with the pronunciation of it, and you show off with the meaning of you show off. **And if they come to you as captives, you ransom them.** It was narrated that Qurayzah were allies of the Aws, and Nadir were allies of the Khazraj. So if they fought, each group would help its allies in killing, destroying homes, and expelling their people. And if one of the two groups was taken prisoner, they would gather around him until they ransomed him. And it was said that its meaning is if they come to you as captives in the hands of the devils, you would rush to rescue them with guidance and preaching while you waste yourselves, like the Almighty's saying: **Do you enjoin righteousness upon the people and forget yourselves?** And Hamzah read *asra* which is the plural of asir like jareeh and jarha, and asara is its plural like sakra and sakara. And it was said that it is also the plural of asir, and it is as if he likened it to the lazy person and the plural of its plural. Ibn Kathir, Abu Amr, Hamza and Ibn Aam read **you ransom them** as **and it is forbidden for you to expel them** connected to His statement **and you expel a party of you from their homes**, and what is between them is an interruption, and the pronoun refers to the matter, or is vague and is explained by **you expel them**, or refers to what is indicated by **you expel them** from the source. And their expulsion is a substitute or clarification **Do you then believe in some of the Scripture?** meaning ransom.

unaware of what you do" confirming the threat, meaning God, the Most High, is watching and does not ignore their actions. Asim read in the narration of al-Mufaddal, you will be returned to the address because of his saying "from you". Ibn Kathir, Nafi', Asim in the narration of Abu Bakr, Khalaf, and Ya'qub work on the pronoun referring to whom.

"And you disbelieve in some" meaning the sanctity of fighting and exile. "Then what is the reward for whoever does that among you except disgrace in the life of this world" such as killing Qurayzah and taking them captive, and expelling Banu Nadir, and imposing the jizya on others. The root of disgrace is humiliation that is shameful, and therefore it is used in both of them. "And on the Day of Resurrection they will be returned to the severest punishment" because their disobedience is more severe. "And God is not

Surat al-Baqarah 2:86

Those are the ones who have purchased the life of this world at the price of the Hereafter. So the punishment will not be lightened for them, nor will they be aided.

Tafsir al-Jalalayn

Those who have purchased the life of this world at the price of the Hereafter by preferring it over it **so the punishment will not be lightened for them, nor will they be aided** they will not be prevented from it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement, are those about whom He informed us that they believe in some of the Book, so they ransom their Jewish captives, and disbelieve in some of it, so they kill those whom God has forbidden them to kill from among their religion, and they expel from their homes those whom God has forbidden them to expel from their homes, in violation of God's covenant and agreement in the Torah to them. So He, the Most High, informed us that these are the ones who bought the leadership of this worldly life over the weak, ignorant, and stupid people of their religion, and they bought the vile and worthless foods in it with faith, which would have been theirs in the Hereafter, had they brought it instead of disbelief, eternal life in Paradise. God, the Most High, described them as having bought this worldly life with the Hereafter, because they were satisfied with this world with their disbelief in God in it, in exchange for the bliss of the Hereafter which God has prepared for the believers. He made their share of the bliss of the Hereafter, due to their disbelief in God, a price for what they bought with it from the vile worldly things, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Those are the ones who have purchased the life of this world at the price of the Hereafter**, they preferred a little of this world over a lot of the Hereafter.

Abu Ja'far said: Then God, the Most High, informed us that since they sold their share of the bliss of the Hereafter by abandoning His obedience and preferring disbelief in Him and the lowly things of this world over Him, they have no share in the bliss of the Hereafter, and that what they have in the Hereafter is the torment, and the torment will not be lightened for them in it. Because the one for whom the torment will be lightened in it is the one who has a share in its bliss, and these people have no share, because they bought their worldly life for their Hereafter with what was in this world.

As for his saying: **nor will they be helped**, he informed us about them that no one will help them in the Hereafter, and he will ward off God's punishment from

them through his help, not through his power, nor through his intercession, nor anything else.

Tafsir al-Qurtubi

The Almighty said: **Then you are these** You are in the nominative case as a subject, and it is not expressed, because it is implied. The taa' of you is damma because it was fatha if you addressed a single masculine, and kasra if you addressed a single feminine, so when it was dual or plural, nothing remained but the damma: *these* Al-Qutbi said: The meaning is O these. An-Nahhas said: This is a mistake according to Sibawayh, and this is not permissible. Az-Zajjaj said: These mean those. And **you kill** is included in the relative clause, meaning: then you are the ones who kill. It was said: These are nominative as a subject, and you are the predicate that comes before, and you kill is a state of these. It was said: These are accusative with the implication of I mean. Az-Zuhri read you kill with a damma on the taa' with emphasis, and likewise **Why did you kill the prophets of God?** This verse is addressed to those confronted and does not allow it to be attributed to the ancestors. It was revealed about Banu Qaynuqa, Qurayza and Nadir from the Jews. Banu Qaynuqa were enemies of Qurayza, and Aws were allies of Banu Qaynuqa, and Khazraj were allies of Banu Qurayza. Nadir, Aws and Khazraj were brothers, and Qurayza and Nadir were also brothers. Then they separated and would fight each other, and when war broke out they would ransom their prisoners. So God reproached them for that, saying: **And if they come to you as captives, ransom them.**

The Almighty says: **You cooperate.** The meaning of **you cooperate** is that you cooperate. It is derived from the word *back*, because some of them strengthen others and thus become like a back to them. From this comes the poet's saying:

You pretended to be a teacher, you gathered around one person, you are still one century

Sin: the act for which its doer deserves blame. Aggression: excessive injustice and transgression. The people of Medina and Mecca read tathaharoon with emphasis, assimilating the taa into the dhaal due to their proximity to it. The original form is tatathaharoon. The Kufians read tathaharoon with a lightened form, deleting the second taa because the first indicates it. The same applies to wa-in tathaharoon alayhi. Qatada read tathaharoon alayhi, and all of it goes back to the meaning of cooperation. From this: **And the disbeliever is, against his Lord, a supporter.** And His statement: **And the angels after that are a supporter.** So inform him.

The Almighty said: **And if they come to you as captives, ransom them, although it is forbidden for you to expel them.** There are six issues in this:

First: The Almighty's saying: **And if they come to you as captives** is a condition, and its answer is tafawwadhum, and as-sara is an accusative case of state. Abu Ubaid said: Abu Amr used to say: Whatever is in their hands is the captives, and whatever comes

Surat Al-Baqarah 2:86

Those are the ones who have purchased the life of this world at the price of the Hereafter. So the punishment will not be lightened for them, nor will they be aided.

as a prisoner is the prisoners. The linguists do not know what Abu Amr said, rather it is as you say: *sakārī* and *sakārī*. The group read *as-sārī* except for Hamzah, who read *as-sara* on *fa'lā*, the plural of *asīr* meaning captive, and the *ḍab* - in its breaking if that is the case - is *fa'lā*, as you say: *qaṭīl* and *qaṭīlā*, and *jareekh* and *jareekhā*. Abu Hatim said: *as-sārī* is not permissible. Al-Zajjaj said: *as-sārī* is said *as-sārī*, and *fa'ālā* is the original, and *fa'ālā* is included in it. It was narrated from Muhammad ibn Yazid, who said: *as-sārī* and *isrā'* are said, like *ẓarīf* and *ẓarīfā'*. Ibn Faris said: it is said in the plural of *asīr* and *as-sārī*, and it was read with them. It was said: *Asari* **with the opening of the hamza** and it is not high.

Second: The prisoner is derived from the word *Isar*, which is the rope with which the litter is tied. He was called *Asir* because it is tied tightly. The Arabs say: **Qad Asrar Qutbah**, meaning he tied it. Then every captured person was called *Asir*, even if he was not taken prisoner. Al-A'sha said:

Poetry tied me to its house as captors tie donkeys.

That is, I am in his house, meaning that he reached the end there. As for the family in the Almighty's saying: **And We strengthened their family**, it refers to creation. A man's family is his relatives, because he is strengthened by them.

Third: The Almighty's saying: **Ransom them** This is how Nafi', Hamza, and Al-Kisa'i read it. The rest said: *Tafdawhum* from *al-fidda*. And *al-fidda* is the request for ransom for the prisoner in their hands. Al-Jawhari said: If the first letter of *al-fidda* is broken, it is lengthened or shortened, and if it is opened, it is shortened. It is said: **Get up - my father ransomed you**. Some Arabs break *fida* with tanween if it exceeds the *lam* of the jar specifically, so they say: **fida lak**, because it is indefinite and they mean by it the meaning of a supplication. Al-Asma'i recited for Al-Nabigha:

Wait, may all people be sacrificed for you, and for the wealth and children you have produced.

It is said: Fadaahu and Fadaahu if he gave his ransom and saved him. He ransomed him with his soul, and Fadaahu yafdihi if he said I made you my ransom. And they ransomed each other, meaning they ransomed each other. Ransom, redemption and redemption all have the same meaning. And Fadaatu nafsi if you release it after paying something, meaning I ransomed, and from this is the saying of Al-Abbas to the Prophet, may God bless him and grant him peace: I ransomed myself and ransomed Aqil. They are two verbs that take two objects, the second of them with a preposition. You say: I ransomed myself with my money and I ransomed him with my money. The poet said:

Stand up, redeemer of your prisoner. My people and yours, I do not see any meeting between them.

Fourth: The Almighty's saying, **And it is forbidden for you to expel them**. is the subject and a metaphor for expulsion, and forbidden is its predicate, and expelling

them is a substitute for *he*, or if you wish, it is a metaphor for the conversation and story, and the sentence that follows it is its predicate, meaning, and it is forbidden for you to expel them. So expelling them is a second subject, and forbidden is its predicate, and the sentence is the predicate of *he*, and in forbidden is a pronoun whose agent is not named, Jews, which takes the place of the predicate of forbidden, and the sentence is the predicate of *he*. Al-Farra' claimed that *he* is an imaad, but according to the Basrans, this is a meaningless mistake, because *he* is not at the beginning of a sentence. It is read *he* with a silent *ha* because of the weight of the damma, as the poet said:

His throw does not increase his wealth nor does it increase his number.

Likewise, if you use the letter *lam* and *thumma*, as has been mentioned previously. Our scholars said: God Almighty had taken four covenants from them: to refrain from killing, to refrain from expelling, to refrain from demonstrating, and to ransom their prisoners. But they turned away from everything they were commanded to do except ransom. So God rebuked them for that with a rebuke that is recited, saying: **Do you then believe in part of the Scripture?** which is the Torah, **and disbelieve in part?**

I said: By God, we have turned away from everyone with the tribulations, so some of us have supported each other, whether it is against the Muslims or against the infidels, until we have left our brothers humiliated and subdued, and the rule of the polytheists applies to them. There is no power or strength except with God, the Most High, the Almighty.

Our scholars said: The ransom of the captives is obligatory even if not a single dirham remains. Ibn Khuwaiz Mandad said: The verse includes the obligation to free the captives, and the reports from the Prophet, may God bless him and grant him peace, that he freed the captives and ordered their release, and this is the practice of the Muslims and there is consensus on it. The release of the captives must be from the public treasury, and if it is not, then it is an obligation on all Muslims, and whoever among them does it, the obligation is dropped from the rest, and this will come.

Fifth: The Almighty's saying: **So what is the reward for he who does that among you except disgrace in the life of this world?** Subject and predicate. Disgrace is humiliation. Al-Jawhari said: **Khaza with a kasra** means to be humiliated and disgraced. Ibn Al-Sikkit said: He fell into a calamity. And God disgraced him. *Khaza* also means to be ashamed, so he is *Khazayyan*. A people are *Khazayyan* and a woman is *Khazayyan*.

Sixth: The Almighty's saying: **And on the Day of Resurrection they will be returned**. The general reading is **they will be returned** with the letter *ya*, while Al-Hasan read **they will be returned** with the letter *ta* as a direct address. "To the most severe punishment. And God is not unaware of what you do." This was previously discussed, as well as: **Those are the ones who purchased** the verse, so there is no meaning to

the repetition. *Day* is governed by **they will be returned**.

Tafsir Ibn Kathir

God the Almighty says, denouncing the Jews who were in Medina at the time of the Messenger of God, may God bless him and grant him peace, and what they were suffering from fighting with the Aws and Khazraj, that the Aws and Khazraj, who were the Ansar, were idol worshippers during the pre-Islamic period, and there were many wars between them, and the Jews of Medina were three tribes: Banu Qaynuqa, Banu Nadir, allies of the Khazraj, and Banu Qurayza: allies of the Aws, so when war broke out between them, each group would fight with its allies, and the Jew would kill his enemy, and another Jew might kill another from the other group, and that is forbidden to them in their religion and the text of their book, and they would expel them from their homes and plunder what was in them of furniture, goods and money, then when the war ended, they would free the prisoners from the defeated group in accordance with the ruling of the Torah, and for this reason God the Almighty said:

Do you believe in part of the Book and disbelieve in part? And for this reason God the Almighty said: "And when We took a covenant from you, that you would not shed your blood And do not expel yourselves from your homes" meaning do not kill one another, nor expel one another from his home, nor support one another against him, as God Almighty said: "Then repent to your Creator and kill yourselves. That is better for you with your Creator." This is because the people of one religion are like one soul, as the Prophet, peace and blessings be upon him, said: "The example of the believers in their love, mercy, and communication with one another is like that of a single body. If one part of it is ill, the rest of the body responds to it with fever and sleeplessness." And God Almighty said: **Then you acknowledged, while you were witnessing** meaning then you acknowledged knowing this covenant and its validity, while you were witnessing it. **Then you are these ones who kill yourselves and expel a party of you from their homes** *verse*. Muhammad ibn Ishaq ibn Yasar said: Muhammad ibn Abi Muhammad told me on the authority of Saeed ibn Jubayr or Ikrimah, on the authority of Ibn Abbas: **Then you are these ones who kill yourselves and expel a party of you from their homes** *verse*. He said: God informed them of that from their actions, and He forbade them in the Torah to shed their blood. And He imposed on them the ransom of their prisoners, so they were two groups: a group of them were Banu Qaynuqa, who were allies of Khazraj and Nadir, and Qurayza, who were allies of Aws. So when there was war between Aws and Khazraj, Banu Qaynuqa would go out with Khazraj, and Nadir and Qurayza would go out with Aws. Each of the two groups would support its allies against its brothers until their blood was shed among them, and they had the Torah in their hands, knowing in it what was against them and what was for them. The Aws and Khazraj were polytheists who worshipped idols and did not know Paradise or Hell, nor resurrection or Day of Judgment, nor a book, nor lawful or unlawful. So when

the war laid down its burdens, they ransomed their prisoners in confirmation of what was in the Torah and took it from one another. Banu Qaynuqa would ransom those of their prisoners who were in the hands of Aws, and Nadir and Qurayza would ransom those of them who were in the hands of Khazraj, and they would seek what they had taken of their blood, and they would kill those of them who were killed among themselves in support of the polytheists against them. God says: God the Almighty mentioned Him when He informed them of that, **Do you believe in part of the Scripture and disbelieve in part?** That is, do you ransom them according to the ruling of the Torah and kill them, while according to the ruling of the Torah, one should not be killed, nor should one leave his home, nor should one support against him who associates partners with God and worships idols other than Him, seeking worldly gain? This story was revealed about what they did with the Aws and Khazraj, as far as I have been informed. Asbat said on the authority of Al-Suddi: Qurayzah were allies of the Aws, and Nadir were allies of Khazraj, so they used to fight in a war among themselves. Banu Qurayzah fought with their allies, Nadir, and their allies, and Nadir used to fight Qurayzah and their allies and defeat them, so they would destroy their homes and expel them from them. So if a man from both sides was taken prisoner, they would gather around him until they ransom him, and the Arabs would taunt them about that, saying: How do you fight them and ransom them? They said: We were commanded to ransom them, and it was forbidden for us to fight them. They said: Then why do you kill them? They said: We are ashamed that our allies should be humiliated. That is when God, the Blessed and Exalted, reproached them and said: **Then you are these people who kill yourselves and expel a party of you from their homes** (al-Anbiya' 4:10). Asbat said on the authority of al-Suddi on the authority of al-Sha'bi that this verse was revealed about Qays ibn al-Khatim: **Then you are these people who kill yourselves and expel a party of you from their homes** (al-Anbiya' 4:10). Asbat said on the authority of al-Suddi on the authority of Abd al-Khair, who said: We raided with Sulayman ibn Rabi'ah al-Bahili in Balanjar and besieged its people. We conquered the city and captured captives. Abdullah ibn Salam bought a Jewish woman for seven hundred. When he passed by the head of the diaspora, he went down to him. Abdullah said to him: O head of the diaspora, would you like an old woman here from your religion to buy from me? He said: Yes. He said: I took it for seven hundred dirhams. He said: Then I will give you another seven hundred. He said: I swore that I would not reduce it from four thousand. He said: I have no need of it. He said: By God, you must buy it from me or you will renounce the religion that you are following. He said: Come closer to me. So he came closer to him, and he recited in his ear from what is in the Torah: "You will not find a slave from the Children of Israel except that you will buy him, and he will set him free. And if they come to you as captives, you may ransom them, although it is forbidden to you to expel them." He said: Are you Abdullah ibn Salam? He said: Yes. So he came with four thousand, and Abdullah took two thousand and returned two thousand to him. Adam bin Abi Iyas said in his interpretation: Abu Jaafar, meaning Al-Razi, told us, Al-Rabi bin Anas told us, Abu

Surat Al-Baqarah 2:86

Those are the ones who have purchased the life of this world at the price of the Hereafter. So the punishment will not be lightened for them, nor will they be aided.

Al-Aaliyah told us: Abdullah bin Salam passed by the head of the exodus in Kufa, and he was ransoming women who the Arabs had not had intercourse with, and he was not ransoming those who the Arabs had had intercourse with, so Abdullah said: As for it being written in your book that you ransom them all, and that is what the noble verse has guided you to, and this context is a condemnation of the Jews for their implementation of the matter of the Torah, which they believe to be correct and contradict its law, despite their knowledge of that and their testimony to its correctness, so for this reason they are not to be trusted with what is in it or with its transmission, and they are not to be believed in what they concealed of the description of the Messenger of God, may God bless him and grant him peace, his description, his mission, his exit, his migration, and other matters of his that the prophets before him, may God bless them and grant them peace, informed us about, and the Jews, may God's curses be upon them, concealed it among themselves, and for this reason God Almighty said: **So what is the reward of those who do that among you except disgrace in the life of this world** meaning because of their disobedience to God's law and command, **And on the Day of Resurrection they will be returned to the most severe...** The punishment is a recompense for their disobedience to the Book of God which is in their hands. And God is not unaware of what you do. Those are the ones who have purchased the life of this world at the price of the Hereafter. So the punishment will not be lightened for them, nor will they be aided.

Fath al-Qadir

And likewise the interpretation of 86- **Those who purchased** and His saying: **It will not be lightened** is information from God Almighty that the Jews will continue to be in a severe punishment that is necessary for them with the jizya, humiliation, disgrace and disgrace, and that will never be lightened for them as long as they are there, and there is no supporter for them to defend them, and they will not have victory in themselves over their enemy.

Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And when We took a covenant from the Children of Israel**, he said: "He was admonishing them: meaning your covenant." Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **And speak to people kindly**, he said: **Enjoining what is right and forbidding what is wrong**. Al-Bayhaqi narrated in Al-Shu'ab on the authority of Ali regarding his statement: **And speak to people kindly**, he said: **He means all the people**. And Abd ibn Humayd and Ibn Jarir narrated something similar on the authority of Ata'. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Then you turned away**, he said: **That is, you abandoned all of that**. Ibn Jarir narrated on his authority that he said: **Its meaning is that you turned away from obeying Me except a few of you, and they are those whom I chose for My obedience**. Ibn Jarir narrated on the authority of Abu

Al-Aliyah regarding his statement: **Do not shed your blood**, do not kill one another, **nor expel one another from your homes**, do not expel one another from their homes, **then you acknowledged**, this covenant, **while you were witnesses**, and you were witnesses. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Then you acknowledged** that this is a right of My covenant upon you. **Then you are the ones who kill yourselves** meaning the polytheists until you shed your blood with them. **And you expel a party of you from their homes** he said: you expel them from their homes with them. **You support each other against them in sin and aggression**. So whenever there was a war between the Aws and the Khazraj, Banu Qaynuqa' would go out with them with the Khazraj and the Nadir and the Qurayza with the Aws. Each of the two parties supported its allies against its brothers until they shed their blood. Then when the war ended, they ransomed their prisoners, confirming what is in the Torah. **And if they come to you as captives, you ransom them** and you know that this is upon you in your religion. **While it is forbidden to you** in your book because of their expulsion. **Do you then believe in part of the Scripture and disbelieve in part?** Do you ransom them believing in that, and expel them disbelieving in that. Ibn Jarir narrated on the authority of Qatada regarding his statement: **Those are the ones who have purchased the life of this world at the price of the Hereafter**, he said: They preferred a little of this world over a lot of the Hereafter.

Tafsir al-Baghawi

86 - **Those who have exchanged the life of this world for the Hereafter, the punishment will not be lightened for them, nor will they be aided**. They will not be prevented from the punishment of God Almighty.

Tafsir al-Baidawi

86- "Those are the ones who have purchased the life of this world at the price of the Hereafter." They preferred the life of this world over the Hereafter. "The punishment will not be lightened for them" by canceling the jizya in this world, and the torture in the Hereafter. "Nor will they be aided" by removing both from them.

Surat al-Baqarah 2:87

And We had certainly given Moses the Scripture and followed up after him with messengers, and We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. So is it that whenever a messenger came to you with what your souls did not desire, you were arrogant? Then a party you denied and a party you killed.

Tafsir al-Jalalayn

And We gave Moses the Scripture the Torah **and followed him up with messengers** that is, We sent them messenger after messenger **and We gave Jesus, son of Mary, clear proofs** miracles such as raising the dead and healing the blind and the leper **and We supported him** We strengthened him **with the Holy Spirit** from adding the described to the description, that is, the Holy Spirit Gabriel, because of his purity, walks with him wherever he walks, so you did not go straight **So whenever a messenger came to you with what your souls did not desire** of the truth **you were arrogant** you were arrogant about following him, the answer to whenever, which is the subject of the question, and what is meant by it is rebuke **So a party of them you denied** like Jesus **and a party you killed** the present tense for the narration of the past situation: that is, you killed like Zachariah and John

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying, **We gave Moses the Book** is that We sent it down to him. We have already explained that the meaning of giving is bestowal, in what has passed before.

The book that Moses, peace be upon him, was given to him is the Torah.

As for his saying: **And we stood behind him**, it means: And we followed one after the other, as a man stands behind another: if he walks in his footsteps from behind him. Its origin is from the nape of the neck, and it is said from it: I stood behind someone's nape, just as it is said: I followed him: if you were in his back.

He means by his saying: **after him**, after Moses.

The word *messengers* means prophets, and they are the plural of *messenger*. It is said: **He is a messenger** and they are *messengers*, just as it is said: **He is patient** and they are a patient people, and **He is a grateful man** and they are a grateful people.

What God, the Most High, means by His statement, **And We followed him with messengers**, is that We made some of them follow one another on one path and one law. Because everyone whom God sent as a prophet after Moses, peace be upon him, until the time of Jesus, son of Mary, He sent him with the command of the Children of Israel to establish the Torah, act

according to what is in it, and call to what is in it. That is why it was said, **And We followed him with messengers**, meaning on his path and law, and acting according to what he used to act upon.

Abu Ja'far said: He means by his saying: **And We gave Jesus, son of Mary, clear proofs**, that We gave Jesus, son of Mary.

What is meant by the clear proofs that God gave him: the arguments and evidence of his prophethood that he demonstrated at his hands: such as bringing the dead back to life, healing the blind, and other similar signs that demonstrated his status with God and indicated his truthfulness and the validity of his prophethood, such as:

Ibn Hamid told us, Salamah told us, Muhammad ibn Ishaq told us, Muhammad ibn Abi Muhammad told us, on the authority of Saeed ibn Jubayr, or Ikrimah, on the authority of Ibn Abbas: **And We gave Jesus, son of Mary, clear proofs**: meaning the signs that were placed in his hands: such as bringing the dead back to life, creating him from clay in the form of a bird, then breathing into it and it became a bird by God's permission, and healing diseases, and information about many of the unseen things that they stored in their homes, and what was returned to them from the Torah, along with the Gospel that God had revealed to him.

Abu Ja'far said: As for the meaning of his saying: **And we supported him**, it is that we strengthened him and helped him, as:

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And We supported him**, he says: We aided him. It is said from this: May God support you, meaning He strengthened you, and he is a man with hands, and with a hand, meaning: with strength. And from this is the saying of Al-Ajjaj:

Who changed my hand?

Meaning: In my youth, the strength of gray hair, and from it the saying of another:

If the arrows are gathered together, the one who breaks them is the one with the fortitude and the strength of his hands.

Meaning: by hand: strong.

Then there was a difference of opinion regarding the interpretation of his statement: **With the Holy Spirit**. Some of them said: The Holy Spirit with which God Almighty informed us that He supported Jesus is Gabriel, peace be upon him. Those who said that mentioned:

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And We supported him with the Holy Spirit**. He said: He is Gabriel.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And We supported him with the Holy Spirit**, he said: He is Gabriel, peace be upon him.

Surat Al-Baqarah 2:87

And We had certainly given Moses the Scripture and followed up after him with messengers, and We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. So is it that whenever a messenger came to you with what your souls did not desire, you were arrogant? Then a party you denied and a party you killed.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And We supported him with the Holy Spirit**, he said: The Holy Spirit is Gabriel.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Al-Rabi': **And We supported him with the Holy Spirit**. He said: Jesus was supported by Gabriel, who is the Holy Spirit.

Ibn Hamid said: Salamah told us, on the authority of Ibn Ishaq, who said: Abdullah bin Abdul Rahman bin Abi Al-Hussein Al-Makki told me, on the authority of Shahr bin Hawshab Al-Ash'ari: "A group of Jews asked the Messenger of God, may God bless him and grant him peace, and said: Tell us about the spirit. He said: I ask you by God and by His days with the Children of Israel, do you know that he is Gabriel? And he is the one who comes to me? They said: Yes."

Others said: The spirit with which God supported Jesus is the Gospel. Those who said that mentioned:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And We supported him with the Holy Spirit**, he said: God supported Jesus with the Gospel as a spirit, just as He made the Qur'an a spirit, both of them are the spirit of God, as God said: **And thus We have revealed to you a spirit of Our command** (al-Shura 42:52).

Others said: It is the name by which Jesus revived the dead. Those who said that mentioned:

Al-Munjab narrated that Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas: **And We supported him with the Holy Spirit**. He said: It is the name by which Jesus revived the dead.

Abu Ja'far said: The most correct interpretation of this is the one who said: The spirit in this place is Gabriel. Because God, the Most High, informed that He supported Jesus with it, as He informed in His statement: "When God said, 'O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit so that you spoke to the people in the cradle and in maturity, and when I taught you the Book and wisdom and the Torah and the Gospel'" (al-Ma'idah 5:110). If the spirit with which God supported him was the Gospel, then His statement: When I supported you with the Holy Spirit, and when I taught you the Book and wisdom and the Torah and the Gospel, would be a repetition of a meaningless statement. This is because according to the interpretation of the statement of the one who said: The meaning of When I supported you with the Holy Spirit is: When I supported you with the Gospel and when I taught you the Gospel. And no one can be supported by it except as his teacher, so that is a repetition of one statement, without adding meaning to

one of them over the other. This is a contradiction in speech, and God, the Most High, is too exalted to address His servants with what does not benefit them. Since this is the case, then the corruption of the statement of those who claim that the spirit in this place is the Gospel is clear, even though all of God's books that He revealed to His messengers are a spirit from Him, because dead hearts are revived by them, turning souls are revived by them, and misguided dreams are guided by them.

God Almighty called Gabriel a spirit and added him to the sacred because God created him a spirit from Himself, without the birth of his son's father. So He called him a spirit and added him to the sacred. The sacred is purity, just as He called Jesus, son of Mary, a spirit of God because He created him a spirit from Himself without the birth of his son's father.

We have previously explained in this book that the meaning of sanctification is purification, and holiness is purity, from that. The people of interpretation have differed in its meaning in this place, similar to their difference in the place we mentioned.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: Jerusalem is the blessing.

It was narrated on the authority of Ammar, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, who said: Jerusalem, which is the Lord, may He be exalted.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And We supported him with the Holy Spirit**, he said: God, the Holy. And He supported Jesus with His Spirit, he said: The attribute of God, the Holy. And he recited the words of God, the Most High: **He is God, other than whom there is no god, the King, the Holy** (al-Hashr 59:23), he said: The Holy and the Holy are one.

Yunus told me, he said, Ibn Wahb told us, he said, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Hilal ibn Usamah, on the authority of Ata ibn Yasar, he said, Kaab said: God, the Holy One.

Abu Ja'far said: He, may His praise be exalted, meant by His saying: **So, whenever a messenger comes to you with what your souls do not desire**, the Jews from the Children of Israel.

Muhammad bin Amr told me that, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid.

Abu Ja'far said: God, the Most High, says to them: O group of Jews, the Children of Israel, We gave Moses the Torah, and We sent messengers to you after him, and We gave Jesus, son of Mary, clear proofs and arguments, when We sent him to you, and We strengthened him with the Holy Spirit. But whenever a

messenger of Mine came to you with something other than what your souls desired, you acted arrogantly and oppressively towards them, as your leader, Satan, did. So you denied some of them and killed others. This is what you will always do with My messengers.

His saying: *Whenever*, even if it came out as an awkward statement in the speech, it is in the sense of report.

Tafsir al-Qurtubi

The Almighty said: **And We gave Moses the Scripture** meaning the Torah. **And We followed** means We followed. Following means following and riding behind, taken from following the nape of the neck, which is the back of the neck. You say I **followed him** if you came from behind him, and the rhyme of poetry is named from it, because it follows the rest of the speech. The rhyme is the nape, and from it the hadith:

The devil ties a knot at the back of your head. Al-Qafi and Al-Qafwa: as milk and other things are saved for someone you want to honor. Qafwat a man: I accused him of immorality. So-and-so Qafoni means I accused him. Qafwati means I chose him. Ibn Duraid said: Ibn Duraid said: It is as if it is one of the opposites. The scholars said: This verse is like the saying of God the Almighty: **Then We sent Our messengers in succession.** Every messenger who came after Moses came to confirm the Torah and command its adherence until Jesus, peace be upon him. It is said: Rusul and Rusul are two languages, the first is the language of Hijaz, and the second is the language of Tamim, and whether it is with an addition or not. And Abu Amr used to lighten it if he added to two letters, and make it heavy if he added to one letter.

The Almighty said: **And We gave Jesus, son of Mary, clear proofs**, meaning the arguments and evidence, which are what God mentioned in Al Imran and Al Ma'idah. Ibn Abbas said: **And We strengthened him**, meaning We strengthened him. Mujahid and Ibn Muhaisin read **We strengthened him** with a long vowel, and they are two dialects. **With the Holy Spirit**, Abu Malik and Abu Salih narrated on the authority of Ibn Abbas and Muammar on the authority of Qatada, who said: Gabriel, peace be upon him. Hassan said:

Gabriel is the Messenger of God among us, and the Holy Spirit is not hidden.

An-Nahas said: Gabriel was called a spirit and was added to the Holy One, because he was created by God Almighty as a spirit without the birth of his son's father, and Jesus was also called a spirit for this reason. Ghalib bin Abdullah narrated on the authority of Mujahid, who said: The Holy One is God Almighty. And Al-Hasan said the same: The Holy One is God, and His spirit is Gabriel. Abu Rawq narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas: By the Holy Spirit, he said: It is the name by which Jesus revived the dead, and Saeed bin Jubair and Ubaid bin Umair said the same, and it is the greatest name of God. And it was said: What is meant is the Gospel, and He called it a spirit just as God called the Qur'an a spirit in His statement, the Most High: **And**

thus We have revealed to you a spirit of Our command. And the first is more apparent, and God Almighty knows best.

The Almighty said: **So, whenever there came to you a Messenger with what your souls did not desire**, meaning, what did not agree with them and suit them, and the *ha* was deleted due to the length of the name, meaning, what you did not desire, **you were arrogant** about answering him, despising the messengers and rejecting the message. The origin of *hawa* is the inclination toward something, and the plural of *ahwa* is *ahwa*, as it came in the revelation, and the plural of *ahwa* is not *ahwa*, although they said in *nada* "andiya," as the poet said:

On a night in Jumada al-Adan, in whose darkness the dog cannot see the trumpet.

Al-Jawhari said: It is anomalous. Desire was called *desire* because it causes its owner to fall into the Fire. Therefore, it is usually only used in what is not right and in what is not good, and this verse is one of those. It may also be used in what is right, and from that is the saying of Umar, may God be pleased with him, about the prisoners of Badr:

The Messenger of God, may God bless him and grant him peace, liked what Abu Bakr said and did not like what I said. Aisha said to the Prophet, may God bless him and grant him peace, in the authentic hadith:

By God, I see that your Lord hastens to fulfill your desires. Narrated by Muslim.

The Almighty said: **A group you denied.** A group is governed by **you denied**, and likewise **and a group you kill.** Among those they denied were Jesus and Muhammad, peace be upon them, and among those they killed were John and Zachariah, peace be upon them, as will be explained in Subhan, God willing.

Tafsir Ibn Kathir

The Blessed and Exalted describes the Children of Israel as being stubborn, obstinate, disobedient and arrogant towards the prophets, and that they only follow their own desires. So the Almighty mentioned that He gave Moses the Book, which is the Torah, but they distorted it, changed it, and disobeyed its commands and interpretations. And He sent messengers and prophets after him who rule by His law, as the Almighty said: "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to God] judged by it for those who were Jews, and the rabbis and scholars [associated themselves with God] by what they were entrusted with of the Book of God, and they were witnesses thereto." The verse: And for this reason the Almighty said: **And We followed him up with messengers.** Al-Suddi said on the authority of Abu Malik: **We followed**, and others said: **We followed behind**, and all are close, as the Almighty said: **Then We sent Our messengers one after the other**, until the prophets of the Children of Israel were sealed with Jesus, son of Mary, who came with a disobedience to the Torah in some rulings. And for this reason God gave him clear

Surat Al-Baqarah 2:87

And We had certainly given Moses the Scripture and followed up after him with messengers, and We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. So is it that whenever a messenger came to you with what your souls did not desire, you were arrogant? Then a party you denied and a party you killed.

proofs, which are miracles. Ibn Abbas said: **From the revival of the dead.** And He created him from clay in the form of a bird, and He breathed into it and it became a bird by the permission of God, and He healed diseases, and He informed them of the unseen, and He supported them with the Holy Spirit, who is Gabriel, peace be upon him - what indicates to them his truthfulness in what he brought to them, so the Children of Israel's denial of him intensified, and their envy and stubbornness for contradicting the Torah in some of it, as God the Almighty said, informing about Jesus: **And that I may make lawful for you some of what was forbidden to you, and I have come to you with a sign from your Lord** *verse*. So the Children of Israel treated the prophets in the worst way, so a group of them denied them, and a group of them killed them, and that was only because they came to them with matters that contradicted their desires and opinions, and with the obligation of the rulings of the Torah that they had acted to contradict, so that was difficult for them so they denied them, and perhaps killed some of them, and that is why God the Almighty said: **So is it that whenever there came to you a messenger with what your souls did not desire, you were arrogant? So a group you denied and a group you killed** *verse*.

The evidence that the Holy Spirit is Gabriel, as Ibn Masoud stated in his interpretation of this verse, and Ibn Abbas, Muhammad ibn Kaab, Ismail ibn Khalid, As-Suddi, Ar-Rabi' ibn Anas, Atiyah Al-Awfi and Qatadah followed him in this, with the Almighty's saying: **The Trustworthy Spirit has brought it down upon your heart that you may be among the warners,** is what Al-Bukhari said. Ibn Abi Al-Zinad said, on the authority of his father, on the authority of Abu Hurairah, on the authority of Urwah, on the authority of Aisha: that the Messenger of God, may God bless him and grant him peace, placed a pulpit for Hassan ibn Thabit in the mosque, and he would defend the Messenger of God, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, said: **O God, support Hassan with the Holy Spirit as he defended your Prophet.** This is from Al-Bukhari as a suspended hadith, and Abu Dawud narrated it in his Sunan on the authority of Ibn Sirin and Al-Tirmidhi, on the authority of Ali ibn Hajar and Ismail ibn Musa Al-Fazari, all three of them, on the authority of Abu Abd Al-Rahman ibn Abi Al-Zinad, on the authority of his father and Hisham ibn Urwah, both of them on the authority of Urwah, on the authority of Aisha with it. Al-Tirmidhi said: It is good and authentic, and it is the hadith of Abu Al-Zinad. In the two Sahihs, from the hadith of Sufyan ibn Uyaynah, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah: That Umar ibn al-Khattab passed by Hassan while he was reciting poetry in the mosque, so he looked at him and said: I used to recite poetry in it and there was someone better than you in it. Then he turned to Abu Hurayrah and said: I ask you by God, did you hear the Messenger of God, may God bless him and grant him

peace, say: **Answer on my behalf, O God, support him with the Holy Spirit.** He said: O God, yes. And in some narrations: that the Messenger of God, may God bless him and grant him peace, said to Hassan, **Satirize them - or incite them - and Gabriel is with you.** And in Hassan's poetry, he said:

Gabriel is the Messenger of God among us, and there is no concealment in the Holy Spirit.

Muhammad bin Ishaq said: Abdullah bin Abdul Rahman bin Abi Hussein Al-Makki told me, on the authority of Shahr bin Hawshab Al-Ash'ari: "A group of Jews asked the Messenger of God, may God bless him and grant him peace, and said: Tell us about the spirit. He said: I ask you by God and by His days with the Children of Israel, do you know that it is Gabriel who comes to me? They said: Yes." And in Sahih Ibn Hibban, on the authority of Ibn Mas'ud: "The Messenger of God, may God bless him and grant him peace, said: The Holy Spirit inspired in my heart that no soul will die until it has completed its provision and its appointed time, so fear God and be fair in your request." Other sayings - Ibn Abi Hatim said: Abu Zur'ah told us, Munjab bin Al-Harith told us, Bishr told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, **And We supported him with the Holy Spirit.** He said: It is the greatest name by which Jesus revived the dead. Ibn Jarir said: I was told by Al-Munjab and he mentioned it. Ibn Abi Hatim said: Something similar was narrated from Saeed bin Jubair. Al-Qurtubi also narrated it from Ubaid bin Umair who said: It is the greatest name. Ibn Abi Nujayh said: The spirit is the guardians over the angels. Abu Jaafar Al-Razi said from Al-Rabi bin Anas: Al-Quds is the Lord, Blessed and Exalted, and this is the saying of Ka'b. Al-Qurtubi narrated from Mujahid and Al-Hasan Al-Basri that they said: Al-Quds is God, the Most High, and His spirit is Gabriel, and this is the saying of Ka'b. Al-Qurtubi narrated from Mujahid and Al-Hasan Al-Basri that they said: Al-Quds is God, the Most High, and His spirit is Gabriel. So based on this is the first saying. Al-Suddi said: Al-Quds is the blessing. Al-Awfi said on the authority of Ibn Abbas: Al-Quds: Purity. Ibn Jarir said: Yunus bin Abdul-Ala told us, Ibn Wahb told us, Ibn Zayd said regarding the words of God Almighty: **And We supported him with the Holy Spirit,** he said: God supported Jesus with the Gospel as a spirit just as He made the Qur'an a spirit. Both are spirits from God, as God Almighty said: **And thus We have revealed to you a spirit of Our command.** Then Ibn Jarir said: The most correct interpretation of that is the saying of the one who said: The spirit in this place is Gabriel, for God Almighty informed that He supported Jesus with it as He informed in His words, "When God said, O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit so that you spoke to the people in the cradle and in maturity, and when I taught you the Book and wisdom and the Torah and the Gospel," the verse, so He mentioned that He supported him with it. So if the spirit with which He

supported him was the Gospel, then His words: **When I supported you with the Holy Spirit so that you spoke to the people in the cradle and in maturity, and when I taught you the Book and wisdom and the Torah and the Gospel**, would be a repetition of a meaningless statement, and God Almighty It is more honorable and sublime that He addresses His servants with what does not benefit them with it. **I said** And among the evidence that it is Gabriel is what was presented at the beginning of the context, and praise be to God. Al-Zamakhshari said, **with the Holy Spirit**, with the Holy Spirit, as you say: Hatim al-Joud and a man of truth, and he described it as holy as he said: **and a spirit from Him**, so he described it with specialization and proximity as an honor. And it was said: because the loins and the wombs did not contain it, and it was said: with Gabriel. It was said: with the Gospel as he said in the Qur'an: **a spirit from Our command**. And it was said: in the name of the Greatest God who used to revive the dead with His remembrance, so his words included another statement, which is that what is meant is the spirit of Jesus himself, the holy and purified. Al-Zamakhshari said in the words of God Almighty: **So a party you denied and a party you killed**, He did not say **and a party you killed**, because he intended by that to describe them in the future also because they tried to kill the Prophet, may God bless him and grant him peace, with poison and magic, and he, peace be upon him, said during his death illness: The food of Khaybar has not ceased to come back to me, so this is the time for my aorta to be severed. **I said** And this hadith is in Sahih al-Bukhari and others.

Fath al-Qadir

87- The Book: The Torah, and the rhyme: following and following, taken from the nape which is the back of the neck, you say: I followed him: if you came from behind him, and from it the rhyme of poetry is named because it follows the rest of the speech. What is meant is that God, the Almighty, sent messengers after him whom He made follow him and they are the prophets of the Children of Israel sent after him. And **the clear proofs** are the evidence that God mentioned in Al Imran and Al Ma'idah. And support: strengthening. Mujahid and Ibn Muhaisin read **And We supported him** with a long vowel and they are two languages. And the Holy Spirit is from adding the described to the attribute: meaning the Holy Spirit. And the Holy: purity, and the Holy: the purifier - and it was said: it is Gabriel with whom God supported Jesus, and from it the saying of Hassan:

Gabriel is God's trustee among us, and there is no concealment in the Holy Spirit.

Al-Nahas said: Gabriel was called a spirit and was added to the Holy because he was created by God without birth. It was also said: The Holy is God Almighty, and his spirit is Gabriel. It was also said: What is meant by the Holy Spirit is the name by which Jesus revived the dead. It was also said: What is meant by it is the Gospel. It was also said: What is meant by it is the spirit that was breathed into him, God supported him with it because of the strength in it. His statement: **With what your souls do not desire** means with what does not agree with them and is not suitable

for them. The origin of desire is the inclination towards something. Al-Jawhari said: Desire was called desire because it causes its owner to fall into the Fire. God Almighty rebuked them with these words entitled with the hamza of rebuke, saying: **So, whenever there came to you a messenger from you with what does not agree with what you desire, you were too arrogant to answer him, despising the messengers and rejecting the message.** The *fa* in His statement: **So, whenever there came to you a messenger from you with what does not agree with what you desire, you were too arrogant to answer him, despising the messengers and rejecting the message.** The *fa* in His statement: **So, whenever there came to you a messenger from among ...** is for conjunction with an implied meaning, "We gave you, O Children of Israel, from the And a group is in the accusative case because of the verb that follows it, and the *fa* is for detail. Among the group are the deniers of Jesus and Muhammad, and among the group are the ones who were killed are John and Zachariah.

Tafsir al-Baghawi

87- The Almighty's saying: "And We gave" We gave **Moses the Book** the Torah, all at once **and We followed** and followed **after him with messengers** messenger after messenger **and We gave Jesus, son of Mary, clear proofs** the clear indications, which are what God mentioned in Surat Al Imran and Al Ma'idah. It was said: He meant the Gospel. **And We supported him** strengthened him **with the Holy Spirit** Ibn Kathir read Al Quds with a sukoon on the dal and the others with a damma on it, and they are two languages like terror and terror, and they differed about the Holy Spirit. Al Rabi' and others said: He meant by the Spirit the Spirit that He breathed into him, and the Holy is God, He added it to Himself as an honor and a specialization like the House of God, and the She-camel of God, as He said: **So We breathed into him of Our Spirit** **12- At-Tahrim and a Spirit from Him** **171- An-Nisa.** It was said: He meant by the Holy Purity, meaning the pure Spirit. He called His Spirit Holy because it was not contained in the loins of the males, and the wombs did not contain it. The menses, it was only an order from God the Most High, Qatada, Al-Suddi and Al-Dahhak said: The Holy Spirit is Gabriel, peace be upon him. It was said: Gabriel was described as holy, meaning pure, because he did not commit a sin. Al-Hasan said: The Holy is God and His Spirit is Gabriel. God the Most High said: "Say: The Holy Spirit has brought it down from your Lord in truth" **102- An-Nahl.** And the support of Jesus by Gabriel, peace be upon them, is that he was ordered to walk with him wherever he walked until God ascended with him **to heaven.** It was said: Gabriel, peace be upon him, was called a spirit for his kindness and his position in the revelation that is the reason for the life of hearts. Ibn Abbas and Saeed bin Jubair said: The Holy Spirit is the greatest name of God the Most High, by which He revived the dead and showed people wonders. It was said: It is the Gospel, for which a spirit was given to him just as (the Qur'an was made a spirit for Muhammad, may God bless him and grant him peace, because it is the reason for the life of hearts).

Surat Al-Baqarah 2:87

And We had certainly given Moses the Scripture and followed up after him with messengers, and We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. So is it that whenever a messenger came to you with what your souls did not desire, you were arrogant? Then a party you denied and a party you killed.

God the Most High said: **And thus We have revealed to you a spirit of Our command 52- Ash-Shura**. So when the Jews heard the mention of Jesus, peace be upon him, they said: O Muhammad, there is nothing like Jesus - as you claim - did, and not as you tell us about the prophets, so bring us what Jesus brought if you are truthful.

God Almighty said: **So whenever there came to you, O community of Jews, a messenger with what your souls did not desire, you were arrogant**. "You were arrogant and thought too proud to believe." **So you denied a group**, such as Jesus and Muhammad, may God bless him and grant him peace, **and you killed a group**, such as Zechariah, John, Isaiah, and all the other prophets whom they killed, peace be upon them.

the pauses, or to indicate that you are still in it, for you are hovering around killing Muhammad, may God bless him and grant him peace, had I not protected him from you. For this reason, you bewitched him and poisoned the sheep for him.

Tafsir al-Baidawi

87- **And We gave Moses the Book** meaning the Torah **and followed him up with messengers** meaning We sent messengers after him, as the Almighty said: **Then We sent Our messengers in succession**. It is said that he followed him, and he followed him with it if he followed him from the back, like his sin from the sin **And We gave Jesus, son of Mary, clear proofs** the clear miracles such as raising the dead and healing the blind and the leper, and informing of the unseen. Or the Gospel, and Jesus in Hebrew is Absho'. And Mary means servant, and in Arabic it is for women like Al-Zir is for men. Ru'yah said: I said to Al-Zir that Mary did not reach him. Its weight is Mufa'il since Fa'il was not established, **and Aydanahu** and Qawwanihu, and Aydanahu was read with a long vowel **with the Holy Spirit** with the Holy Spirit as you say: Hatim al-Jud, and a man of truth, and he meant by it Gabriel, and it was said: the spirit of Jesus, peace be upon him, and he described it with it because of its purity from the touch of Satan, or because of its honor with God Almighty and that is why he added it to himself Almighty, or because the loins and wombs did not contain it, or the Gospel, or the greatest name of God with which he revived the dead, and Ibn Kathir read *al-Quds* with a sukun in the entire Qur'an **So every time there comes to you a messenger with what your souls do not desire** with what you do not like. It is said *hawwa* with a kasra if he loves, *hawwa* with a fatha, *hawwa* with a damma if he falls. And the hamza was placed between the *fa* and what it is connected to as a rebuke to them for following that with this and astonishment at their condition, and it is possible that it is a resumption and the *fa* is for conjunction with what is understood, **you were arrogant** about faith and following the messengers. **A party you denied**, such as Moses and Jesus, peace be upon them. The *fa* is for causality or detail. **And a party you killed**, such as Zechariah and John, peace be upon them. It was mentioned in the present tense to narrate the past situation, to bring it to mind, for the matter is terrible. Or to take into account

Surat al-Baqarah 2:88

And they said, **Our hearts are covered**. Rather, God has cursed them for their disbelief, so little do they believe.

Tafsir al-Jalalayn

And they said to the Prophet mockingly **Our hearts are covered** plural of *aghlaf*, meaning covered with covers so you do not understand what you are saying. God Almighty said: *Rather* to interrupt **God has cursed them** He distanced them from His mercy and let them down from accepting **for their disbelief** and their lack of acceptance is not due to a defect in their hearts **So little do they believe** *ma* is redundant to emphasize the little, meaning: their faith is very little.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: There was a difference in the reading of this. Some of them read it as: **And they said, 'Our hearts are covered,'** with a lightened and silent *lam*. This is the reading of all the countries in all regions.

Some of them read it as: **And they said, 'Our hearts are covered,'** with a heavy *lam* and a damma.

As for those who read it with a sukoon on the lam and a light lam, they interpreted it as saying: Our hearts are in coverings, *ghitaat*, and *ghalaf*. *Ghalaf* according to the reading of these people is the plural of *aglaf*, which is the one who is in a *ghalaf* and *ghatha*, just as it is said of a man who is not circumcised, *aglaf*, and a woman *ghalfa*. And as it is said of a sword when it is in its sheath: a *ghalaf* sword and a *ghalafaa* bow, and their plural is *ghalaf*. Likewise, the plural of what is from the adjectives whose masculine is *af'al* and its feminine is *fa'laa*, is pluralized as *fa'l* with the first letter damma and the second letter sukoon, like *ahmr* and *humr*, *asfar* and *safar*, so that is a combination of the feminine and masculine. And it is not permissible to make the 'ayn of *fa'l* heavy, except in poetic necessity, as Tarafa ibn al-'Abd said:

Boys in our council stripped her of her roses and blond hair

He wants: blonde, but the hair forced him to move the second one, so he moved it. And from it is the report that:

Ibn Hamid told us, he said, Al-Hakam bin Bashir bin Salman told us, he said, Amr bin Qais Al-Mala'i told us, on the authority of Amr bin Murrah Al-Jamali, on the authority of Abu Al-Bukhtari, on the authority of Hudhayfah, he said: The hearts are four, then he mentioned them and said among what he mentioned: And a heart that is covered and bound, and that is the heart of the disbeliever.

He who said that means: that it is in covers:

Ibn Hamid told us, he said, Salamah told us, he said,

Ibn Ishaq told me, he said, Muhammad ibn Abi Muhammad told me, on the authority of Saeed ibn Jubayr, or Ikrimah, on the authority of Ibn Abbas: **And they said, 'Our hearts are covered,'** meaning covered.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told us, on the authority of Abu Talha, on the authority of Ibn Abbas, regarding his statement: **Our hearts are covered**, meaning in a covering.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And they said, 'Our hearts are covered,'** meaning the hearts that are sealed.

Abbas bin Muhammad told me, he said, Hajjaj told us, he said, Ibn Jurayj said: Abdullah bin Katheer told me, on the authority of Mujahid, regarding his statement: **And they said, 'Our hearts are covered,'** that is, they have a covering over them.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, he said, Abdullah bin Katheer told me, on the authority of Mujahid: **And they said, 'Our hearts are covered,'** they have a covering over them.

Ahmad bin Ishaq Al-Ahwazi told us, Abu Ahmad Al-Zubayri told us, Sharik told us, on the authority of Al-A'mash, regarding his statement: **Our hearts are covered**, he said: They are covered.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **And they said, 'Our hearts are covered,'** meaning they do not understand.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **And they said, 'Our hearts are covered.'** He said: It is like His saying: **Our hearts are within coverings** (Fussilat 41:5).

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **Our hearts are covered**, he said: There is a seal on them. He said: It is like his statement: **Our hearts are within coverings**.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Our hearts are covered**, meaning they do not understand.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And they said, 'Our hearts are covered.'** He said: They say: There is a covering over them, which is the covering.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **Our hearts are covered**, he said, he says: My heart is covered, so nothing of what you say reaches it, and he recited, **And they said, 'Our hearts are within coverings from that to which you invite us'** (Fussilat 41:6).

Abu Jaafar said: As for those who read it as *ghalaf* with a fatha on the *lam* and a damma on it, they interpreted it as saying: Our hearts are *ghalaf* for knowledge,

Surat Al-Baqarah 2:88

And they said, "Our hearts are covered." Rather, Allah has cursed them for their disbelief, so little do they believe.

meaning that they are vessels.

He said: The word *ghalaf* according to their interpretation is the plural of *ghalaf cover*, just as the word *book* is the plural of *books*, *veil* is *veils*, and *shihab* is *shihabs*. So the meaning of the speech is according to the interpretation of the reading of those who read *ghalaf* with the lam moved and with a damma. The Jews said: Our hearts are covered for knowledge and are vessels for it and for other things. Those who said that mentioned:

Ubaid bin Asbat bin Muhammad told me, he said, my father told us, on the authority of Fadil bin Marzouq, on the authority of Atiyah: **And they said, 'Our hearts are covered.'** He said: They are vessels for remembrance.

Muhammad bin Amara Al-Asadi told me, he said, Ubaidullah bin Musa told us, he said, Fadil told us, on the authority of Atiyah, regarding his statement: **Our hearts are covered**, he said: They are vessels for knowledge.

Ahmad bin Ishaq Al-Ahwazi told us, he said, Abu Ahmad told us, he said, Fadil told us, on the authority of Atiyah, similarly.

It was narrated on the authority of Al-Munjab, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **And they said, 'Our hearts are covered.'** He said: They are filled with knowledge, and do not need Muhammad, may God bless him and grant him peace, or anyone else.

The reading that is not permissible other than his saying: **Our hearts are covered**, is the reading of those who read *covered* with a sukoon on the lam, meaning that it is in membranes and coverings, due to the convergence of the evidence from the reciters and the people of interpretation on its correctness, and the deviation of those who deviated from them with what contradicted it, from reading that with a damma on the lam.

We have shown that what the evidence has agreed upon is evidence for whoever receives it. And what the individual has brought, it is not permissible to object to what the group has brought, which establishes the evidence in terms of transmission, word and action, in a place other than this, so that makes it unnecessary to repeat it in this place.

The statement in the interpretation of the Almighty's saying: **Rather, God cursed them for their disbelief.**

Abu Ja'far said: He, may His praise be glorified, means: **Rather, God cursed them.** Rather, God distanced them, kept them far away, expelled them, humiliated them, and destroyed them for their disbelief, their denial of God's signs and proofs, and what He sent His messengers with, and their denial of His prophets. So God, may His praise be glorified, informed us that He distanced them from Him and from His mercy because of what they did of that.

The root of the word *curse* is to expel, banish, and

exclude. It is said: **May God curse so-and-so**, meaning he curses him with a curse, and he is cursed. Then the object is declined, so it is said: **He is accursed.** From this is the saying of Al-Shamakh bin Dirar:

The quail was terrified by him and I banished him from the place of the wolf like a damned man

Abu Ja'far said: In the statement of God, the Most High, **Rather, God has cursed them for their disbelief**, is a refutation of those Jews who said, **Our hearts are covered.** Because His statement, *Rather*, is evidence of His denial and rejection of what they claimed, since *rather* does not enter into speech except to contradict what is denied. Since that is the case, it is clear that the meaning of the verse is: And the Jews said: Our hearts are covered from what you call us to, O Muhammad. So God, the Most High, said: That is not as they claimed, but God excluded the Jews and kept them far from His mercy, and expelled them from it, and humiliated them for their denial of Him and His messengers, so few of them believe.

The statement in the interpretation of the Almighty's saying: **But few of them believe.**

Abu Ja'far said: The people of interpretation differed in their interpretation of His statement: **So few of them believe.** Some of them said that its meaning is **So few of them believe**, meaning that only a few of them believe. Those who said that were mentioned: Bishr ibn Mu'adh told us, saying: Yazid ibn Zari' told us, saying: Sa'id told us, on the authority of Qatadah, regarding His statement: **Rather, God has cursed them for their disbelief, so few of them believe**, by my life, those who returned from the polytheists were more than those who returned from the People of the Book. Only a small group of the People of the Book believed.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada: **So few of them believe**, he said: Only a few of them believe.

Others said: Rather, the meaning of this is: They do not believe except in a little of what is in their hands. Those who said this were: Al-Qasim told us, he said, Al-Hussein told us, he said, Abu Sufyan told us, on the authority of Muammar, on the authority of Qatadah, **So little do they believe**, he said: Only a few of them believe. Muammar said: And someone else said: They do not believe except in a little of what is in their hands.

Abu Ja'far said: The most correct interpretation of His statement, **So few believe**, is what we have mastered, God willing. It is that God, the Most High, informed that He cursed those He described in this verse, then He informed about them that they have little faith in what God revealed to His Prophet Muhammad, may God bless him and grant him peace. That is why He put His statement, **So few**, in the accusative case, because it is an attribute of the infinitive that was not mentioned. Its meaning is: Rather, God cursed them for their disbelief, so they have little faith. Thus, what we have explained has made clear the corruption of the

statement that was narrated from Qatadah regarding that. Because the meaning of that, if it were as it was narrated that he meant by it: So few of them believe, or so few of them believe, then **the few** would be in the nominative case, not in the accusative case. Because if that was its interpretation, then **the few** would be a subject in the nominative case. So when **the few** and what is in the meaning of *who* or **who has been lost** are in the accusative case, then what remains is not subject to a subject. That is not permissible in the language of any of the Arabs.

As for the Arabists, they differed about the meaning of *ma* in His statement: **So few of them believe**. Some of them said: It is redundant and has no meaning. Rather, the interpretation of the statement is: So few of them believe, as the Most High said: **So by mercy from God, you were lenient with them** (Al Imran 3:159) and what is similar to that. So he claimed that *ma* in that is redundant, and that the meaning of the statement is: So by mercy from God, you were lenient with them. And he recited in support of his statement the following verse of Muhalhil:

If Abbanin came to propose to her, no suitor's nose would be dyed with blood

He claimed that it means: the suitor's nose was stained with blood, and that *ma* is redundant.

Others denied what the speaker said about what, in the verse and in the verse that he recited, and they said: This is only from the speaker starting the speech with the report about the generality of all things, since what was a word that gathered all things, then made specific and general what it made general by what it mentioned after it.

This statement is more correct in our view, because adding something that does not provide meaning to speech is not permissible to add to God, may He be glorified.

Perhaps someone might say: Did those about whom God said that they believe little have little or much faith, so that it would be said about them: **They believe little**?

It was said: The meaning of faith is belief. The Jews, about whom God told this report, believed in the oneness of God, in resurrection, reward and punishment, and disbelieved in Muhammad, may God bless him and grant him peace, and his prophethood. All of that was an obligation upon them to believe in, because it was in their books, and among what Moses brought them. So they believed in some of it, and that was the little of their faith, and they disbelieved in some of it, and that was the much that God told about them that they disbelieved in it.

Some of them said: They were not believers in anything, but it was said: **They believe seldom**, and they are disbelievers in all of it, as the Arabs say: I have rarely seen anything like this. It was narrated from her, as she heard it: I passed by a country that rarely grows anything but leeks and onions, meaning: It does not grow anything but leeks and onions, and similar statements that are uttered to describe something as few, and the meaning in it is the negation of all of it.

Tafsir al-Qurtubi

God Almighty said: **And they said, 'Our hearts are covered.'** Rather, **God has cursed them for their disbelief, so little do they believe.**

God the Almighty said: **And they said** meaning the Jews **Our hearts are covered** with a sukoon on the lam, the plural of aghlaf, meaning they have coverings. It is like His statement **Our hearts are in coverings from that to which you invite us** meaning in vessels. Mujahid said: *Ghalaf* has a covering over it. Ikrimah said: It has a seal over it. The linguists said that *ghalfat* means to sheathe the sword, so the heart is aghlaf, meaning concealed from understanding and discrimination. Ibn Abbas, Al-A'raj and Ibn Muhaysin read *ghalaf* with a damma on the lam. Ibn Abbas said: meaning our hearts are filled with knowledge and do not need the knowledge of Muhammad (peace be upon him) or anyone else. It was said: it is the plural of ghalaf, like khimar and khamr, meaning our hearts are vessels for knowledge, so why do they not understand from you when we have comprehended so much knowledge? It was said: the meaning is how can the knowledge of Muhammad (peace be upon him) be hidden from them. God responded to them by saying: **Rather, God has cursed them for their disbelief, so little do they believe.** Then He explained that the reason for their aversion to faith is that they were cursed for their previous disbelief and audacity, and this is the punishment for a sin that is greater than it. The origin of the word *curse* in the speech of the Arabs is expulsion and banishment. The wolf is called *la'een accursed*, and the banished man is called *la'een accursed*. Al-Shamakh said:

The quail was terrified by him and I denied him the status of a wolf like a cursed man

The point of the speech: The status of the cursed wolf is like that of a man, so the meaning is that God has distanced them from His mercy.

It was said: From His success and guidance. It was said: From all good, and this is general. So little is an adjective for a deleted source, the meaning of which is: So little faith they believe. Muammar said: The meaning is that they do not believe except a little of what is in their hands and they disbelieve in most of it, and little is the accusative by removing the letter of description. And what is a relative clause, meaning they believe little. Al-Waqidi said: Its meaning is they do not believe little or much, as you say: How little he does such-and-such, meaning he does not do it at all. Al-Kisa'i said: The Arabs say we passed by a land that rarely grows leeks and onions, meaning it does not grow anything.

Tafsir Ibn Kathir

Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me, on the authority of Ikrimah or Saeed, on the authority of Ibn Abbas: **And they said, 'Our hearts are covered,'** meaning in coverings. Ali bin

Surat Al-Baqarah 2:88

And they said, "Our hearts are covered." Rather, Allah has cursed them for their disbelief, so little do they believe.

Abi Talhah said on the authority of Ibn Abbas: **And they said, 'Our hearts are covered,'** meaning they do not understand. Al-Awfi said on the authority of Ibn Abbas: **And they said, 'Our hearts are covered,'** meaning they do not understand. Mujahid said: **And they said, 'Our hearts are covered,'** meaning they have a covering over them. Ikrimah said: **They have a seal over them.** Abu Al-Aaliyah said: **They do not understand.** Al-Suddi said: **They say, 'Its cover,'** meaning it is a covering. Abd Al-Razzaq said on the authority of Muammar, on the authority of Qatada: **So you do not comprehend or understand.** Mujahid and Qatada said: Ibn Abbas read *Ghalaf*, with a damma on the lam, and it is the plural of *ghalaf*, meaning our hearts are the vessels of all knowledge, so we do not need your knowledge. Ibn Abbas and Ata' said this. **Rather, God has cursed them for their disbelief,** meaning God has expelled them and distanced them from all good. **So little do they believe.** Qatada said: Its meaning is: *No*. Only a few of them believe. **And they said, 'Our hearts are covered'** is like His saying, **And they said, 'Our hearts are within coverings from that to which you invite us'**. Abd al-Rahman ibn Zayd ibn Aslam said regarding His saying, *covered*, he said: You say, **My heart is covered**, so nothing of what you say reaches it. He recited, **And they said, 'Our hearts are within coverings from that to which you invite us'** This is what Ibn Jarir preferred, and he cited as evidence what was narrated from the hadith of Amr ibn Murrah al-Jamali from Abu al-Bukhtari from Hudhayfah who said: **Hearts are of four types, and among them he mentioned a covered heart that has incurred wrath, and that is the heart of the disbeliever.** Ibn Abi Hatim said: Muhammad ibn Abd al-Rahman al-Arzami told us, my father told us, from my grandfather, from Qatadah, from al-Hasan regarding His saying, **Our hearts are covered**, he said: They are not circumcised. The meaning of this statement goes back to what was mentioned previously about the impurity of their hearts and that they are far from goodness. Another statement - Ad-Dahhak said from Ibn Abbas, **And they said, 'Our hearts are covered,'** he said: They say, our hearts are covered and filled, and they do not need the knowledge of Muhammad or anyone else. Atiyah Al-Awfi said on the authority of Ibn Abbas: **And they said, 'Our hearts are covered,'** meaning, vessels for action. This is the meaning of the reading of some of the Ansar in it, as narrated by Ibn Jarir. They said: **Our hearts are covered**, with a damma on the lam, as Al-Zamakhshari transmitted, meaning the plural of *ghalf*, meaning vessels, meaning that they claimed that their hearts were filled with knowledge that they did not need any other knowledge, just as they used to boast of the knowledge of the Torah. For this reason, the Almighty said: **Rather, God has cursed them for their disbelief, so little do they believe**, meaning that the matter is not as they claimed, rather their hearts are cursed and sealed, as He said in Surat al-Nisa 4: **And their saying, 'Our hearts are covered,' rather, God has set a seal upon them because of their disbelief, so they believe not except a little.** They differed regarding the meaning of His statement: **So little do they believe**, and His statement: **So little do they believe**, so some of them said: **So few of them**

believe, and *little*: their little faith means that they believe in what Moses brought them regarding the matter of the afterlife, reward, and punishment, but it is a faith that does not benefit them because it is overwhelmed by what they disbelieved in that which came to them. By Muhammad, may God bless him and grant him peace. Some of them said: They were not believers in anything. Rather, he said: They rarely believe and they are disbelievers in everything, just as the Arabs say: I have rarely seen anything like this, meaning I have never seen anything like this. Al-Kisa'i said: The Arabs say: Whoever commits adultery in a land that rarely grows, meaning it does not grow anything. This was narrated by Ibn Jarir, may God have mercy on him. And God knows best.

Fath al-Qadir

And the word *al-Ghalaf* is the plural of *Aghlaf*, which here means: the one who has a covering that prevents speech from reaching him, and from this, **Ghalfat al-Sayf** means **I made a covering for it**. It was said in Al-Kashshaf: It is borrowed from *al-Aghlaf* who is not circumcised, as in his saying: **Our hearts are covered from that to which you call us.** And it was said: *Al-Ghalaf* is the plural of *Ghalaf* like *Hammar* and *Hamr*: meaning our hearts are vessels for knowledge, so why do they not understand from you, and we have comprehended a great deal of knowledge? So God responded to what they said, saying: 88- **Rather, God cursed them for their disbelief.** The origin of cursing in the speech of the Arabs is expulsion and banishment, and from this is the saying of Al-Shamakh:

The quail was terrified by him and I denied him the status of a wolf like a cursed man

Like an expelled man. The meaning is: May God distance them from His mercy. **A little** is an adjective for a deleted source: meaning a little faith. **They do not believe**. "Ma" is redundant, describing their faith as little because they are the ones about whom God has told us about their stubbornness, arrogance, and intense obstinacy, and their distance from answering the messengers, which He has told us about. Among that is that they believe in some of the Book and disbelieve in some of it. Muammar said: The meaning is that they do not believe except a little of what is in their hands and disbelieve in most of it. Based on this, **a little** is in the accusative case by removing the preposition. Al-Waqidi said that it means they do not believe a little or a lot. Al-Kisa'i said: The Arabs say, **We passed by a land that rarely grows leeks and onions**, meaning it does not grow anything.

Ibn Asakir narrated on the authority of Ibn Abbas regarding his statement: **And We gave Moses the Scripture** meaning the Torah in one detailed and decisive sentence **and We followed up after him with messengers** meaning a messenger called Samuel the son of Babylon, a messenger called Manshabiel, a messenger called Isaiah, a messenger called Ezekiel, a messenger called Jeremiah who is Al-Khidr, a messenger called David who is Abu Sulayman and a

messenger called the Messiah Jesus son of Mary. These messengers were sent by God and chosen from the nation after Moses, so We took from them a solemn covenant that they would convey to their nation the description of Muhammad, may God bless him and grant him peace, and the description of his nation. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement: **And We gave Jesus, son of Mary, clear proofs** he said: they are the signs that were placed in his hands such as reviving the dead and creating him from clay in the form of a bird, and healing diseases. And the report of many of the unseen things, and what was brought to them from the Torah and the Gospel that God revealed to him. Ibn Abi Hatim narrated on his authority regarding his statement: **And We supported him** he said: We strengthened him. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority that he said: The Spirit of Jerusalem is the name by which Jesus revived the dead. Ibn Abi Hatim narrated on the authority of Mujahid that he said: Jerusalem is God Almighty. Al-Rabi' bin Anas narrated something similar. He narrated on the authority of Ibn Abbas that he said: Jerusalem is purity. He narrated on the authority of Al-Suddi that he said: Jerusalem is blessing. He narrated on the authority of Ismail bin Abi Khalid that the Spirit of Jerusalem is Gabriel. He narrated something similar on the authority of Ibn Mas'ud. Abu Al-Shaykh narrated in Al-Azmah on the authority of Jabir on the authority of the Prophet, may God bless him and grant him peace, that he said: The Spirit of Jerusalem is Gabriel. It has been proven in Sahih that the Prophet, may God bless him and grant him peace, said: **O God, support Hassan with the Spirit of Jerusalem.** Ibn Abi Hatim narrated on the authority of Sa'id bin Jubayr regarding his statement: **A group,** he said: A group. He narrated on the authority of Ibn Abbas that he said: The heart was named so because of its changeability. Al-Tabarani narrated in Al-Awsat on his authority that he used to recite **Our hearts are covered** with a heavy meaning: How can we learn while our hearts are covered for wisdom? Meaning vessels for wisdom. Ibn Jarir and Ibn Abi Hatim narrated from him regarding his statement: "And they said: Our hearts are covered," filled with knowledge that do not need the knowledge of Muhammad or anyone else. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated from him regarding his statement: **Our hearts are covered,** he said: In a covering. Ibn Ishaq and Ibn Jarir narrated from him that he said: In coverings. Ibn Jarir narrated from him that he said: They are the hearts that are sealed. Waki' narrated from Ikrimah and Ibn Jarir from Mujahid similarly. Abd Ibn Hamid and Ibn Jarir narrated from Qatadah that he said: They are those that do not understand. Ibn Abi Shaybah and Ibn Abi Al-Dunya narrated in the book of Al-Ikhlās and Ibn Jarir from Hudhayfah that he said: Hearts are of four types: A covered heart, and that is the heart of the disbeliever; a plated heart, and that is the heart of the hypocrite; a bare heart in which is like a lamp, and that is the heart of the believer; and a heart in which is faith and hypocrisy. So the example of faith is like a tree that is nourished by what is good, and the example of the hypocrite is like a sore that is nourished by pus and blood. Ahmad narrated with a good chain of transmission on the authority of Abu Saeed that he said: The Messenger of God, may God bless him and

grant him peace, said: "Hearts are of four types: a bare heart in which there is a shining lamp; 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 has light in it; 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 recognized and then denied; as for the plated heart, it is a heart in which there is both faith and hypocrisy. So the example of faith in it is like that of a plant nourished by good water, and the example of hypocrisy in it is like that of an ulcer nourished by pus; whichever of the two substances overcomes the other, it overcomes it." Ibn Abi Hatim narrated a similar hadith on the authority of Salman al-Farisi, with a chain of transmission ending with him. Abd al-Razzaq and Ibn Jarir narrated on the authority of Qatadah regarding his statement: **But few of them believe,** he said: None of them believe except a few.

Tafsir al-Baghawi

88- **And they said** meaning the Jews **Our hearts are covered** the plural of aghlaf which is covered with a membrane, meaning that there is a covering over them so they do not comprehend or understand what they are saying, said Mujahid and Qatada, similar to the saying of God Almighty **And they said, Our hearts are within coverings 5 - Fussilat** Ibn Abbas read ghalaf with a damma on the lam and this is the reading of al-A'raj and it is the plural of ghalaf meaning our hearts are vessels for all knowledge so they do not need your knowledge, said Ibn Abbas and Ata' and al-Kalbi said: Its meaning is vessels for all knowledge so you do not hear a hadith without comprehending it except your hadith which you do not understand nor comprehend, even if there was good in it you would yearn for it and understand it.

God the Almighty said: **Rather, God has cursed them** God has expelled them and kept them far from all good **because of their disbelief, so few of them believe.** Qatada said: Its meaning is that only a few of them will believe, because those who believed from the polytheists are more than those who believed from the Jews, meaning few of them believe. The accusative of *little* is in the state of the verb. Muammar said: They do not believe except a little of what is in their hands and they disbelieve in most of it, meaning few of them believe. The accusative of *little* is by removing the preposition, and *what* is a relative clause based on their statement. Al-Waqidi said: Its meaning is that they do not believe little or much, like a man saying to another: How little you do such-and-such, meaning you do not do it at all.

Tafsir al-Baidawi

88- **And they said, 'Our hearts are covered'** covered with natural coverings that what you have brought cannot reach them nor can they comprehend it, borrowed from the uncircumcised who is not circumcised. It was said that its origin is ghalaf, the plural of ghalaf, so it was lightened. The meaning is

Surat Al-Baqarah 2:88

And they said, "Our hearts are covered." Rather, Allah has cursed them for their disbelief, so little do they believe.

that they are vessels for knowledge. They do not hear knowledge except that they comprehend it, nor do they understand what they say. Or we are independent of what is in them from others. **Rather, God has cursed them for their disbelief** is a response to what they said, and the meaning is that they were created with the innate nature and the ability to accept the truth, but God let them down with their disbelief and nullified their readiness, or that they did not refuse to accept what they say due to a defect in it, but rather because God the Most High let them down with their disbelief as He the Most High said: **So He made them deaf and blinded their sight**, or they are cursed disbelievers, so where do they get the claim of knowledge and independence from you? **So little do they believe** So little faith they believe, and what is more is for exaggeration in the smallness, which is their belief in some of the Book. It was said: He meant by little nothingness.

Surat al-Baqarah 2:89

And when there came to them a Book from God confirming what was with them - and before that they used to pray for victory against those who disbelieved - but when there came to them that which they recognized, they disbelieved in it. So the curse of God is upon the disbelievers.

Tafsir al-Jalalayn

And when there came to them a Book from God confirming what was with them of the Torah, which is the Qur'an **and before** before its coming **they used to pray for victory** seek help **against those who disbelieved** they said, O God, grant us victory over them through the Prophet sent at the end of time **but when there came to them that which they recognized** of the truth, which is the mission of the Prophet **they disbelieved in it** out of envy and fear for leadership, and the answer to the first question is the answer to the second question **so the curse of God is upon the disbelievers**

Tafsir al-Suyuti

The Almighty said: And before that they used to ask for victory. Al-Hakim included in Al-Mustadrak and Al-Bayhaqi in Al-Dala'il with a weak chain of transmission on the authority of Ibn Abbas, who said: The Jews of Khaybar used to fight Ghatafan, and whenever they met, the Jews were defeated. So they sought refuge with this supplication: O God, we ask You by the right of Muhammad, the unlettered prophet, whom You promised us to bring forth for us at the end of time, to grant us victory over them. So whenever they met, they used to supplicate with this and Ghatafan would be defeated. Then when the Prophet, peace be upon him, was sent, they disbelieved in him, so God revealed: And before that they used to ask You, O Muhammad, for victory over the disbelievers.

And Ibn Abi Hatim narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas that the Jews used to seek victory over the Aws and Khazraj through the Messenger of God, may God bless him and grant him peace, before his mission. When God sent him from the Arabs, they disbelieved in him and denied what they used to say about him. So Muadh bin Jabal, Bishr bin Al-Bara', and Dawud bin Salamah said to them: O group of Jews, fear God and submit, for you used to seek victory over us through Muhammad, while we were polytheists, and you used to tell us that he would be sent and describe him by his description. So Salam bin Mishkam, one of Banu Nadir, said: He did not bring us anything that we know of, and it is not what we used to mention to you. So God revealed: And when there came to them a Book from God, the verse:

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: **And when there came to them a Book from God, confirming what is with them**, and when there came to the Jews from the Children of Israel, whom He,

the Most High, described as **a Book from God**, he meant by the Book the Qur'an that God sent down to Muhammad, may God bless him and grant him peace, **confirming what is with them**, meaning confirming what was with them from the books that God sent down before the Qur'an, as: Bishr ibn Mu'adh told us, he said, Yazid told us, he said, Sa'id told us, on the authority of Qatada: **And when there came to them a Book from God, confirming what is with them**, and it is the Qur'an that was sent down to Muhammad, confirming what was with them from the Torah and the Gospel.

It was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And when there came to them a Book from God confirming what was with them**, which is the Qur'an that was revealed to Muhammad, may God bless him and grant him peace, confirming what was with them of the Torah and the Gospel.

The statement in the interpretation of the Almighty's saying: "And before that, they used to pray for victory against those who disbelieved. But when there came to them that which they recognized, they disbelieved in it."

Abu Ja'far said: What He, the Most High, means by His saying: **And before that they used to pray for victory against those who disbelieved**, is: And these Jews, when a book came to them from God confirming what they had, from the books that God revealed before the Criterion, they disbelieved in it, they used to pray for victory through Muhammad, may God bless him and grant him peace. The meaning of *prayer* is seeking victory, they used to pray for victory through him against the polytheists of the Arabs before his mission, that is, before he was sent, as Ibn Humayd told me, he said, Salamah told us, he said, Ibn Ishaq told me, on the authority of 'Asim ibn 'Umar ibn Qatadah al-Ansari, on the authority of elders among them who said: By God, this story was revealed about us and them, meaning the Ansar, and about the Jews, who were their neighbors, meaning: **And before that they used to pray for victory against those who disbelieved**, they said: We had prevailed over them for a long time in the Age of Ignorance, and we were the people of polytheism, and they were the people of the Book, so they used to say: Our Prophet, now that his mission has come, his time has come, he will kill you as 'Ad killed Iram. When God Almighty sent His Messenger from Quraysh and we followed him, they disbelieved in him. God says: **But when there came to them that which they recognized, they disbelieved in it**.

Ibn Humayd narrated, Salamah narrated, Ibn Ishaq narrated, Muhammad ibn Abi Muhammad, a client of the family of Zayd ibn Thabit, narrated, on the authority of Saeed ibn Jubayr, or Ikrimah, a client of Ibn Abbas, on the authority of Ibn Abbas: The Jews used to seek victory over the Aws and Khazraj through the Messenger of God, may God bless him and grant him peace, before he was sent. But when God sent him from among the Arabs, they disbelieved in him and denied what they used to say about him. So Muadh ibn Jabal and Bishr ibn al-Bara' ibn Ma'rur, the brother of Banu Salamah, said to them: O group of Jews, fear

Surat Al-Baqarah 2:89

And when there came to them a Book from Allah confirming what was with them - and before that they used to pray for victory against those who disbelieved - but when there came to them that which they recognized, they disbelieved in it. So the curse of Allah is upon the disbelievers.

God and submit to Islam, for you used to seek victory over us through Muhammad, may God bless him and grant him peace, while we were polytheists, and you used to tell us that he would be sent and describe him according to his characteristics! Then Salam ibn Mishkam, the brother of Banu al-Nadir, said: He has not brought us anything that we know of, and he is not what we used to tell you! Then God Almighty revealed regarding that from their saying: "And when there came to them a Book from God confirming what was with them - although before they used to pray for victory against those who disbelieved - but when there came to them that which they recognized, they disbelieved in it. So the curse of God is upon the disbelievers."

Abu Kuraib told us, he said, Yunus bin Bakir told us, he said, Ibn Ishaq told us, he said, Muhammad bin Abi Muhammad, the client of the family of Zayd bin Thabit, told me, he said, Saeed bin Jubair, or Ikrimah, told me, on the authority of Ibn Abbas, similarly.

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 before that they used to pray for victory against those who disbelieved**, meaning: They used to pray for victory through the uprising of Muhammad, may God bless him and grant him peace, against the polytheists of the Arabs, meaning by that the People of the Book. But when God sent Muhammad, may God bless him and grant him peace, and they saw him as someone other than them, they disbelieved in him and envied him.

Muhammad bin Amr told us, he said, Abu Asim told us, he said, Isa told me, on the authority of Ibn Abi Nujayh, on the authority of Ali al-Azdi, regarding the statement of God: **And before that they used to pray for victory against those who disbelieved**, he said: The Jews used to say: O God, send us this Prophet who will judge between us and the people, they used to pray for victory and seek victory through him against the people.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Ali al-Azdi, who is al-Barqi, regarding the statement of God, may He be glorified: **And before that they used to seek victory**, and he mentioned something similar.

Bishr bin Muadh narrated: Yazid narrated: Saeed narrated: Qatada said: **And before that they used to pray for victory over those who disbelieved**, the Jews used to pray for victory through Muhammad, may God bless him and grant him peace, over the disbelieving Arabs before, and they said: O God, send this Prophet whom we find in the Torah to torment and kill them! But when God sent Muhammad, may God bless him and grant him peace, they saw that he was sent from someone other than them, and they disbelieved in him out of envy of the Arabs, even though they knew that he was the Messenger of God, may God bless him and

grant him peace, and they found him written in their Torah. **But when there came to them that which they recognized, they disbelieved in it.**

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: The Jews used to seek victory through Muhammad, may God bless him and grant him peace, against the polytheists of the Arabs, saying: O God, send this Prophet whose name we find written down with us, so that he may torment and kill the polytheists! But when God sent Muhammad, and they saw that he was not from among them, they disbelieved in him out of envy of the Arabs, even though they knew that he was the Messenger of God, may God bless him and grant him peace. So God said: "But when there came to them that which they recognized, they disbelieved in it. So the curse of God is upon the disbelievers."

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: "And when there came to them a Book from God confirming what was with them - although before they used to pray for victory against those who disbelieved - but when there came to them that which they recognized, they disbelieved in it." He said: The Arabs would pass by the Jews and harm them, and they would find Muhammad, may God bless him and grant him peace, in the Torah, and they would ask God to send him so that they could fight the Arabs with him. But when Muhammad came to them, they disbelieved in him, even though he was not from the Children of Israel.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: I said to Ata' about his statement: **And before that they used to pray for victory against those who disbelieved**, he said: They used to pray for victory against the disbelievers of the Arabs through the emergence of the Prophet, may God bless him and grant him peace, and they hoped that he would be one of them. But when he emerged and they saw that he was not one of them, they disbelieved, although they knew that he was the truth and that he was the Prophet. He said: "But when there came to them that which they recognized, they disbelieved in it. So the curse of God is upon the disbelievers."

He said: Ibn Jurayj told us, and Mujahid said: They begin with Muhammad, may God bless him and grant him peace, saying: He will come out.

So when there came to them what they recognized and it was from others, they disbelieved in it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, and Ibn Abbas said: They were seeking victory over the infidel Arabs.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told me, on the authority of Abu Al-Juhaf, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, regarding his statement: **But when there came to them that which they recognized, they**

disbelieved in it, he said: They are the Jews, they recognized Muhammad as a prophet and they disbelieved in him.

Al-Munjab narrated that Bishr narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement: **And before that they used to pray for victory against those who disbelieved**, he said: They used to pray for victory, saying: We will help Muhammad against them. But they were not like that, they were lying.

Yunus told me, he said, Ibn Wahb told us, he said, I asked Ibn Zayd about the statement of God, the Almighty: "And before, they used to pray for victory against those who disbelieved. But when there came to them that which they recognized, they disbelieved in it." He said: The Jews used to pray for victory against the disbelieving Arabs, saying: By God, if the Prophet whom Moses and Jesus had given glad tidings of, Ahmad, had come, we would have victory over you! And they thought that he was from among them, and the Arabs were around them, and they used to pray for victory against them through him, and seek victory through him. But when there came to them that which they recognized, they disbelieved in him and envied him, and he recited the statement of God, the Almighty: **Disbelievers, out of envy from themselves after the truth had become clear to them** Al-Baqarah 2:109. He said: It had become clear to them that he was a Messenger, and from there God benefited the Aws and Khazraj with what they had heard from them that a Prophet was coming.

Abu Jaafar said: If someone were to say to us: What is the answer to his statement: **And when there came to them a Book from God confirming what was with them?**

It was said: The Arab scholars differed in its answer. Some of them said: It is one of those whose answer was left out, sufficing with the knowledge of those addressed by it of its meaning, and with what has been mentioned of its likes in the rest of the Qur'an. The Arabs sometimes do that when the speech is long, so they bring things that have answers, then they omit their answers, because their listeners are satisfied with their knowledge of its meaning without mentioning the answers, as God the Most High said: **And if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak, but to God belongs the command entirely** (Ar-Ra'd: 31), so He left out its answer. The meaning is: If there were a Qur'an other than this Qur'an by which mountains could be moved, they would have been moved by this Qur'an, sufficing with the knowledge of the listeners of its meaning. They said: So too is His statement: **And when there came to them a Book from God confirming what is with them.**

Others said: The answer to his statement: **And when there came to them a Book from God** is in the *fa* in his statement: **And when there came to them that which they recognized, they disbelieved in it**, and the answer to the two conditions in **disbelieved in it**, is like your saying: **When you stood up**, and **When you came to us**, **you did well**, meaning: When you came to us, when you stood up, you did well.

The statement in the interpretation of his saying: **Then the curse of God be upon the disbelievers.**

Abu Jaafar said: We have previously demonstrated the meaning of *curse* and the meaning of *disbelief* sufficiently.

The meaning of the verse is: God's disgrace and His distance from those who deny what they have recognized as the truth of God and His prophets, who deny what has been proven to them as true regarding the prophethood of Muhammad, may God bless him and grant him peace. In God Almighty's telling of the Jews what God told them about them in His saying: **But when there came to them that which they recognized, they disbelieved in it**, the clear statement is that they deliberately disbelieved in Muhammad, may God bless him and grant him peace, after the proof of his prophethood had been established for them, and God had cut off their excuse that he was His Messenger to them.

Tafsir al-Qurtubi

The Almighty said: **And when there came to them** meaning the Jews. **A Book** meaning the Qur'an. **From God confirming** is an attribute of the Book. It is permissible in other than the Qur'an to put it in the accusative case as a state, and that is in the Mushaf of Abi in the accusative case as narrated. **When they had with them** meaning the Torah and the Gospel informing them of what was in them. **And before that they used to ask for victory** meaning they used to seek help. And asking for help is seeking help. I asked for help: I asked for help. And in the hadith:

"The Prophet, may God bless him and grant him peace, used to seek victory through the vagabonds of the emigrants, i.e., he sought victory through their supplications and prayers." And from this is **Perhaps God will bring victory or a command from Him**. Victory means opening something that is closed, so it goes back to their saying **I opened the door**. Al-Nasa'i narrated on the authority of Sa'id ibn Abi Waqqas that the Prophet, may God bless him and grant him peace, said:

God has given victory to this nation through its weak ones, through their supplications, prayers, and sincerity.

Al-Nisa'i also narrated on the authority of Abu al-Darda' who said: I heard the Messenger of God, may God bless him and grant him peace, say:

Seek me the weak, for you are provided for and aided only by your weak ones. Ibn Abbas said: The Jews of Khaybar were fighting Ghadhfan, and when they met, the Jews were defeated. The Jews returned with this supplication and said: We ask you by the right of the unlettered Prophet whom you promised us to bring forth for us at the end of time, to grant us aid against them. He said: So whenever they met, they supplicated with this supplication, and Ghadhfan were defeated. When the Prophet (peace and blessings of God be upon him) was sent, they disbelieved, so God revealed: **And before, they used to pray for victory**

Surat Al-Baqarah 2:89

And when there came to them a Book from Allah confirming what was with them - and before that they used to pray for victory against those who disbelieved - but when there came to them that which they recognized, they disbelieved in it. So the curse of Allah is upon the disbelievers.

against those who disbelieved meaning, through you, O Muhammad, until His saying: **So the curse of God is upon the disbelievers.**

The Almighty's saying: **And when there came to them** is an answer to *lama* when *they* and what follows it in His saying: **And when there came to them they did not recognize** according to Al-Farra', and the answer to the second *lama* is **they disbelieved**. Al-Akhfash Saeed said: The answer to *lama* is omitted because the listener knows, and Al-Zajjaj said the same.

Al-Mubarrad said: It is an answer to *lama* in His saying: **they disbelieved**, and the second *lama* was repeated because of the length of the speech. This indicates confirmation of the sin and emphasis on it.

Tafsir Ibn Kathir

God Almighty says: **And when there came to them**, meaning the Jews, **a Book from God**, which is the Qur'an that was revealed to Muhammad, may God bless him and grant him peace, **confirming what was with them**, meaning of the Torah. And His statement, **And before that they used to pray for victory over those who disbelieved**, meaning that before the coming of this Messenger with this Book, they used to pray for victory over their enemies from the polytheists when they fought them, saying: **A prophet will be sent at the end of time, with whom we will kill you as 'Aad and Iram were killed**, as Muhammad ibn Ishaq said, on the authority of Asim ibn 'Amr, on the authority of Qatadah al-Ansari, on the authority of some of their elders, he said: By God, this story was revealed about us and them, meaning the Ansar and the Jews who were their neighbors, meaning: "And when there came to them a Book from God confirming what was with them, and before that they used to pray for victory over those who disbelieved. But when there came to them that which they recognized, they disbelieved in it," they said: "We had prevailed over them by force for a long time in the Age of Ignorance, and we are people of polytheism, and they are people of the Book, and they say: A prophet will be sent now." We will follow him, his time has come, so we will kill you with him as the people of Aad and Iram were killed. When God sent His Messenger from Quraysh and we followed him, they disbelieved in him. God the Most High says: "But when there came to them that which they recognized, they disbelieved in it. So the curse of God is upon the disbelievers." Ad-Dahhak said, on the authority of Ibn Abbas, regarding His statement: **And before that they used to pray for victory over those who disbelieved**, he said: They used to pray for victory, saying: We will help Muhammad against them, but they are not like that, rather they lie. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me, Ikrimah or Saeed bin Jubair told me, on the authority of Ibn Abbas: That the Jews used to pray for victory over the Aws and Khazraj through the Messenger of God, may God bless him and grant him peace, before his mission. When God sent him from the Arabs, they disbelieved in him and

denied what they used to say about him. So Muadh bin Jabal, Bishr bin Al-Bara' bin Ma'rur, and Dawud bin Salamah said to them: O group of Jews, fear God and submit, for you used to pray for victory over us through Muhammad, may God bless him and grant him peace, while we were polytheists, and you used to tell us that he was sent and describe him according to his description. So Salam bin Mishkam, brother of Banu Nadir: He did not bring us anything that we know of. What is it that we used to mention to you? So God revealed regarding that from their saying: **And when there came to them a Book from God confirming what was with them** the verse. Al-Awfi said on the authority of Ibn Abbas: **And before that they used to pray for victory against those who disbelieved** meaning: They used to pray for victory through the uprising of Muhammad, may God bless him and grant him peace, against the polytheists of the Arabs, meaning by that the People of the Book. So when Muhammad, may God bless him and grant him peace, was sent and they saw him from among others, they disbelieved in him and envied him. Abu Al-Aaliyah said: The Jews used to pray for victory through Muhammad, may God bless him and grant him peace, against the polytheists of the Arabs, saying: O God, send this Prophet whose name we find written with us so that we may torment the polytheists and kill them. When God sent Muhammad, may God bless him and grant him peace, and they saw that he was not from them, they disbelieved in him out of envy of the Arabs, even though they knew that he was the Messenger of God, may God bless him and grant him peace. God the Most High said: "But when there came to them that which they recognized, they disbelieved in it. So the curse of God is upon the disbelievers." Qatada said: **And before that, they used to pray for victory against those who disbelieved**. He said: And they used to say: A prophet will come. **But when there came to them that which they recognized, they disbelieved in it**. Mujahid said: "But when there came to them that which they recognized, they disbelieved in it. So the curse of God is upon the disbelievers." He said: They are the Jews.

Fath al-Qadir

89- **And when there came to them** meaning the Jews **a book** meaning the Qur'an, and *confirming* is a description of it, and it is in the Mushaf of Abu Mansur and its accusative is in the state, even though its owner is indefinite, it is specified by its description by his saying: **from God** and his confirmation of what they have of the Torah and the Gospel, that he informs them of what is in them and confirms it and does not contradict it. And the opening is seeking al-Nasr 110: that is, they used to ask God for victory over their enemies through the described prophet at the end of time whose description they find with them in the Torah, and it was said: The opening here means the conquest: that is, they inform them that he will be sent and they make them know that, and the answer to what is in his saying: **And when there came to them a book** it was said: it is his saying: **So when there came**

to them what they did not recognize and what follows it, and it was said that it is omitted: that is, they lied or something like it, this is what Al-Akhfash and Al-Zajaj said. Al-Mubarrad said: The answer to the first *lama* is his saying: **they disbelieved**. The second *lama* was repeated due to the length of the speech, and the *lam* in *al-kafireen* is for the genus. It is possible that it is for the covenant, and this is from placing the apparent in place of the implicit, and the first is more apparent.

Tafsir al-Baghawi

89. **And when there came to them a Book from God** meaning the Qur'an *confirming* in agreement with what they had **meaning the Torah** and they **meaning the Jews** before" before the mission of Muhammad, may God bless him and grant him peace, "would seek victory **seek help** against those who disbelieved" against the polytheists of the Arabs, because they used to say when a matter troubled them and an enemy attacked them: O God, grant us victory over them through the Prophet sent at the end of time, whose description we find in the Torah, so they were victorious, and they used to say to their enemies from the polytheists: The time has come when a Prophet will emerge confirming what we have said, so we will kill you with him as we killed Aad and Thamud and Iram." But when there came to them what they recognized" meaning Muhammad, may God bless him and grant him peace, other than the Children of Israel, and they recognized his description and attributes "they disbelieved in him" out of envy and spite. "So the curse of God is upon the disbelievers.

Tafsir al-Baidawi

89- **And when there came to them a Book from God meaning the Qur'an** confirming what was with them **of their Book, and it was read in the accusative case as a state of the Book because it is specific to the description, and the answer to lama is omitted and indicated by the answer to the second lama**". "And before that they used to pray for victory against those who disbelieved" meaning they used to pray for victory against the polytheists and say: O God, grant us victory through the Prophet of the End of Time described in the Torah. Or they would grant victory to them and inform them that a Prophet would be sent from among them, and his time had drawn near. The "seen" is for emphasis and to indicate that the subject is asking about himself. "So when there came to them what they recognized" of the truth. "They disbelieved in it" out of envy and fear for leadership. "So the curse of God is upon the disbelievers **meaning upon them, and the apparent was brought to indicate that they were cursed for their disbelief, so the lam**" is for the covenant, and it is permissible for it to be for the genus and they enter into it as a primary entry because the speech is about them.

Surat al-Baqarah 2:90

Evil is that for which they have exchanged their souls - that they should disbelieve in what Allah has revealed, out of envy that Allah should send down of His bounty upon whom He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers is a humiliating punishment.

Surat al-Baqarah 2:90

Evil is that for which they have exchanged their souls - that they should disbelieve in what Allah has revealed, out of envy that Allah should send down of His bounty upon whom He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers is a humiliating punishment.

Tafsir al-Jalalayn

What an evil purchase they have made what they sold **for themselves** meaning their share of the reward, and what: an indefinite noun meaning something, distinguishing the agent of what an evil thing is and the one specifically blamed **that they disbelieve** meaning their disbelief **in what God has revealed** of the Qur'an **out of envy** is the object for it So that they might disbelieve: that is, out of envy **that God should send down** with the emphasis and the indefiniteness is for emphasis **upon wrath** they had deserved before by fabricating the Torah and disbelieving in Jesus. **And for the disbelievers is a humiliating punishment**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The meaning of the Most High's words: **How evil is that for which they have sold their souls** is: How evil is that for which they have sold their souls.

The root of *ba'isa* is *ba'isa* from *ba'us*. Its hamza was made quiescent, then its vowel was transferred to the *ba'*, as was said in *dhallalta dhallat*, and as was said for the liver, *kabd*, so the vowel of the *ba'* was transferred to the *kaf*, because the *ba'* was made quiescent.

It may be possible that it is *ba'isa*, even though its root is *ba'isa*, from the language of those who transfer the vowel of the 'ayn from the verb to the *fa'*, if the 'ayn of the verb is one of the six throat letters, as they said **man la'ab** "al-'ab" and **man sa'ima** "is'ima," and this is what is said to be a widespread language in Tamim.

Then it was made an indicator of blame and rebuke, and it was connected to what.

The Arabists differed about the meaning of *ma* with *bi'sma*. Some grammarians of Basra said: It alone is a noun, and **an yakfiru** is an explanation of it, like: **Yes, Zayd is a man**, and **an yanzal God** is a substitute for **anzal God**. Some grammarians of Kufa said: The meaning of that is: **Ba'sa is the thing with which they**

bought themselves that they would disbelieve. As for the noun *bi'sa*, and **an yakfiru** is the second noun. He claimed that **an yakfiru** if you wish, you can put *an* in the nominative case, and if you wish, in the genitive case. As for the nominative case: **Ba'sa is the thing that they do this that they do**. As for the genitive case: **Ba'sa is the thing with which they bought themselves that they would disbelieve in what God revealed out of envy**. He said: His statement **Bad is what their souls have put forward for them, that God is angry with them** (al-Ma'idah 5:80) is similar to that. The Arabs make what is alone in this chapter, like a complete noun, like his saying: **So what an excellent thing it is** (al-Baqarah 2:271), and **What an evil thing you are**. And he cited as evidence for his saying that the *rajaz* of some *rajaz* poets:

Do not rush in your journey, for indeed, it is slow and we do not take care of it.

Abu Jaafar said: The Arabs say, **How bad is a marriage and no dowry**, making what it alone a noun without a connection.

The speaker of this article does not allow that what follows *ba'isa* is a temporary definite noun, and its predicate is a temporary definite noun. He claimed that *ba'isa* is like **ba'isa al-shay' bih bayhu nasuf the evil thing they bought themselves with**. So *ma* connected to it has become a temporary noun, because *ashtarawu* is a past tense verb connected to *ma*, according to the speaker of this article. And if it is connected to a past tense verb, it is a temporary definite noun known, so the interpretation of the statement then becomes: **ba'isa bih karhumu their disbelief is ba'isa the evil thing they bought themselves with**. And that is not permissible in his opinion. The corruption of this statement has become clear.

Another one of them claimed that *an* is in the accusative case if you wish, and in the nominative case if you wish. As for the accusative case: you return it to the *ha* in *bih* as a repetition of two sentences. It is as if you said: **They bought themselves with disbelief**. As for the nominative case: it is repeated in the place of *ma* that follows *ba'isa*. He said: It is not permissible for it to be in the nominative case as you say: **Ba'isa the man Abdullah is**.

Some of them said: *Bisama* is a single thing that raises what comes after it. As it was narrated from the Arabs: **Bisama is a marriage and no dowry**. So *Bisama* is raised by *Bisama*, just as it is said: **Bisama Zayd**, and **Bisama ma Amr**, so *Bisama* is raised, with what came after it from the *ha*. It is as if you said: **Bisama is the thing with which they bought themselves**, and *an* is translated from *Bisama*.

The first of these sayings is the most correct, the saying of those who made *bi'sama* raised by the reference of the *ha'* in his saying: **they bought with it**, just as they raised it with Abdullah when they said: *bi'sama Abdullah*, and made **an yakfaru** a translation

of *bi'sama*. The meaning of the statement then is: what a bad thing the Jews sold themselves for, their disbelief in what God revealed out of envy and jealousy that God would send down from His grace. And *an* in his saying: **an yakfaru bi'an God** is in the accusative case. Because he means by it **that they disbelieve in what God revealed**: in order for God to send down from His grace to whomever He wills of His servants. The position of *an* is a reward. Some of the Arab scholars from Kufa claimed that *an* is in the genitive case with the structure of *ba*. We chose the accusative case for it because the report before it is complete, and there is no preposition with it to lower it. And the preposition does not lower an implied word.

As for his saying: **They sold their souls for it**, he means by it: They sold their souls, as Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **How evil is that for which they sold their souls**, he says: They sold their souls **that they should disbelieve in what God has revealed out of envy**.

Al-Qasim told us, he said, Al-Hasan told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Mujahid said: **How evil is that for which they have sold themselves**, the Jews, they sold the truth with falsehood, and concealed what Muhammad, may God bless him and grant him peace, brought by making it clear.

Abu Jaafar said: The Arabs say: I bought it, meaning I sold it. And they bought, in this case, **Come on from I bought**. And the speech of the Arabs, as far as we have been informed, is that they say: I bought, meaning I sold, and I bought, meaning I purchased. And it was said: The buyer was called a buyer because he sold himself and his worldly life for his afterlife. And from that is the saying of Yazid bin Mufrij Al-Himyari:

I bought a cold, I wish I had been cold before

And from it is the saying of Al-Musayyab bin Als:

He is given a price for it, but then he refuses it and its owner says: Why don't you buy it?

He means: I sold a cloak. And perhaps I bought is used to mean: I sold, and I bought to mean: I bought. The widespread discussion about them is what I described.

As for the meaning of his saying: **out of envy**, he means by it: aggression and envy, as Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, **out of envy**, he said: meaning envy, and they are the Jews.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: *Ghagya*, he said: They were unjust towards Muhammad, may God bless him and grant him peace, and they envied him, and they said: The messengers were only from the Children of Israel, so what about this one from the Children of Ishmael? So they envied him that God would bestow His grace upon whomever He wills of His servants.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the

authority of Abu Al-'Aliyah: **Out of envy**, meaning: out of envy that God would bestow His grace upon whomever He wills of His servants, and they are the Jews. They disbelieved in what was revealed to Muhammad, may God bless him and grant him peace.

It was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly.

Abu Ja'far said: The meaning of the verse is: What a bad thing they sold their souls for, disbelief in what God revealed in His Book to Moses of the prophethood of Muhammad, may God bless him and grant him peace, and the command to believe in him and follow him because God revealed from His grace - and His grace is His wisdom, His signs, and His prophethood - to whomever He wills of His servants. He means by it: to Muhammad, may God bless him and grant him peace, out of envy and spite for Muhammad, may God bless him and grant him peace, because he was from the descendants of Ishmael, and was not from the Children of Israel.

If someone says: How did the Jews sell themselves for disbelief? It will be said: **How evil is that for which they have sold themselves - that they should disbelieve in what God has revealed**. Is anything bought for disbelief?

It was said: The meaning of buying and selling among the Arabs is the transfer of one's property to another, in exchange for something he takes from it. Then the Arabs use this for everything that is exchanged for something from his work, whether good or bad. So they say: **Yes, what someone sold himself for and Bad is what someone sold himself for**, meaning: Yes, the gain he earned, and bad is the gain he earned if he made it inherit good or bad through his efforts. Likewise, the meaning of the words of God, the Most High: **Bad is that for which they sold their souls**, when they ruined themselves by their disbelief in Muhammad, so they destroyed them. God addressed them and the Arabs with what they know in their speech, so He said: **Bad is that for which they sold their souls**, meaning by that: Bad is that for which they earned themselves through their efforts, and bad is the exchange they took from their disbelief in God in their denial of Muhammad, since they were satisfied in exchange for the reward of God and what He had prepared for them if they had believed in God and what He had sent down to His prophets with the fire and what He had prepared for them through their disbelief in that.

This verse and what God has told in it about the Jews' envy of Muhammad, may God bless him and grant him peace, and his people from the Arabs, because God made prophethood and wisdom in them and not in the Jews from the Children of Israel, until that led them to disbelieve in him, despite their knowledge of his truthfulness and that he is a prophet sent by God and a messenger sent by Him, is similar to the other verse in Surat An-Nisa', which is His saying: "Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say of those who disbelieve, 'These are better guided than those who believe in the way.' Those are the ones whom God has cursed, and he whom God curses, you will never find

Surat al-Baqarah 2:90

Evil is that for which they have exchanged their souls - that they should disbelieve in what Allah has revealed, out of envy that Allah should send down of His bounty upon whom He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers is a humiliating punishment.

for him a helper. Or do they have a portion of the kingdom? Then they would not give the people even a speck on a date stone. Or do they envy the people for what God has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom." (An-Nisa': 51-54)

The statement in the interpretation of his saying: **That God sends down from His grace upon whomever He wills of His servants.**

Abu Ja'far said: We have already mentioned the interpretation of that and explained its meaning, but we will mention the narration with the correction of what we said in it: Ibn Hamid told us, he said, Salamah told us, he said, Ibn Ishaq told me, on the authority of 'Asim ibn 'Umar ibn Qatada al-Ansari, on the authority of elders among them, his statement: **In order that God should send down from His grace upon whomever He wills of His servants**, meaning that God Almighty made it for others than them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: They are the Jews. When God sent His Prophet Muhammad, may God bless him and grant him peace, they disbelieved and thought that he was sent from someone other than them. They disbelieved in him out of envy of the Arabs, even though they knew that he was the Messenger of God, may God bless him and grant him peace. They found him written in their Torah.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, similarly.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly.

Musa told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: They said: The messengers were only from the Children of Israel, so what about this one from the Children of Ishmael?

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 Ali al-Azdi, he said: It was revealed about the Jews.

The statement in the interpretation of the Almighty's saying: **So they incurred wrath upon wrath.**

Abu Ja'far said: What he meant by his saying: **And they incurred wrath upon wrath**, is that the Jews of the Children of Israel returned after what they had been upon of seeking victory from Muhammad, may God bless him and grant him peace, and seeking his help, and after what they had been telling the people before his mission that he was a prophet sent, turning back on their heels when God sent him as a prophet sent. So they incurred wrath from God, which they deserved from Him by their disbelief in Muhammad when he was

sent, and their denial of his prophethood, and their denial that he was the one whose description they find in their book, out of their stubbornness towards him and their envy of him and the Arabs, for a previous wrath that had been from God upon them before that, preceding His second wrath, for their disbelief that was before Jesus, son of Mary, or for their worship of the calf, or for other sins that they had committed in the past, for which they deserved wrath from God, as Ibn Hamid told us, he said, Salamah ibn al-Fadl told us, he said, Ibn Ishaq told me, on the authority of

Muhammad bin Abi Muhammad, as narrated on the authority of Saeed bin Jubair, or Ikrimah, on the authority of Ibn Abbas: **So they incurred wrath upon wrath**, so wrath upon wrath, His wrath upon them for what they had wasted of the Torah while it was with them, and His wrath for their disbelief in this prophet whom God had brought to them.

Ibn Bashir told us, he said, Yahya bin Saeed and Abd al-Rahman told us, they said, Sufyan told us, on the authority of Abu Bakr, on the authority of Ikrimah: **So they incurred wrath upon wrath**. He said: Disbelief in Jesus, and disbelief in Muhammad, may God bless him and grant him peace.

Abu Kuraib told us, Yahya bin Yaman told us, Sufyan told us, on the authority of Abu Bakr, on the authority of Ikrimah: **So they incurred wrath upon wrath**, he said: Their disbelief in Jesus and Muhammad, may God bless him and grant him peace.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Abu Bakr, on the authority of Ikrimah, similarly.

Ibn Humayd narrated that Jarir narrated on the authority of Mughirah on the authority of Al-Sha'bi who said: People will be divided into four categories on the Day of al-Qiyamah 75: A man who believed in Jesus and believed in Muhammad, may God bless them both, will have two rewards. A man who disbelieved in Jesus and believed in Muhammad, may God bless him and grant him peace, will have one reward. A man who disbelieved in Jesus and disbelieved in Muhammad, so he incurred wrath upon wrath. A man who was a disbeliever in Jesus from the polytheists of the Arabs, but died in his disbelief before Muhammad, may God bless him and grant him peace, so he incurred wrath.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So they incurred wrath upon wrath**, God's wrath upon them for their disbelief in the Gospel and Jesus, and He was wrath upon them for their disbelief in the Qur'an and Muhammad, may God bless him and grant him peace.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So they incurred the wrath of the Jews**, because of their alteration of the Torah before the Prophet, may God bless him and grant him peace, came out, **because of the wrath**,

because of their denial of the Prophet, may God bless him and grant him peace, and their disbelief in what he brought.

Al-Muthanna told us, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **So they incurred wrath upon wrath**, meaning: God's wrath upon them for their disbelief in the Gospel and Jesus, then His wrath upon them for their disbelief in Muhammad, may God bless him and grant him peace, and in the Qur'an.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **So they incurred wrath upon wrath**. As for the first wrath, it was when God became angry with them regarding the calf. As for the second wrath, it was when they disbelieved in Muhammad, may God bless him and grant him peace.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, Ata' and Ubayd ibn Umair, regarding his statement: **And they incurred wrath upon wrath**, he said: God's wrath was upon them for what they were in before the Prophet's departure, may God bless him and grant him peace, of their changing and disbelief, then He became angry with them regarding Muhammad, may God bless him and grant him peace, when he departed, so they disbelieved in him. Abu Ja'far said: We have already explained the meaning of God's wrath upon those of His creation with whom He became angry and the differences of those who differed regarding His description in what has preceded in this book of ours, in a way that makes it unnecessary to repeat it.

The statement in the interpretation of the Almighty's saying: **And for the disbelievers is a humiliating punishment**.

Abu Ja'far said: What He, the Most High, means by His saying: **And for the disbelievers is a humiliating punishment**, is for all people who deny the prophethood of Muhammad, may God bless him and grant him peace, a punishment from God, either in the Hereafter, or in this world and the Hereafter. *Humiliating* is that which humiliates its owner, disgraces him, and clothes him with humiliation and disgrace.

If someone says: What punishment is not humiliating to its sufferer, so that the unbelievers are humiliated by it?

It was said: The humiliating is that which we have shown is that which causes its owner to be humiliated and disgraced, in which its owner will remain forever, never moving from his humiliation to honor and dignity. It is that which God has made special for the disbelievers in Him and His Messengers. As for that which is not humiliating to its owner, it is that which was a purification for its owner. This is like the thief from the people of Islam, who steals what is required of him for amputation, so his hand is cut off, and the adulterer from them who commits adultery and the prescribed punishment is carried out on him, and what is similar to that of the torment and punishment which God has made as expiations for the sins with which He punished its people, and like the major sinners from

the people of Islam who are tormented in the Hereafter according to the extent of the crimes they committed, so that they may be purified from their sins, then they enter Paradise. For all of that, even if it is a torment, it is not humiliating to the one who is tormented with it. For God's torment of him with it was to purify him from his sins, then He brings him to the mine of honor and dignity, and makes him eternal in the bliss of Paradise.

Tafsir al-Qurtubi

The Almighty said: **What an evil thing they have purchased**. In the speech of the Arabs, *Ba'sa* is a complete expression of blame, just as *Na'am* is a complete expression of praise. And in each of them there are four languages: *Ba'sa*, *Ba'sa*, *Ba'sa*, *Na'am*, *Na'am*, *Na'am*, and the doctrine of Sibawayh is that *ma* is the agent of *Ba'sa*, and it is only used with generic and indefinite nouns. And so is *Na'am*, so you say **Na'am al-rajul Zayd**, and **Na'am rajul Zayd**, so if it is accompanied by a noun without an alif and lam, it is always in the accusative case, but if it has an alif and *la*, it is always in the nominative case. And *rajul* is in the accusative case as a distinguishing feature. And in *Na'am* there is an implied word according to the condition of interpretation, and *Zayd* is in the nominative case in two ways: as a predicate of a deleted subject, as if it was said: Who is the one being praised? I said: He is Zayd, and the other as a subject and what precedes it is its predicate. Abu Ali permitted it to be followed by a relative or non-relative *ma*, as long as it is vague and applies to a large number and is not specific to one person in particular. The meaning according to Sibawayh is: **Basah al-shay' bih ath-thaqqahu yu-kaffaru**. "An-an-yakfaru" is in the nominative case as a subject and its predicate is in what precedes it, like your saying: **Basah al-rajul Zayd**, and *ma* according to this statement is a relative pronoun. Al-Akhfash said: *Ma* is in the accusative case as a specification, like your saying: **Basah al-rajul Zayd**, so the meaning is: **Basah al-shay'an ath-thaqqahu yu-kaffaru**. So **Bah-a-rajul yu-kaffaru** according to this statement is an attribute of *ma*. Al-Farra' said: *Basahma* as a whole is one thing, like *hubbatha*. And in this statement there is an objection, because it remains a verb without a subject. Al-Kisa'i said: *Ma* and *ibtiratu* are like one noun that stands on its own, and the meaning is: **Basah al-shay'u yu-kaffaru**. This is rejected, because *na'am* and *ba'as* do not enter upon a specific definite noun, and *buying* has been identified by adding it to the pronoun. An-Nahhas said: The clearest of these sayings is the saying of Al-Akhfash and Sibawayh. Al-Farra' and Al-Kisa'i said: **That they disbelieve, if you wish**, the *an* is in the accusative case in response to the *ha* in *bih*. Al-Farra' said: That is, they bought themselves by disbelieving in what God has revealed. So *bought* means *sold* and *purchased*, and the meaning is: What a bad thing they have chosen for themselves, since they have exchanged falsehood for truth and disbelief for faith.

God the Almighty said: *Baghyan* means envy, as Qatada and As-Suddi said, and it is an object of the verb for which, and in reality it is a verbal noun. Al-Asma'i: It is taken from their saying that the wound

Surat al-Baqarah 2:90

Evil is that for which they have exchanged their souls - that they should disbelieve in what Allah has revealed, out of envy that Allah should send down of His bounty upon whom He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers is a humiliating punishment.

has become corrupted. It was said: Its origin is the request, and that is why the adulteress was called Baghyan. **That God may send down** is in the accusative case, meaning that He may send down, meaning for the sake of God sending down favor upon His Prophet, may God bless him and grant him peace. Ibn Kathir, Abu Amr, Ya'qub, and Ibn Muhaisin read **that He may send down** in a lightened form, and so is the rest of what is in the Qur'an, except for **and what We send down** in Al-Hijr, and in Al-An'am **that He may send down a verse**.

God the Almighty said: **So they returned** meaning they returned, and this is what is said most of the time about evil, and it has been mentioned before. **With wrath upon wrath** has been mentioned before, meaning God's wrath upon them, which is His punishment. It was said: The first wrath was for their worship of the calf, and the second was for their disbelief in Muhammad, may God bless him and grant him peace. This was said by Ibn Abbas. Ikrimah said: Because they disbelieved in Jesus and then disbelieved in Muhammad, meaning the Jews. Saeed narrated on the authority of Qatadah: The first was for their disbelief in the Gospel, and the second was for their disbelief in the Qur'an. Some people said: Support and severity of the situation upon them, not that He meant two wraths caused by two sins. *Humiliating* is taken from *humiliation*, which is what necessitates eternal residence in Hell, unlike the eternal residence of the disobedient Muslims, for that is a test and purification for them, like stoning the adulterer and cutting off the hand of the thief, as will be explained in Surat An-Nisa' from the hadith of Abu Saeed Al-Khudri, God willing.

Tafsir Ibn Kathir

Mujahid said, **How evil is that for which they have sold their souls**. The Jews bought the truth with falsehood and concealed what Muhammad, may God bless him and grant him peace, brought by making it clear. Al-Suddi said, **How evil is that for which they have sold their souls**. He said, **They sold their souls**. He said, "How evil is that for which they were satisfied and turned to it from disbelief in what God revealed to Muhammad, may God bless him and grant him peace, instead of believing in him, supporting him, and aiding him. What drove them to do that was transgression, envy, and hatred for "that God should send down from His grace upon whomever He wills of His servants." There is no greater envy than this. Ibn Ishaq said, on the authority of Muhammad, on the authority of Ikrimah or Sa'id, on the authority of Ibn 'Abbas, "How evil is that for which they have sold their souls, that they should disbelieve in what God has revealed, envying that God should send down from His grace upon whomever He wills of His servants." That is, that God made it from other than them. "So they incurred wrath upon wrath." Ibn 'Abbas said, in wrath upon wrath, so He became angry with them for what they had

neglected of the Torah, which is With them, and He became angry with their disbelief in this Prophet whom God sent to them **I said** and the meaning of **they deserved** is they deserved and deserved and settled with anger upon anger, and Abu Al-Aaliyah said: God became angry with them for their disbelief in the Gospel and Jesus, then God became angry with them for their disbelief in Muhammad, may God bless him and grant him peace, and in the Qur'an, and from Ikrimah and Qatadah something similar, Al-Suddi said: As for the first anger, it was when He became angry with them regarding the calf, and as for the second anger, He became angry with them when they disbelieved in Muhammad, may God bless him and grant him peace, and from Ibn Abbas something similar. And the Almighty said: **And for the disbelievers is a humiliating punishment**. Since their disbelief was caused by oppression and envy, and the origin of that was arrogance, they were met with humiliation and degradation in this world and the hereafter, as the Almighty said: **Indeed, those who disdain My worship will enter Hell in humiliation**. That is, humiliated, contemptible, abject, and resentful. Imam Ahmad said: Yahya told us, Ibn Ajan told us, on the authority of Amr ibn Shu'ayb, 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 arrogant will be gathered on the Day of Resurrection like ants in the form of people, and everything of smallness will rise above them until they enter a prison in Hell called Bolus, and the fire of the fire will rise above them, and they will be given to drink from the mud of corruption, the juice of the people of Hell."

Fath al-Qadir

And in his saying: 90- "B'isama" is a relative or a description: meaning, "B'is a thing **or something** they bought themselves with" said Sibawayh. Al-Akhfash said: "Ma" is in the accusative case as a specification, like your saying: "B'is a man Zayd". Al-Farra' said: "B'isama **in its entirety is one thing that is composed like** Habbatha". Al-Kisa'i said: "Ma and they bought" is in the position of one name that stands on its own, and the meaning is: "B'is their buying that they disbelieve". And his saying: "that they disbelieve" is in the nominative case as a subject according to Sibawayh, and its predicate is what precedes it. Al-Farra' and Al-Kisa'i said: If you wish, it was in the genitive case instead of the "ha in bih": meaning, they bought themselves by disbelieving. And he said in Al-Kashshaf: "Ma **is an indefinite noun in the accusative case explaining the subject of B'is**", meaning something they bought themselves with, and the one specifically blamed is that they disbelieve, and they bought means they sold. His saying: *Baghyan* means envy. Al-Asma'i said: Baghy is taken from their saying that the wound has become corrupted, and it was said: its origin is the request, and that is why the adulteress was called Baghyan. It is the reason for his saying: **they bought** and his saying: **that He should**

descend is the reason for his saying: *Baghyan* meaning that He should descend. The meaning is: they sold themselves for this cheap price out of envy and competition **that God should send down from His grace upon whomever He wills of His servants**. Ibn Kathir, Abu Amr, Ya'qub, and Ibn Muhaisin read **that He should descend** with the light vowel. **So they returned** means they returned and became worthy **with wrath upon wrath**. The meaning of *Baghya* and the meaning of *wrath* have already been mentioned. It was said: the first wrath was for their worship of the calf, and the second was for their disbelief in Muhammad. It was said: their disbelief in Jesus then their disbelief in Muhammad. It was said: their disbelief in Muhammad then the transgression against him. It was said: other than that. Al-Muhin is taken from Al-Hawaan. It was said: it is what necessitates eternity in the Fire.

Tafsir al-Baghawi

90. "How evil is that for which they have exchanged their souls. Ba'isa and Na'am" are two past tense verbs used for praise and blame. They do not act like verbs. Their meaning is: "How evil is that for which they have exchanged falsehood for truth."

It was said: The purchase here means the sale and the meaning is evil what they sold their souls for, that is, when they chose disbelief **and they gave themselves to the Fire that they disbelieve in what God has revealed** meaning the Qur'an **out of envy** meaning envy. The root of *baghy* is corruption. It is said that the wound became corrupted when it became corrupt. *Baghy* is injustice, and its root is seeking. The aggressor is the one seeking injustice, and the envious oppresses the envied to the best of his ability, seeking to remove the blessing of God the Most High from him. **That God may send down from His grace** meaning the prophethood and the Book **upon whomever He wills of His servants** Muhammad, may God bless him and grant him peace. The people of Mecca and Basra read *yanzil* with a light *except* in **Glory be to Him** in two places **And We send down from the Qur'an 93-Al-Isra'** and **until He sends down 93-Al-Isra'**. Ibn Kathir makes them both heavy. The Basrans made **that He may send down a verse 37-Al-An'am** heavy. Ya'qub added a heavy **by what He sends down** in An-Nahl and agreed with Hamza and Al-Kisa'i in making *wazil* light. **21 And We send it down only in due measure** in Al-Hijr. **And they returned with wrath** means they returned with wrath **upon wrath** Ibn Abbas and Mujahid said: The first wrath is due to their neglect of the Torah and their alteration, and the second is due to their disbelief in Muhammad, may God bless him and grant him peace, and the Qur'an. Qatada said: The first is due to their disbelief in Jesus and the Gospel, and the second is due to their disbelief in Muhammad, may God bless him and grant him peace, and the Qur'an. Al-Suddi said: The first is due to the worship of the calf and the second is due to disbelief in Muhammad, may God bless him and grant him peace. **And for the disbelievers:** those who deny the prophethood of Muhammad, may God bless him and grant him peace, from among all people **is a humiliating punishment** in which they will be humiliated.

Tafsir al-Baidawi

90- "What a miserable thing they have purchased for themselves **is an indefinite noun meaning something that distinguishes the subject of the implied bad, and bought**" is its description and meaning they sold, or bought according to their assumption, for they assumed that they had saved themselves from punishment by what they did. "That they should disbelieve in what God has revealed **is what is specifically blamed** out of envy **seeking what is not theirs and envy, and this is the reason** for that they should disbelieve **rather than** bought" for the separation. "That God should send down" for sending down, meaning they envied Him for God to send down. Ibn Kathir, Abu Amr, Sahl and Ya'qub read it with a light pronunciation. "From His grace" meaning the revelation. "Upon whomever He wills of His servants" on whom He chose for the message. "So they incurred wrath upon wrath" for disbelief and envy of the one who is the best of creation. It was said: Because of their disbelief in Muhammad, may God bless him and grant him peace, after Jesus, peace be upon him, or after their saying that Ezra was the son of God. **And for the disbelievers is a humiliating punishment**, meaning their humiliation, unlike the punishment of the sinner, which is a purification of his sins.

Surat Al-Baqarah 2:91

And when it is said to them, "Believe in what Allah has revealed," they say, "We believe in what was revealed to us," and they disbelieve in what came after it, although it is the truth confirming what is with them. Say, "Then why did you kill the prophets of Allah before, if you are believers?"

Surat al-Baqarah 2:91

And when it is said to them, **Believe in what God has revealed**, they say, **We believe in what was revealed to us**, and they disbelieve in what came after it, although it is the truth confirming what is with them. Say, **Then why did you kill the prophets of God before, if you are believers?**

Tafsir al-Jalalayn

(And when it is said to them, **Believe in what God has revealed**, the Qur'an and other things, they say, **We believe in what was revealed to us**, meaning the Torah. God Almighty said: (And they disbelieve) the waw is for the state **in what is beyond it**, other than it or after it of the Qur'an **while it is the truth**, the state *Confirming* a second emphatic state (of what is with them. Say) to them **Then why did you kill** that is, did you kill **the prophets of God before, if you were believers** in the Torah, in which you were forbidden from killing them, and the address is to those who were present from the time of our Prophet, with what their fathers did because they were pleased with it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **And when it is said to them**, and when it is said to the Jews from the Children of Israel who were among the emigrants of the Messenger of God, may God bless him and grant him peace: *Believe*, meaning believe, **in what God has revealed**, meaning in what God revealed of the Qur'an to Muhammad, may God bless him and grant him peace, **they said, 'We believe,' meaning we believe, "in what has been revealed to us**, meaning: in the Torah that God revealed to Moses.

The statement in the interpretation of the Almighty's saying: **And they disbelieve in what is beyond it**.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **And they disbelieve in what is beyond it**, and they deny, **what is beyond it**, means: what is beyond the Torah.

Abu Ja'far said: The interpretation of **behind it** in this context is: other than it. Just as it is said to a man who speaks well: **There is nothing behind this speech**, meaning: the speaker has nothing other than that speech. Likewise the meaning of his statement: **And they disbelieve in what is behind it**, meaning in what is other than the Torah, and in what came after it of the books of God that He sent down to His Messengers, as Bishr told us, he said, Yazid told us, he said, Sa'id told us, on the authority of Qatada: **And they disbelieve in what is behind it**, he says: in what comes after it.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And they disbelieve in what comes after it**, meaning what comes after it, meaning: what comes after the Torah.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And they disbelieve in what comes after it**, he said: in what comes after it.

The statement in the interpretation of the Almighty's saying: **And it is the truth, confirming what is with them**.

Abu Ja'far said: What He, the Most High, means by His statement, **And it is the truth, confirming**, is: what is beyond the Book that He sent down to them from the Books that God sent down to His true prophets. What He, the Most High, means by that is the Qur'an that He sent down to Muhammad, may God bless him and grant him peace, as Moses told me, Amr told us, Asbat told us, on the authority of Al-Suddi: **And when it is said to them, 'Believe in what God has sent down,' they say, 'We believe in what was sent down to us,' and they disbelieve in what came after it**, which is the Qur'an. God, the Most High, says, **And it is the truth, confirming what is with them**. And He, the Most High, said, **confirming what is with them**, because the Books of God confirm each other. In the Gospel and the Qur'an, there is a command to follow Muhammad, may God bless him and grant him peace, and to believe in him and what he brought, just as there is in the Torah of Moses, peace be upon him. Therefore, He, the Most High, said to the Jews when He informed them of what was beyond their book that He sent down to Moses, peace be upon him, from the books that He sent down to His prophets: It is the truth confirming the book that is with them, meaning: It is in agreement with what the Jews deny.

He said: This is report from God that they deny the Torah, just as they deny the Gospel and the Criterion, out of defiance of God, in opposition to His command, and in transgression against His Messengers, may God's prayers be upon them.

Say in the interpretation of his saying: "Say: Why then did you kill the prophets of God before, if you were believers?"

Abu Ja'far said: What He, the Most High, meant by His saying: "Say: Why then do you kill the prophets of God?" Say, O Muhammad, to the Jews of the Children of Israel who, when you say to them: Believe in what God has revealed, they say: We believe in what was revealed to us: Why do you kill, if you, O group of Jews, believe in what God has revealed to you, His prophets, and God has forbidden in the Book that He revealed to you to kill them, rather He has commanded you in it to follow them, obey them, and believe in them? This is from God, the Most High, as a denial of them in His saying: **We believe in what was revealed to us**, and as a reproach to them, as: Moses told me, he said, Amr

told us, he said, Asbat told us, on the authority of al-Suddi, he said: God, the Most High, said while reproaching them, meaning the Jews: **Why then did you kill the prophets of God before, if you were believers?**

If someone says: How was it said to them: **Why did you not kill God's prophets before?** and the ink began with the wording of the future, then it was reported that it had passed?

It was said: The Arabs differed in their interpretation of that. Some of the Basrans said: The meaning of that is: Why did you kill the prophets of God before, as the Most High said: **And they followed what the devils recited** (al-Baqarah 2:102), meaning: what they recited, and as the poet said:

The vile man ordered me to insult him, so I left him and said, **It does not concern me.**

He meant by his saying: And he commanded and I passed by. And he provided evidence that this is the case, by his saying: So I passed by him, and he did not say: So I passed by him. And he claimed that the verb fa'ala and yaf'ulu share one meaning, and he cited as evidence for that the saying of the poet:

I come to you to thank you for what has passed, and to fulfill what will be in the future.

He means by that: what will happen tomorrow, and in the words of Al-Hutay'ah:

Al-Hutay'ah will testify on the day he meets his Lord that Al-Walid is more deserving of an apology.

Meaning: He bears witness, and as the other said:

I do not spend the morning or evening without seeing myself among you in a state of disgrace.

He said: It is morning, then he said: Nor did I spend the evening.

Some Kufi grammarians said: It was said, **Why did you kill the prophets of God before?** So he addressed them with the future tense of the verb and its past meaning, just as a man rebukes another man for what he did in the past and says to him: Woe to you, why did you lie? And why did you make yourself hated by people? As the poet said:

If we were related, you would not have given birth to me as a mean person and you would not have found it useful to acknowledge it.

The reward is for the future, and the entire birth has already passed. This is because the meaning is known, so it is permissible. He said: And similar to it in speech: If you look at the biography of Omar, you will not find him doing wrong. The meaning is: you will not find him doing wrong. So since there is no doubt that the matter of Omar was past, it did not occur to the mind that it was future. Therefore, it was reconciled with his saying: **Why did you kill the prophets of God before?** He said: And those who were addressed with killing are not the killers, rather the prophets killed their ancestors who had passed away, so they took them over to that and were satisfied with it, so the killing was attributed to them.

Abu Ja'far said: The correct view in this regard, according to us, is that God addressed those Jews of the Children of Israel who had known the Messenger of God (peace and blessings of God be upon him) as He addressed them in Surat al-Baqarah and other surahs, regarding His previous kindness to their ancestors, and regarding their ancestors' previous ingratitude for His blessings, their commission of sins, and their audacity towards Him and His prophets. He attributed that to those addressed by it, similar to the Arabs saying to one another: We did to you on such and such a day, and you did to us on such and such a day, in a manner that we have explained in more than one place in this book of ours. They mean by that: Our ancestors did that to your ancestors, and our forefathers did that to your forefathers. Likewise in His statement: **Why did you kill the prophets of God before?** Since it had come out in the form of a report from those addressed by it, a report from God, the Most High, about the action of their predecessors in the manner that we have explained, it was permissible to say *before*, since its meaning was: Say: Why did your forefathers kill the prophets of God before? It was known that his saying: **Why did you not kill God's prophets before?** was better than the actions of their predecessors.

The interpretation of his saying *before* is: before today.

As for his saying: **If you are believers**, he means: If you are believers in what God has revealed to you as you claim.

Rather, He meant by that the Jews who knew the Messenger of God (peace and blessings of God be upon him) and their ancestors, if they and you, as you claim, O Jews, were believers. Rather, God, the Most High, reproached them for killing their forefathers, His prophets, when it was said to them: Believe in what God has revealed. They said: We believe in what was revealed to us. Because they were the ones who killed the prophets of God, along with their saying: We believe in what was revealed to us, taking charge and being pleased with their actions. So He said to them: If you are, as you claim, believers in what was revealed to you, then why did you take charge of the killers of the prophets of God? That is: were you pleased with their actions.

Tafsir al-Qurtubi

God Almighty says: "And when it is said to them, 'Believe in what God has revealed,' they say, 'We believe in what was revealed to us,' and they disbelieve in what came after it, although it is the truth confirming what is with them. Say, 'Then why did you kill God's prophets before, if you were believers?'"

God the Almighty said: "And when it is said to them, 'Believe' meaning, believe 'in what God has revealed' meaning the Qur'an, 'they say, 'We believe' meaning, we believe 'in what was revealed to us' meaning the Torah. 'And they disbelieve in what is beyond it' meaning other than it, according to al-Farra' and Qatada: in what is beyond it, and this is the saying of Abu Ubaidah, and the meaning is the same.

Surat Al-Baqarah 2:91

And when it is said to them, "Believe in what Allah has revealed," they say, "We believe in what was revealed to us," and they disbelieve in what came after it, although it is the truth confirming what is with them. Say, "Then why did you kill the prophets of Allah before, if you are believers?"

Al-Jawhari said: 'Behind' means behind, and it may mean in front.' It is one of the opposites. God the Almighty said: 'And behind them was a king' meaning in front of them, and its diminutive is 'Waray'ah' **with a 'ha'** and it is irregular. 'Wara'ah' is in the accusative case as an adverb. Al-Akhfash said: It is said, 'I met him from behind', so you raise it to the extreme if it is not an adjective, making it a noun when it is not established, like you say, 'from before' and 'from after', and he recited:

If I did not believe in you and I did not meet you except from behind behind

I said: And from it is the saying of Abraham, peace be upon him, in the hadith of intercession:

I was only a friend from behind behind. Behind behind: also the son's son.

The Almighty's saying: "And it is the truth" is subject and predicate. *Confirming* is a confirmatory state according to Sibawayh. **When they are with them** is in the accusative case with the preposition *lam*, and **with them** is its relative clause, and **with them** is in the accusative case with stability, and whoever *old* made it a letter.

God the Almighty said: "Say: Why then did you kill the prophets of God before?" This is a response from God the Almighty to them in their saying that they believed in what was revealed to them, and a denial and rebuke from Him. The meaning is: How did you kill when you were forbidden to do so? The address is to those who were present with Muhammad, peace and blessings of God be upon him, and what is meant is their ancestors. The address is to their children, and because they were the guardians of those who were killed, as He said: **And if they had believed in God and the Prophet and what was revealed to him, they would not have taken them as allies.** So if they took them as allies, then they are in their position. It was said: Because they were pleased with their action, so it was attributed to them. And the word **you kill** came in the future tense, which means the past tense, when the ambiguity was removed by His saying: before. If there is no ambiguity, then it is permissible for the past tense to mean the future, and the future tense to mean the past.

Al-Hutay'ah said:

Al-Hutai'ah will testify on the day he meets his Lord that Al-Walid is more deserving of an apology.

Shahada means testify. **If you are believers** meaning if you are believing in faith then why did you accept the killing of the prophets? It was said that in means what, and the root of lam is lam, the alif was deleted to differentiate between the question and the report, and it should not be stopped on because if it is stopped on without a ha' it would be a mistake, and if it is stopped on with a ha' it will be increased in blackness.

Tafsir Ibn Kathir

God Almighty says: **And when it is said to them** meaning the Jews and their likes from the People of the Book **Believe in what God has revealed** to Muhammad, may God bless him and grant him peace, and believe him and follow him **they say, 'We believe in what was revealed to us'** meaning believing in what was revealed to us of the Torah and the Gospel is sufficient for us and we do not accept anything but that **and they disbelieve in what is after it** meaning what comes after it **and it is the truth confirming what is with them** meaning and they know that what was revealed to Muhammad, may God bless him and grant him peace, **is the truth confirming what is with them** is in the accusative case as a state, meaning in the state of his believing what is with them of the Torah and the Gospel, so the argument is established against them with that, as God Almighty said: **Those to whom We gave the Scripture know it as they know their own sons** then God Almighty said: **Then why did you kill the prophets of God before, if you were believers** meaning if you were truthful in your claim to believe in what was revealed to you, then why did you kill the prophets who came to you with confirmation of the Torah that is in your hands and ruling by it and not abrogating it, and you know Did you believe them? You killed them out of oppression, stubbornness and arrogance towards the Messengers of God. You follow nothing but whims, opinions and desires, as God the Almighty said: **So, whenever there came to you a Messenger with what your souls did not desire, you were arrogant? So a party you denied and a party you killed.** Al-Suddi said: In this verse, God the Almighty reproaches them: "Say: Why then did you kill the Prophets of God before, if you were believers?" Abu Ja'far ibn Jarir said: Say, O Muhammad, to the Jews of the Children of Israel, when you say to them, **Believe in what God has revealed**, they say, **We believe in what has been revealed to us.** Why did you kill, O group of Jews, if you were believers in what God has revealed? God has forbidden in the Book that He revealed to you, killing them. Rather, He has commanded you to follow them, obey them and believe in them. This is from God as a denial of their saying, **We believe in what has been revealed to us**, and as a reproach to them. **And indeed, Moses came to you with clear proofs**, meaning with clear signs and conclusive evidence that he is the Messenger of God and that there is no god but God. The clear signs are: the flood, the locusts, the lice, the frogs, the blood, the staff, the hand, the parting of the sea and their shade with clouds, the manna, the quails, the stone, and other signs that they witnessed. Then you took the calf, i.e., as a deity other than God, in the time of Moses and his days. And His saying: after him, i.e. after he left you to the mountain to commune with God Almighty, as God Almighty said: **And the people of Moses took after him from their ornaments a calf, a body that lowed**, "and you are wrongdoers," i.e., you are wrongdoers in this action that you did by worshipping the calf, and you know that there is no god but God, as God Almighty said: **And when their**

hands fell and they saw that they had gone astray, they said, 'If our Lord does not have mercy on us and forgive us, we will surely be among the losers.'

Fath al-Qadir

And His statement: 91- **In what God has revealed** is the Qur'an, and it was said: every book: meaning they believed in the Qur'an or believed in what God revealed of the books. "They said: We believe" meaning we believe **in what was revealed to us** meaning the Torah. And His statement: **And they disbelieve in what is beyond it** Al-Farra' said: in what is other than it. Abu Ubaidah said: in what is beyond it. Al-Jawhari said: Behind means behind, and it may mean in front of them and they are from the opposites. And from it is His statement, the Most High: **And behind them was a king** meaning in front of them, and this sentence, I mean and they disbelieve, is in the accusative case on the ropes: meaning they said: We believe in what was revealed to us while they were disbelievers in what is beyond it while this that is beyond what they believe in is the truth. His saying: *confirming* is a confirming state, and these are intertwined states, I mean his saying: **and they disbelieve**, and his saying: **and it is the truth**, and his saying: *confirming*. Then God, the Most High, objected to them when they said: We believe in what was revealed to us, with this sentence that includes a question that serves as a rebuke: that is, if you believe in what was revealed to you, then how do you kill the prophets when you were forbidden from killing them in what was revealed to you? And even if this address was to the Jews who were present, what is meant by it is their ancestors, but since they were satisfied with the actions of their ancestors, they were like them.

meaning the Torah. 'And they disbelieve in what is beyond it.'" is a state of the pronoun in **they said**, and *behind* is originally made a circumstance, and is added to the subject, meaning what is hidden by it, which is His creation, and to the object, meaning what is hidden by it, which is in front of Him. Therefore, it is considered one of the opposites. **And it is the truth**, the pronoun refers to what is beyond it, and what is meant by it is the Qur'an. **Confirming what is with them**, is a state of emphasis that includes rejecting their statement, for when they disbelieved in what agrees with the Torah, they disbelieved in it. **Say, 'Then why did you kill the prophets of God before, if you were believers?'** is an objection to them regarding killing the prophets while claiming to believe in the Torah, which does not justify it. Rather, it was attributed to them because it was the action of their fathers, and that they were pleased with it and determined to do it. Nafi' alone read that the report of God is with a hamza throughout the Qur'an.

Tafsir al-Baghawi

91. The Almighty said: **And when it is said to them, 'Believe in what God has revealed,'** meaning the Qur'an, **they say, 'We believe in what was revealed to us,'** meaning the Torah, that is sufficient for us, **and they disbelieve in what is beyond it**, meaning in other books, like the Almighty's saying: **But whoever seeks beyond that** *7-Al-Mu'minin*, meaning other than it. Abu Ubaidah said: [**with what is beyond it**] meaning in other books, **and it is the truth**, meaning the Qur'an, *confirming* is an accusative in the state of **what they have** of the Torah. Say, **to them, O Muhammad**, "so why did you kill," meaning did you kill **the prophets of God before?** "And why": its root is *when*, so the alif was deleted to differentiate between the accusative and the interrogative, like their saying **in what and with what?** "if you are believers" in the Torah, and you were forbidden in it from killing the prophets, peace be upon them.

Tafsir al-Baidawi

91- **And when it is said to them, 'Believe in what God has revealed,'** meaning all the revealed books. "They say, 'We believe in what has been revealed to us,'

Surat Al-Baqarah 2:92

And Moses had certainly come to you with clear proofs, then you took the calf after him while you were wrongdoers.

Surat al-Baqarah 2:92

And Moses had certainly come to you with clear proofs, then you took the calf after him while you were wrongdoers.

Tafsir al-Jalalayn

And indeed Moses came to you with clear proofs with miracles such as the staff, the hand, and the splitting of the sea **then you took the calf** as a god **after him** after he had gone to the appointed time, **and you were wrongdoers** by taking it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: What He, the Most High, meant by His statement: **And Moses came to you with clear proofs**, is that he came to you with clear proofs indicating his truthfulness and the truth of his prophethood, such as the staff that turned into a clear serpent, and his hand that he brought out white for the onlookers. And the splitting of the sea and turning its land into a dry path for him, and the locusts, the lock, the frogs, and all the other signs that demonstrated his truthfulness and the truth of his prophethood.

God called them clear signs to make clear to those who look at them that they are miracles that no human being can produce except by God's making it possible for him. It is the plural of clear sign, like good and good things.

Abu Jaafar said: The meaning of the statement is: O group of Jews of the Children of Israel, Moses came to you with clear signs of his matter, his truthfulness, and the validity of his prophethood.

And His statement: **Then you took the calf after him, while you were wrongdoers**, God Almighty says to them: Then you took the calf after Moses as a god. The *ha* in His statement: **after him** is from the mention of Moses. And He only said: after Moses, because they took the calf after Moses had departed from them, going to his Lord for his appointment, as we have explained previously in this book of ours.

It is possible that the letter *ha* in *ba'dahu* refers to the mention of coming. Then the interpretation of the statement would be: And Moses came to you with clear proofs, then you took the calf after the clear proofs came, and you were wrongdoers. Just as you say: You came to me and I hated it, meaning: I hated your coming.

As for His statement: **And you are wrongdoers**, what he means by that is: You did what you did of worshipping the calf, and that is not your right, and you worshipped other than the One whom you should have worshipped. Because worship is not appropriate for

anyone other than God. This is a rebuke from God to the Jews, a reproach from Him to them, and an announcement from Him that if they did what they did of taking the calf as a god, and He does not possess the power to harm or benefit them, after they knew that their Lord is the Lord who does wonders and wonderful deeds that He performed through the hands of Moses, peace be upon him, of matters that no one from God's creation is capable of, and that Pharaoh and his soldiers were not capable of, despite his brutality and the large number of his followers, and the closeness of their time to what they witnessed of the wonders of God's rule, they are quicker to deny Muhammad, peace be upon him, and to reject what is in their books, in which they claimed to believe, of His description and attributes, despite the distance between them and the time of Moses, and closer to denying what Moses brought them of that.

Tafsir al-Qurtubi

The Almighty said: **And Moses came to you with clear signs**. The *lam* is the *lam* of the oath. And the clear signs are the Almighty's saying: **And We gave Moses nine clear signs**. They are the staff, the years, the hand, the blood, the flood, the locusts, the lice, the frogs, and the splitting of the sea. It was said: The clear signs are the Torah and what it contains of evidence.

The Almighty's saying: **Then you took the calf** is a rebuke, and *then* is more eloquent than *and* in rebuke, meaning after looking at the verses and bringing them, you took. This indicates that they only did that after a period of time to look at the verses, and that is greater than their crime.

Tafsir Ibn Kathir

God Almighty says: **And when it is said to them** meaning the Jews and their likes from the People of the Book **Believe in what God has revealed** to Muhammad, may God bless him and grant him peace, and believe him and follow him **they say, 'We believe in what was revealed to us'** meaning believing in what was revealed to us of the Torah and the Gospel is sufficient for us and we do not accept anything but that **and they disbelieve in what is after it** meaning what comes after it **and it is the truth confirming what is with them** meaning and they know that what was revealed to Muhammad, may God bless him and grant him peace, **is the truth confirming what is with them** is in the accusative case as a state, meaning in the state of his believing what is with them of the Torah and the Gospel, so the argument is established against them with that, as God Almighty said: **Those to whom We gave the Scripture know it as they know their own sons** then God Almighty said: **Then why did you kill the prophets of God before, if you were believers** meaning if you were truthful in your claim to believe in what was

revealed to you, then why did you kill the prophets who came to you with confirmation of the Torah that is in your hands and ruling by it and not abrogating it, and you know Did you believe them? You killed them out of oppression, stubbornness and arrogance towards the Messengers of God. You follow nothing but whims, opinions and desires, as God the Almighty said: **So, whenever there came to you a Messenger with what your souls did not desire, you were arrogant? So a party you denied and a party you killed.** Al-Suddi said: In this verse, God the Almighty reproaches them: "Say: Why then did you kill the Prophets of God before, if you were believers?" Abu Ja'far ibn Jarir said: Say, O Muhammad, to the Jews of the Children of Israel, when you say to them, **Believe in what God has revealed**, they say, **We believe in what has been revealed to us.** Why did you kill, O group of Jews, if you were believers in what God has revealed? God has forbidden in the Book that He revealed to you, killing them. Rather, He has commanded you to follow them, obey them and believe in them. This is from God as a denial of their saying, **We believe in what has been revealed to us**, and as a reproach to them. **And indeed, Moses came to you with clear proofs**, meaning with clear signs and conclusive evidence that he is the Messenger of God and that there is no god but God. The clear signs are: the flood, the locusts, the lice, the frogs, the blood, the staff, the hand, the parting of the sea and their shade with clouds, the manna, the quails, the stone, and other signs that they witnessed. Then you took the calf, i.e., as a deity other than God, in the time of Moses and his days. And His saying: after him, i.e. after he left you to the mountain to commune with God Almighty, as God Almighty said: **And the people of Moses took after him from their ornaments a calf, a body that lowed**, "and you are wrongdoers," i.e., you are wrongdoers in this action that you did by worshipping the calf, and you know that there is no god but God, as God Almighty said: **And when their hands fell and they saw that they had gone astray, they said, 'If our Lord does not have mercy on us and forgive us, we will surely be among the losers.'**

Fath al-Qadir

The lam in His statement: 92- **And indeed** is an answer to an implied oath. And the clear proofs may be intended to mean the Torah or the nine verses referred to in the statement of God Almighty: **And We gave Moses nine clear signs** or it may be intended to mean all of them, then you worshipped the calf after considering those clear proofs while you were wrongdoers with this worship that came from you out of stubbornness after the proof was established against you.

Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Qatada regarding his statement: **And when there came to them a Book from God, confirming**, he said: It is the Qur'an, **confirming what is with them**, of the Torah and the Gospel. Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, Abu Nu'aym, and Al-Bayhaqi, both of them narrated in Al-Dala'il on the authority of Asim bin Umar bin Qatada Al-Ansari, who said: Our elders told me that none of the Arabs knew more about the Messenger of God, may God bless him and grant him peace, than us, because there were Jews with us and

they were People of the Book and we were idolaters. When they heard something they disliked from us, they would say: A Prophet will be sent now and his time has come, so we will follow him and kill you with him as 'Aad and Iram were killed. So when the Messenger of God, may God bless him and grant him peace, was sent, we followed him and they disbelieved in him. So it was about us, by God, and about them that God revealed: **And before that they used to pray for victory against those who disbelieved.** Al-Bayhaqi narrated in Al-Dala'il on the authority of Ibn Abbas, Ibn Mas'ud and some of the Companions who said: The Arabs would pass by the Jews and harm them, and they would find Muhammad in the Torah and ask God to send him as a prophet so they could fight the Arabs with him. But when Muhammad came, they disbelieved in him since he was not from the Children of Israel. Something similar to this has been narrated on the authority of Ibn Abbas from more than one source with different wordings but similar meanings. Something similar has been narrated on the authority of others from the Salaf. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada regarding his statement: **How evil is that for which they have sold themselves**, he said: They are the Jews who disbelieved in what God revealed and in Muhammad, may God bless him and grant him peace, out of envy and spite for the Arabs. **So they incurred wrath upon wrath**, he said: God became angry with them twice for their disbelief in the Gospel and Jesus, and for their disbelief in the Qur'an and Muhammad. Ibn Ishaq, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Out of desire that God should send down** meaning that God made him from someone other than them. **So they incurred wrath for their disbelief in this prophet upon wrath** that was upon them for what they had done to the Torah. Ibn Jarir narrated on the authority of Ikrimah something similar. He also narrated on the authority of Mujahid its meaning. Ibn Jarir narrated on the authority of Abu al-Aliyah regarding his statement: **And they disbelieve in what comes after it** he said: what comes after it. Ibn Jarir narrated on the authority of al-Suddi who said: what comes after it: meaning the Qur'an.

Tafsir al-Baghawi

92. The Almighty said, **And Moses had already come to you with clear proofs**, with clear evidence and dazzling miracles, **then you took the calf after him, while you were wrongdoers.**

Tafsir al-Baidawi

92- **And Moses came to you with clear proofs** meaning the verses mentioned in the Almighty's saying: **And We gave Moses nine clear signs** "Then you took the calf meaning as a god after him after Moses came, or went to the mountain and you were wrongdoers" is a state, meaning you took the calf wrongfully by worshipping it, or by neglecting the verses of God Almighty, or an objection meaning and you are a people whose habit is injustice. The context of the

Surat Al-Baqarah 2:92

And Moses had certainly come to you with clear proofs, then you took the calf after him while you were wrongdoers.

verse is also to invalidate their saying "We believe in what was revealed to us" and to draw attention to the fact that their method with the Messenger was the method of their ancestors with Moses, peace be upon them, not to repeat the story and so on after it.

Surat al-Baqarah 2:93

And when We took your covenant and raised the mount above you, [saying], **Take what We have given you with strength and listen.** They said, **We hear and disobey.** And they were made to drink into their hearts the calf because of their disbelief. Say, **Evil is that which your faith enjoins upon you, if you are [true] believers.**

Tafsir al-Jalalayn

And when We took your covenant to act according to what is in the Torah *and* We raised the mountain above you when you refused to accept it so that it would fall on you and We said **Take what We have given you with strength** with seriousness and diligence **and listen** to what you are commanded with acceptance **they said, We hear** your saying **and disobey** your command **and they made the calf drink into their hearts** that is, its love mingled with their hearts as a drink is mixed (because of their disbelief. Say) to them **How evil** is that **what your belief enjoins upon you** in the Torah, the worship of the calf **if you are believers** in it as you claim. The meaning is that you are not believers because belief does not command the worship of the calf, and what is meant is their fathers: that is, so likewise you are not believers in the Torah and you have denied Muhammad, and belief in it does not command the denial of him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **And when We took your covenant**, and remember when We took your covenants, that you take what We gave you of the Torah which I revealed to you, that you act according to what is in it of My command, and refrain from what I forbade you in it with diligence and energy from you in that, so you were given your covenant to act according to that, when We raised the rope above you. As for His saying: **And listen**, its meaning is: And listen to what I have commanded you to do and accept it with obedience, like a man saying to a man commanding him to do something: I hear and obey, meaning by that: I heard your saying, and I obeyed your command, as the rajaz poet said:

Hearing, obedience and submission are better and more beneficial for Banu Tamim

What he means by his saying: *Hearing* is accepting what is heard and obeying what is commanded. Likewise, the meaning of his saying: **And listen** is accepting what you hear and acting upon it.

Abu Ja'far said: The meaning of the verse: **And when We took your covenant** is: **Take what We have given you with strength**, and act according to what you have heard, and obey God, **and We raised the mountain above you** for that reason.

As for his saying: **They said, 'We have heard,'** the speech came out as a report about someone absent after it had begun with an address. This is as we have described, because when the beginning of a speech is a narration, the Arabs address one another and then return to reporting about someone absent, and inform about someone absent and then address one another, as we have explained before. So it is the same in this verse, because his saying: **And when We took your covenant**, means: We said to you, and you answered us.

As for his saying: **They said, 'We hear,'** it is report from God about the Jews from whom He took a covenant to act according to what was in the Torah, and to obey God in what they heard from it. They said when that was said to them: We hear your word, and we disobey your command.

The statement in the interpretation of the Almighty's saying: **And they made the calf drink into their hearts because of their disbelief.**

Abu Ja'far said: The people of interpretation differed in the interpretation of that. Some of them said: And they imbibed the love of the calf into their hearts. Those who said that mentioned: Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **And they imbibed the love of the calf into their hearts**, he said: They imbibed its love, until it reached their hearts.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And they drank the calf into their hearts**, he said: They drank the love of the calf because of their disbelief.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And they imbibed the love of the calf into their hearts**, he said: They imbibed the love of the calf into their hearts.

Others said: The meaning of this is that they gave them to drink the water in which the filth of the calf had been scattered. Those who said this mentioned: Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: When Musa returned to his people, he took the calf that he found them devoted to and slaughtered it, then burned it with a fire, then scattered it in the sea, so that there was not a sea that flowed that day except that some of it fell into it. Then Musa said to them: Drink from it. So they drank, and whoever loved it came out drinking gold. That is when God the Almighty says: **And they had drunk the calf into their hearts because of their disbelief.**

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: When he was dragged and thrown into the sea, they faced the flow of water and drank until they filled their stomachs, and that caused those among them to become cowardly because of his actions.

Abu Ja'far said: The first of the two interpretations that I mentioned regarding the statement of God Almighty: **And they made the calf drink into their hearts** is the interpretation of the one who said: And they made the

Surat Al-Baqarah 2:93

And when We took your covenant and raised the mount above you, [saying], "Take what We have given you with strength and listen." They said, "We hear and disobey." And they were made to drink into their hearts the calf because of their disbelief. Say, "Evil is that which your faith enjoins upon you, if you are [true] believers."

love of the calf drink into their hearts. Because it is not said of water: So-and-so drank into his heart, but rather that is said of the love of something, so it is said of it: So-and-so's heart drank the love of such-and-such, meaning: he was given that drink until it overcame him and mixed with his heart, as Zuhair said:

I woke up from it after an inner love, and love is a disease that your heart drinks

Abu Ja`far said: But he left out mentioning love, contenting himself with the listener understanding the meaning of the words. Since it was known that the calf does not drink the heart, and that which the heart drinks from is its love, as God Almighty said: **And ask them about the city that was by the sea** (Al-A`raf: 163), **And ask the city in which we were and the caravan in which we came** (Yusuf 12:82), and as the poet said:

I have been given a pitch black drink, a clear drink, a clear drink

He meant by that: black poison, so he was satisfied with mentioning black instead of mentioning poison, so that the listener would understand the meaning of what he meant by his saying: I gave black poison to drink. It is narrated:

I have given water to a black man who has been drinking

The Arabs may say: If you want to look at generosity, then look at Harim or Hatim. Mentioning the name is sufficient instead of mentioning his action, if he is known for his courage, generosity, or similar qualities. From this is the saying of the poet:

They say: Fight, Jameel, in a raid! And fight against Tayy and its fighting.

Say in the interpretation of the Almighty's saying: **Say, 'Evil is that which your faith enjoins upon you, if you are believers.'**

Abu Ja`far said: By that, God, the Most High, means: *Say*, O Muhammad, to the Jews of the Children of Israel: **What a bad thing your faith commands you to do, if it commands you to kill the prophets and messengers of God, to deny His books, and to reject what came from Him.** The meaning of their faith is their belief in what they claimed they believed in from the Book of God, when it was said to them: **Believe in what God has revealed**, and they said: **We believe in what has been revealed to us.** And His statement: **If you are believers**, means: If you believe, as you claim, in what God has revealed to you. God only called them liars by that because the Torah forbids all of that and commands the opposite. So He informed them that their belief in the Torah, if it commands them to do that, then what a bad thing it commands. Rather, this is a denial from God Almighty that the Torah commands something that God hates in their actions, and that believing in it indicates something of disobeying God's

command, and an announcement from Him, may He be glorified, that what commands them to do this is their desires, and what drives them to it is oppression and aggression.

Tafsir al-Qurtubi

The Almighty said: **And when We took your covenant and raised the Mount above you, [saying], 'Take what We have given you with strength and listen.'** We have already discussed this. The meaning of *listen* is *obey*. It does not mean the command to understand the statement only, but rather what is meant is to act upon what you have heard and adhere to it. From this is their saying: **God hears whoever praises Him**, meaning He accepts and responds. He said:

I called upon God until I was afraid that God might not hear what I was saying.

That is, he accepts. The rajaz poet said:

Hearing, obedience and submission are better and more beneficial for Banu Tamim.

They said, **We heard**. There is disagreement as to whether this expression actually came from them verbally, or whether they did an action that took the place of speech, in which case it would be a metaphor, as he said:

The basin was filled and my cotton said, **Slow down, you have filled my stomach.**

This is an argument against them in their saying: **We believe in what was revealed to us.**

The Almighty said: **And they made the calf drink into their hearts.** That is, the love of the calf. The meaning is: their hearts were made to drink it. This is a simile and metaphor expressing the fact that the matter of the calf was firmly established in their hearts. In the hadith:

"Trials are presented to the hearts like a mat, stick by stick. So whichever heart absorbs them, a black dot will be placed on it." Hadith, narrated by Muslim. It is said that his heart is imbued with the love of such-and-such. Zuhair said:

I woke up from it after an inner love, and love is what your heart drinks as a disease

The love of the calf was expressed by drinking rather than eating, because drinking water penetrates the organs until it reaches their interior, while food passes them and does not penetrate them. One of the followers added to this meaning and said about his wife Uthma, who he had rebuked for some matter and divorced her, and he loved her:

Othma's love has penetrated my heart, so his desert walks with the hidden

He penetrated where no drink, no sorrow, and no joy reached.

When I remember the covenant, I almost fly, if only a human could fly.

Al-Suddi and Ibn Jurayj said: Moses, peace be upon him, cooled the calf and scattered it in the water, and said to the Children of Israel: Drink from that water. So they all drank, and whoever loved the calf, gold filings came out on his lips. It was narrated that no one drank it except that he went crazy, as narrated by Al-Qushayri.

I said: As for scattering it in the sea, this is indicated by the Almighty's saying: **Then We will scatter it into the sea as a blast.** As for drinking the water and the appearance of the coolness on the healing, this is refuted by the Almighty's saying: **And they drank into their hearts the calf.** And God Almighty knows best.

God Almighty says: "Say: 'Evil is that which your faith enjoins upon you.'" That is, your faith which you claimed in your saying: **We believe in what was revealed to us.** It was said that this statement is addressed to the Prophet, may God bless him and grant him peace, and he was commanded to rebuke them, that is, say to them, O Muhammad: Evil are these things which you have done and which your faith enjoins upon you. We have already discussed *evil* and praise be to God alone.

Tafsir Ibn Kathir

God Almighty enumerates their mistakes, their violation of the covenant, their insolence and their turning away from it, until He lifted the mountain upon them until they accepted it and then violated it. For this reason, **They said, 'We hear and disobey.'** The explanation of that has already been presented. **And they made the calf drink into their hearts because of their disbelief.** Abd al-Razzaq said, on the authority of Muammar, on the authority of Qatadah. **And they made the calf drink into their hearts because of their disbelief.** He said, they made its love drink until it reached their hearts. Abu al-Aaliyah and al-Rabi' ibn Anas said the same. Imam Ahmad said: Issam ibn Khalid told us, Abu Bakr ibn Abdullah ibn Abi Maryam al-Ghasani told me, on the authority of Khalid ibn Muhammad al-Thaqafi, on the authority of Bilal ibn Abi al-Darda', on the authority of Abi al-Darda', on the authority of the Prophet, may God bless him and grant him peace, who said, **Loving something blinds and deafens.** Abu Dawud narrated it on the authority of Haywah ibn Shuraih, on the authority of Baqiyah, on the authority of Abu Bakr ibn Abdullah ibn Abi Maryam, on his authority. Al-Suddi said: Moses, peace be upon him, took the calf and slaughtered it with a file, then scattered it in The sea, then there was no sea that flowed on that day except that something fell into it, then Moses said to them, drink from it, so they drank, and whoever loved it came out with gold on his drinkers, and that is when God Almighty says: **And they drank the calf into their hearts.** Ibn Abi Hatim said: Abdullah bin Raja' told us, Israel told us, on the authority of Abu Ishaq, on the authority of Ammarah

bin Umair and Abu Abd al-Rahman al-Sulami, on the authority of Ali, may God be pleased with him, who said: Moses went to the calf, and put the files on it and cooled it with them, and he was on the bank of a river, and no one who worshipped the calf drank from that water except that his face turned yellow like gold, and Saeed bin Jubair said: **And they drank the calf into their hearts,** he said: When the calf was burned, it cooled and then blew up, so they sipped the water until their faces returned to saffron, and al-Qurtubi narrated from the book of al-Qushayri: that no one who worshipped the calf drank from it except that he went crazy, then al-Qurtubi said: This is something other than what is here, because the intended meaning of this context is that it appeared on their lips and faces, and what is mentioned here is: They had drunk the calf into their hearts, meaning while they were worshipping it. Then he recited the words of Al-Nabigha about his wife, Uthma:

Othma's love has penetrated my heart, so his desert walks with the hidden

He penetrated where no drink, no sorrow, and no joy reached.

When I remember the covenant, I almost fly, if only a human could fly.

And His saying, **Say, 'How evil is that which your faith enjoins upon you, if you are believers.'** That is, how evil is what you have relied upon in ancient and modern times, from your disbelief in the signs of God, and your opposition to the prophets, then your reliance in your disbelief on Muhammad, may God bless him and grant him peace. This is the greatest of your sins and the most severe matter for you, since you disbelieved in the Seal of the Messengers and Master of the Prophets and Messengers, who was sent to all of mankind. So how can you call for yourselves to believe, when you have committed these ugly deeds: from your breaking of covenants, your disbelief in the signs of God, and your worship of the calf instead of God?

Fath al-Qadir

The interpretation of taking the covenant and raising the mountain has been presented. The command to listen means obedience and acceptance, and it does not mean merely perceiving with the sense of hearing. From this is their saying: God hears whoever praises Him, meaning He accepts and responds. From this is the saying of the poet:

I called upon God until I was afraid that God might not hear what I was saying.

93- **We heard** is in its proper context and meaning: that is, we heard your words with our sense of hearing and we disobeyed you: that is, we do not accept what you command us to do. It is possible that they intended by their saying: We heard what is known of their playing and using deception in addressing their prophets, and that is by taking the words of God Almighty: *Listen* to their true meaning, that is, hearing with our senses. Then they answered by saying: **We heard** meaning we perceived that with our ears in accordance with what you commanded. However, since they knew that this

Surat Al-Baqarah 2:93

And when We took your covenant and raised the mount above you, [saying], "Take what We have given you with strength and listen." They said, "We hear and disobey." And they were made to drink into their hearts the calf because of their disbelief. Say, "Evil is that which your faith enjoins upon you, if you are [true] believers."

was not what God Almighty intended, rather what He intended by the command to listen was the command to obey and accept, they did not limit themselves to this deception, but rather they added to that what is the answer according to them, so they said: **And we disobeyed**. And in His saying: **And drink** is a powerful simile: that is, their hearts were made to be able to love the calf as if they were drinking it. Similar to it is the saying of Zuhair:

I woke up from it after an inner love, and love always drinks from your heart

The love of the calf was expressed by drinking and not eating, because drinking water penetrates the organs until it reaches their interior, while food bypasses them and does not penetrate them. The *ba* in His statement, **because of their disbelief** is causal: that is, it was because of their disbelief as a punishment and failure for them. And His statement, **Say, 'How evil is that which your faith enjoins upon you'** means your faith in which you claimed that you believe in what was revealed to you and disbelieve in what is beyond it. For this action, which is your saying, **We hear and disobey**, in response to what you were commanded to do in your book and the covenant was taken from you, is a caller to you with the most eloquent call, contrary to what you claimed. Likewise, what you did of worshipping the calf and its love descending from your hearts to the level of drink is one of the greatest indications that you are liars in your statement, **We believe in what was revealed to us**, not truthful. If you claim that your book in which you believe commands you to do this, then how evil is that which your faith in your book enjoins upon you. And in this there is mockery of them that is not hidden.

Tafsir al-Baghawi

93. **And when We took your covenant and raised the Mount above you, [saying], 'Take what We have given you with determination and listen.'** That is, respond and obey. Obedience and response are called hearing because of proximity, because it is a cause of obedience and response. "They said, 'We hear' your statement, 'and disobey' your command. It was said: We heard with the ears and disobeyed with the hearts. The people of meaning said: They did not say this with their tongues, but when they heard and received it with disobedience, it was attributed to the statement in an expanded manner. "And they made the calf drink into their hearts because of their disbelief." That is, the love of the calf. That is, its meaning is: The love of the calf entered their hearts and mixed with them, like the infusion of color due to the intensity of the association. It is said: So-and-so is infused with color if his whiteness is mixed with redness. In the al-Qasas 28: Moses ordered that the calf be cooled with a cooler, then thrown into the river, and he ordered them to **drink** from it. Whoever had any love of the calf left in

his heart, the blackness of gold would appear on his drinker.

God Almighty said: "Say: 'How evil is that which your faith enjoins upon you,' that you worship the calf instead of God. That is, how evil is the faith that enjoins upon you the worship of the calf, 'if you are believers,' according to your claim. That is because they said: 'We believe in what was revealed to us,' so God Almighty denied them."

Tafsir al-Baidawi

93- "And when We took your covenant and raised the Mount over you, [saying], 'Take what We have given you with determination and listen.'" That is, We said to them: Take what you have been commanded to do in the Torah with earnestness and listen with obedience. "They said, 'We hear your word and disobey your command.' And they made the calf drink into their hearts." Love for it engulfed them and its image was ingrained in their hearts, due to their intense passion for it, just as dye engulfs a garment and drink ingrains the depths of the body. And in their hearts: a statement of the place of intoxication, as God Almighty says: **They only eat fire into their bellies** "because of their disbelief" because of their disbelief, and that is because they were anthropomorphists, or incarnates, and they did not see a body more amazing than it, so what the Samaritan suggested to them took root in their hearts. **Say, 'Evil is that which your faith enjoins upon you'** meaning the Torah, and the specific thing being blamed is omitted, such as this command, or what includes it and other uglinesses of theirs listed in the three verses, obligating them **if you are believers** is a confirmation of the criticism of their claim to believe in the Torah, and its meaning is if you are believers in it, it did not command you to do these uglinesses, nor does it permit you to do them because of your belief in it, or if you are believers in it, then evil is that which your belief in it enjoins upon you, because the believer should not engage in anything except what his belief requires, but belief in it does not command it, so then you are not believers.

Surat al-Baqarah 2:94

Say, **If the home of the Hereafter with God is exclusively for you and not for the people, then wish for death, if you should be truthful.**

Tafsir al-Jalalayn

Say to them **If the home of the Hereafter is yours** meaning Paradise **with God exclusively** specifically **and not the people** as you claimed **then wish for death if you should be truthful** The two conditions are connected to wish for, so that the first is a restriction in the second, meaning that if you are truthful in your claim that it is yours and whoever has it prefers it and the way to it is death, then wish for it.

Tafsir al-Suyuti

God Almighty said: Say, **If the home of the Hereafter is yours, then you will have it exclusively with God.** Ibn Jarir narrated on the authority of Abu al-Aaliyah who said: The Jews said, **None will enter Paradise except he who is a Jew.** So God revealed: Say, **If the home of the Hereafter is yours, then you will have it exclusively with God.**

Tafsir al-Tabari

Abu Ja'far said: This verse is one of the arguments that God used for His Prophet Muhammad (peace be upon him) against the Jews who were among his immigrants, and He exposed their rabbis and scholars with it. This is because God, the Most High, commanded His Prophet (peace be upon him) to call them to a just cause between him and them, in the dispute that existed between him and them. God also commanded him to call the other group of Christians when they disagreed with him about Jesus (peace be upon him) and argued about him to a decisive contest between him and them. He said to the group of Jews: If you are right, then wish for death, for that will not harm you, if you are right in what you claim of faith and nearness of status to God. Rather, if you are granted your wish of death when you wish, then you will only be at ease from the fatigue, hardship, and trouble of this world, and you will be victorious in the company of God in His Paradise, if the matter is as you claim: that the Hereafter is exclusively for you and not for us. If you do not give it to them, people will know that you are the liars and we are the ones who are right in our claim, and our matter and your matter will be revealed to them. The Jews refused to answer the Prophet, may God bless him and grant him peace, because they knew that if they wished for death, they would perish, their worldly life would be lost, and they would be destined for eternal disgrace in the Hereafter. The group of Christians who argued with the Prophet, may God bless him and grant him peace, about Jesus, when they were called to a Mubahala, also refused to do so. It has reached us that the Messenger of God, may God bless him and grant him peace, said: **If the Jews wished for death, they would die and see their seats in Hellfire.** If those who challenged the Messenger of God, may God bless him and grant him

peace, went out, they would return without finding family or wealth.

Abu Kuraib told us that Zakariya bin Adi told us that Ubaidullah bin Amr told us, on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace.

Abu Kuraib told us, he said, Adam told us, he said, Othman bin Ali told us, on the authority of Al-A'mash, on the authority of Ibn Abbas, regarding his statement: **Then wish for death, if you should be truthful**, he said: If they wished for death, one of them would choke on his saliva.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, regarding his statement: **Then wish for death, if you should be truthful**, Ibn Abbas said: If the Jews wished for death, they would have died.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, on the authority of Ibn Abbas, similarly.

Ibn Hamid told us, Salamah told us, Ibn Ishaq told me, Muhammad ibn Abi Muhammad told me, Abu Ja'far said: In what I narrate: He informed us on the authority of Sa'id, or 'Ikrimah, on the authority of Ibn Abbas, who said: If they had wished for it on the day he said that to them, there would not have remained a Jew on the face of the earth who did not die.

Abu Ja'far said: The lies, slander, and oppression of the Messenger of God, may God bless him and grant him peace, were revealed to those who were confused about the matter of the Jews on that day. The argument of the Messenger of God and the argument of his companions against them became clear, and it has not ceased, praise be to God, to be clear against them and against others from among the people of all religions.

The Messenger of God (peace and blessings of God be upon him) was ordered to say to them: **Wish for death if you are truthful**, because, as we have been told, they said: **We are the children of God and His beloved ones** (al-Ma'idah 5:18), and they said: **None will enter Paradise except he who is a Jew or a Christian** (al-Baqarah 2:111). So God said to His Prophet Muhammad (peace and blessings of God be upon him): Tell them: If you are truthful in what you claim, then wish for death. God exposed their lie by their refusal to wish for that, and He proved the argument of the Messenger of God (peace and blessings of God be upon him).

The people of interpretation differed about the reason why God ordered His Prophet, may God bless him and grant him peace, to call upon the Jews to wish for death, and in what manner they were ordered to wish for it. Some of them said: They were ordered to wish for it as a supplication against the lying group of them. Those who said that were mentioned: Ibn Hamid told us, he said, Salamah told us, he said, Ibn Ishaq told us, he said, Muhammad ibn Abi Muhammad told us, on the authority of Saeed, or Ikrimah, on the authority of Ibn Abbas, he said: God said to His Prophet, may God

Surat Al-Baqarah 2:94

Say, "If the home of the Hereafter with Allah is exclusively for you and not for the people, then wish for death, if you should be truthful."

bless him and grant him peace: "Say: If the home of the Hereafter with God is exclusively for you, to the exclusion of all other people, then wish for death, if you should be truthful," meaning: Call for death against whichever of the two groups is more lying.

Others said: Bishr ibn Muadh told me, he said: Yazid ibn Zari' told us, he said: Sa'id told us, on the authority of Qatada, regarding his statement: "Say: If the home of the Hereafter with God is exclusively for you and not for the people," that is because they said: **None will enter Paradise except he who is a Jew or a Christian** (al-Baqarah 2:111) and they said: **We are the children of God and His beloved** (al-Ma'idah 5:18). So it was said to them: **Then wish for death if you are truthful.**

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: The Jews said: **None will enter Paradise except he who is a Jew or a Christian** (al-Baqarah 2:111), and they said: **We are the children of God and His beloved** (Al-Ma'idah: 18). So God said: "Say: If the home of the Hereafter with God is exclusively for you, to the exclusion of the people, then wish for death, if you should be truthful," but they did not do so.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told me, on the authority of his father, on the authority of Al-Rabi', regarding his statement: "Say: If the home of the Hereafter with God is exclusively for you" (al-Baqarah 2:111), that is because they said: **None will enter Paradise except he who is a Jew or a Christian** (al-Baqarah 2:111) and they said: **We are the children of God and His beloved** (al-Ma'idah 5:18). As for the interpretation of his statement: "Say: If the home of the Hereafter with God is exclusively for you," he is saying: Say, O Muhammad: If the delights and pleasures of the home of the Hereafter are for you, O group of Jews, with God. So he was satisfied with mentioning the home, rather than mentioning its delights, so that those addressed by the verse would know its meaning.

We have previously explained the meaning of the Hereafter, so there is no need to repeat it here.

As for the interpretation of his saying: *pure*, he means: clear. Just as it is said: So-and-so was pure for me, meaning he became mine alone and a description for me. It is said from it: this thing was pure for me, so it is purely and sincerely, and pure is a source like wellness. And it is said to a man: this is my purity, meaning: my purity from the exclusion of my companions.

It was narrated on the authority of Ibn Abbas that he interpreted his saying: *pure* as meaning *exclusive*. This is an interpretation close to the meaning of the interpretation that we mentioned about that.

Abu Kuraib told us, he said, Uthman bin Saeed told us, he said, Bishr bin Amara told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **Say, 'If the home of the Hereafter is yours,'** he said: Say, O Muhammad, to

them, meaning the Jews: **If the home of the Hereafter is yours,'** meaning Paradise, **with God exclusively**, he said: exclusively for you.

As for his statement: **except for the people**, what is indicated by the apparent meaning of the revelation is that they said: The Hereafter is for us exclusively with God, apart from all the people. And it is clear that this was their statement without excluding from it any of the children of Adam, as God informed us about them that they said: **None will enter Paradise except he who is a Jew or a Christian** Al-Baqarah 2:111, except that it was narrated from Ibn Abbas that he said something other than that: Abu Kurayb told us, he said, Uthman bin Saeed told us, he said, Bishr bin Ammarah told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **except for the people**, he says: apart from Muhammad, may God bless him and grant him peace, and his companions whom you mocked, and you claimed that the truth was in your hands, and that the Hereafter was yours, apart from them.

As for his saying: **And wish for death**, its interpretation is: you desire it and want it. It has been narrated from Ibn Abbas that he said in its interpretation: So ask for death. Wishing is not known to mean asking in the speech of the Arabs. However, I think that Ibn Abbas directed the meaning of wishing, since it was the love and desire of the soul, to the meaning of desire and asking, since the question is the desire of the questioner to God for what he asked of Him.

Abu Kuraib told us, he said, Uthman bin Saeed told us, he said, Bishr bin Amara told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **Then wish for death**, so ask for death, **if you are truthful.**

Tafsir al-Qurtubi

God Almighty says: "Say: If the home of the Hereafter with God is exclusively yours, to the exclusion of all other people, then wish for death, if you should be truthful."

Tafsir Ibn Kathir

Muhammad bin Ishaq said, on the authority of Muhammad bin Abi Muhammad, on the authority of Ikrimah or Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, that God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "Say: If the home of the Hereafter with God is exclusively yours and not the people's, then wish for death, if you should be truthful." That is, claim death on the authority of which of the two groups is more lying, so they refused that to the Messenger of God, may God bless him and grant him peace. "And they will never wish for it, because of what their hands have put forth. And God is Knowing of the

wrongdoers." That is, with their knowledge of what they have of knowledge, and even disbelief in that, and if they had wished for it on the day He said that to them, there would not have remained a Jew on the earth who did not die. Ad-Dahhak said on the authority of Ibn Abbas: So wish for death, so ask for death. Abd al-Razzaq said on the authority of Muammar on the authority of Abd al-Karim al-Jazari on the authority of Ikrimah, his statement: So wish for death, if you should be truthful. He said: Ibn Abbas said: If the Jews wished for death, they would have died. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Uthman told us: I heard al-A'mash say: I do not think it was except on the authority of al-Munhal, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: If they wished for death, one of them would choke on his saliva. These are authentic chains of transmission back to Ibn Abbas. Ibn Jarir said in his interpretation: It has reached us that the Prophet, may God bless him and grant him peace, said: "If the Jews wished for death, they would die and see their places in Hell. And if those who challenged the Messenger of God, may God bless him and grant him peace, were to go out, they would return without finding family or wealth." Abu Kurayb told us that, Zakariya bin Adi told us, Ubaydullah bin Amr told us on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace. Imam Ahmad narrated it on the authority of Ismail bin Yazid al-Ruqi, Furat told us on the authority of Abdul Karim with it. Ibn Abi Hatim said: Al-Hasan bin Ahmad told us, Ibrahim bin Abdullah bin Bashir told us, Surur bin al-Mughira told us, on the authority of Ibad bin Mansur, on the authority of al-Hasan, who said: The saying of God: They would not have wished for it because of what their hands have put forth. I said: Have you seen if they loved death when it was said to them, **Wish for death**, would you think they would have died? He said: No, by God, they would not have died even if they wished for death, and they would not have wished for it, and God said what you heard: "And they will never wish for it because of what their hands have put forth. And God is Knowing of the wrongdoers." This is strange from Al-Hasan. Then this is what Ibn Abbas interpreted the verse with, which is the specific one, and it is a supplication against which of the two groups is more lying, them or the Muslims, in the manner of a mutual cursing. Ibn Jarir transmitted it from Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas, may God have mercy on them. Similar to this verse is the statement of God in Surat Al-Jumu'ah: "Say, 'O you who are Jews, if you claim that you are allies of God to the exclusion of mankind, then wish for death, if you should be truthful.' But they will never wish for it because of what their hands have put forth. And God is Knowing of the wrongdoers. Say, 'Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" So the curses of God are upon them, because they claimed that they are the sons of God. And his beloved ones, they said: None will enter Paradise except those who were Jews or Christians, they were called to the Mubahala and to pray against the most lying of the two groups among them or among the Muslims, when they refrained from that, everyone knew that they were wrongdoers,

because if they were certain of what they were doing, they would have gone ahead with that, but when they delayed, their lie was known. This is like the Messenger of God called the delegation of Najran from the Christians after the proof was established against them in the debate and their arrogance and stubbornness to the Mubahala, so he said: "So whoever argues with you about him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us pray together and invoke the curse of God upon the liars." So when they saw that, some of the people said to each other: By God, if you pray together with this Prophet, not a single eye will remain among you that blinks, so at that time they inclined towards peace, and paid the Jizya willingly while they were humiliated, so he imposed it on them, and sent with them Abu Ubaidah ibn al-Jarrah as a trustee, and something similar to this meaning or something close to it is the saying of God Almighty for his Prophet to say to the polytheists, **Say, 'Whoever is in error, let the Most Merciful extend to him a term.'** That is, whoever is in error among us and you, then God has increased what he is in, extended to him, and led him astray, as will be explained in its place, God willing.

As for those who interpreted the verse to mean **if you are truthful**, that is, in your claim, then wish for death now, and these people did not resort to the Mubahala, as was decided by a group of theologians and others, and Ibn Jarir leaned towards it after he approached the first statement, for he said: The statement in the interpretation of the Almighty's saying: "Say: If the home of the Hereafter with God is exclusively for you, apart from the people," the verse, this verse is among what God, the Most High, used as evidence for His Prophet, may God bless him and grant him peace, against the Jews who were among his immigrants, and He exposed their rabbis and scholars with it, and that is because God, the Most High, commanded His Prophet to a just case in what was between him and them of disagreement, just as He commanded him to call the other group of Christians when they disagreed with him about Jesus, son of Mary, peace be upon him, and argued with him about him to a decisive Mubahala between him and them, so He said to the group of Jews: If you are right, then wish for death, for that will not harm you if you are right in what you claim of faith and the closeness of status from God to you so that He may grant you your wish of death if you wish, for it is only You will find rest from the fatigue, toil, and hardship of this world and will attain the proximity of God in His gardens if the matter is as you claim, that the Hereafter is exclusively yours and not ours. If you are not given it, people will know that you are the liars and we are the ones who are right in our claim, and our affair and your affair will be revealed to them. So the Jews refused to answer that because they knew that if they wished for death, they would perish and their world would be lost and they would be in eternal disgrace in the Hereafter, just as the group of Christians who argued with the Prophet, may God bless him and grant him peace, about Jesus refused to answer the Mubahala when they were called to the Mubahala.

This statement is good in the beginning, but its end is

Say, "If the home of the Hereafter with Allah is exclusively for you and not for the people, then wish for death, if you should be truthful."

questionable, because the proof against them does not appear on this interpretation, as it is said: It does not necessarily follow from their belief that they are truthful in their claim that they wish for death, because there is no necessary connection between the existence of righteousness and wishing for death, and how many righteous people do not wish for death, but rather wish to live long in order to increase in goodness and raise their status in Paradise, as came in the hadith: **The best of you is he whose life is long and whose deeds are good.** And they have the right to say on this: So here you are, O Muslims, believing that you are the people of Paradise, and you do not wish for death when you are healthy, so how do you hold us accountable for what is not required of you? All of this arose from the interpretation of the verse in this sense. As for the interpretation of Ibn Abbas: None of that is required of him. Rather, it was said to them, "Half-words, if you believe that you are the friends of God without the people, and that you are the sons of God and His beloved, and that you are from the people of Paradise and those other than you are from the people of Hell, then engage in a mutual cursing on that and supplicate against the liars among you or others, and know that the mutual cursing will inevitably eradicate the liar." So when they were certain of that and recognized his truthfulness, they refrained from engaging in a mutual cursing because they knew of their lies, their fabrications, and their concealment of the truth about the description and attributes of the Messenger, may God bless him and grant him peace, and they knew him as they knew their sons and were certain of it. So everyone knew their falsehood, their shame, their misguidance, and their stubbornness. Upon them are the curses of God that continue until the Day of Resurrection. This mutual cursing was called a wish, because every person who is right wishes that God would destroy the one who is wronging him, especially if that was an argument for him in clarifying his truth and making him appear. The mutual cursing was by death because life, according to them, is life. They are very dear to them because they know of their bad end after death, and for this reason God the Almighty said: "And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers. And you will surely find them the most greedy of people for life" meaning for a long life because they know of their bad end and their losing end with God, because this world is a prison for the believer and a paradise for the disbeliever. They wish they could delay the Hereafter for as much as they can, and what they fear will inevitably happen to them, even though they are more greedy than the polytheists who have no book. This is from the category of linking the specific to the general. Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Muslim al-Batin, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, **And who are those who associate others with God?** He said: The non-Arabs. Al-Hakim narrated it in his Mustadrak from the hadith of al-Thawri, and he said: It is authentic according to their criteria, but they did not include it. He said: They

agreed on the chain of transmission of the interpretation of the Companion, and al-Hasan al-Basri said: And you will surely find them the most greedy of people for life. He said: The hypocrite is the most greedy of people, and more greedy than the polytheist for life. One of them would like, that is, one of the Jews would like, as the order of the context indicates. Abu Al-Aaliyah said: One of them would like, that is, one of the Magians, and he goes back to the first, if he could live a thousand years. Al-A'mash said, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **One of them would like to live a thousand years.** He said: It is like the saying of the Persian Dah Hazarsal, who says: Ten thousand years. And it was also narrated on the authority of Saeed bin Jubair himself, and Ibn Jarir said: Muhammad bin Ali bin Al-Hasan bin Shaiq told us: I heard my father say: Abu Hamza told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **One of them would like to live a thousand years,** he said: It is the saying of the Persians, the Hazarsal of Nowruz and the Mahrajan. And Mujahid said, **One of them would like to live a thousand years,** he said: Sin made them love a long life. And Mujahid bin Ishaq said, on the authority of Muhammad bin Abi Muhammad, on the authority of Saeed and Ikrimah, on the authority of Ibn Abbas, **And it will not remove him from the punishment that he should live a long life,** meaning it will not save him from the punishment, because the polytheist does not hope for resurrection after death, so he loves a long life, and the Jew has known what shame he will have in the Hereafter, because he wasted what he had of knowledge. And Awfi said on the authority of Ibn Abbas, **And it will not remove him from the punishment that he should live a long life,** he said: They are those who opposed Gabriel. Abu Al-Aaliyah and Ibn Omar said: That will not save him from the punishment, nor will it save him from it. Abdul Rahman bin Zaid bin Aslam said about this verse: The Jews are more eager for life than these people, and these people would like one of them to live a thousand years, but it will not save him from the punishment even if he lives a thousand years, just as the life of Iblis did not benefit him since he was a disbeliever. **And God is Seeing of what they do,** meaning He is All-Knowing of what His servants do of good and evil, and He will reward every worker according to his work.

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And His statement: 94- "Say: If the home of the Hereafter is yours" is a response to them when they claimed that they will enter Paradise and no one else will share in entering it, and an obligation to them with what shows that they are lying in that claim, and that it is issued by them and not from proof, and *purely* is in the accusative case as a state and it is the predicate of *was* is with God or it is the predicate of *was* is purely, and the meaning of purity is that no one else will share in it with them if the lam in His statement: **from among the people** is for the genus or the Muslims will not share in it with them if the lam is for the covenant. This

is more likely for their statement in the other verse:
And they said, 'None will enter Paradise except one who is a Jew or a Christian' and He only ordered them to wish for death because whoever believes that he is from the people of Paradise, death is more beloved to him than life, and since that was a mere claim from them, they refrained.

Tafsir al-Baghawi

94. The Almighty said: "Say: If the home of the Hereafter is with God for you" This is because the Jews made false claims such as their saying: **The Fire will not touch us except for a few days** *80-Al-Baqarah* "And they said: None will enter Paradise except he who is a Jew or a Christian" *111-Al-Baqarah* and their saying: **We are the children of God and His beloved** *18-Al-Ma'idah*. So God the Almighty denied them and imposed the argument on them and said: Say to them, O Muhammad, **If the home of the Hereafter is with God for you** meaning Paradise with God *purely* meaning exclusively **from among the people, then wish for death** meaning desire it and ask for it because whoever knows that Paradise is his abode longs for it and there is no way to enter it except after death, so hasten it with your wish **if you are truthful** in your statement, and it was said: then wish for death meaning claim death for the false sect. It was narrated on the authority of Ibn Abbas: The Prophet, may God bless him and grant him peace, said: **If they wished for death, every one of them would choke on his own saliva, and there would not remain a Jew on the face of the earth who did not die.**

Tafsir al-Baidawi

94- "Say: If the home of the Hereafter with God is exclusively for you" specifically for you as you said: **None will enter Paradise except he who is a Jew** and its accusative is in the state of the home. **Outside of the people** the rest of them, and the lam is for the genus, or the Muslims and the lam is for the covenant. **Then wish for death if you are truthful** because whoever is certain that he is from the people of Paradise longs for it, and loves to be freed from the home of impurities, as Ali, may God be pleased with him, said: **I do not care whether I fall upon death, or death falls upon me.** And Ammar, may God be pleased with him, said at Siffin: **Now I will meet the beloved Muhammad and his party.** And Hudhayfah, may God be pleased with him, said when he summarized: (A beloved has come in need. He who regrets will not succeed) meaning: on wishing, especially if he knows that it is safe for him and no one else shares it with him.

Surat Al-Baqarah 2:95

And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers.

Surat al-Baqarah 2:95

And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers.

Tafsir al-Jalalayn

And they will never wish for it, because of what their hands have put forth of their disbelief in the Prophet, which entails their lying **and God is Knowing of the wrongdoers** the disbelievers, so He will punish them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, the Most High, about the Jews and their hatred of death, and their refusal to respond to what they were called to by wishing for death, because they knew that if they did that, the threat would descend upon them, and death would befall them, and because they knew that Muhammad, may God bless him and grant him peace, was a messenger from God to them, and they denied him, and that he did not tell them anything except that it was true as he told. So they were wary of wishing for death, fearing that God's punishment would befall them for the sins their hands had committed, like what: Muhammad ibn Humayd told me, he said, Salamah told us, he said, Muhammad ibn Ishaq told me, he said, Muhammad ibn Abi Muhammad told me, according to what Abu Ja'far narrates from Sa'id ibn Jubayr or Ikrimah, from Ibn Abbas: **Say, 'If the home of the Hereafter is yours'** the verse, meaning: Call for death on which of the two groups is more lying. So they refused that regarding the Messenger of God, may God bless him and grant him peace. God says to His Prophet Muhammad, may God bless him and grant him peace: **And they will never wish for it, because of what their hands have put forth**, meaning: because of their knowledge of what they have of knowledge of You, and their disbelief in that.

Abu Kuraib narrated to us, he said: Uthman bin Saeed narrated to us, he said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **And they will never wish for it**, he said: O Muhammad, they will never wish for it, because they know that they are lying. If they were truthful, they would have wished for it and desired to hasten to My honor, so they will never wish for it because of what their hands have put forth.

Al-Qasim told me, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: **Then wish for death, if you should be truthful**. The Jews were most afraid of death, and they would never wish for it. As for his statement: **for what their hands have put forth**, he means by that: for what their hands have put forth. It is only an example, similar to what the Arabs use in their

speech, so they say to a man who is taken to task for a crime he committed or a crime he has committed, and is punished for it: **This has befallen you for what your hands have wrought, for what your hands have earned, and for what your hands have put forth**. So they attribute that to the hand. Perhaps the crime he committed, for which he deserved punishment, was with the tongue, or the private parts, or any other part of his body other than the hand.

Abu Ja'far said: This was said by attributing it to the hand, because the majority of people's crimes are committed by their hands, so the speech was based on attributing the crimes that people commit to their hands, until everything for which a person was punished, which he committed with the rest of his body's parts, was attributed to it being a punishment for what his hand committed.

Therefore, God, the Most High, said to the Arabs: **And they will never wish for it, because of what their hands have put forth**. He meant by this: The Jews will never wish for death because of what they put forth in their lives of disbelief in God, in their disobedience to Him in following Muhammad, may God bless him and grant him peace, and what he brought from God, and they find it written in their Torah, and they know that he is a prophet sent. So God, the Most High, attributed what their hearts concealed, their souls concealed, and their tongues uttered of envy of Muhammad, may God bless him and grant him peace, and transgression against him, and their denial of him and rejection of his message to their hands, and that it is from what their hands have put forth, because the Arabs knew the meaning of that in their logic and speech. Since God, the Most High, only revealed the Qur'an in their language and dialect. It was narrated from Ibn Abbas in this regard: Abu Kurayb told us, he said, Uthman bin Saeed told us, he said, Bishr bin Amara told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **Because of what their hands have put forth**, he said: Because of what their hands have put forth.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **Because of what their hands have put forth**, he said: They knew that Muhammad, may God bless him and grant him peace, was a prophet, but they concealed it.

As for his saying: **And God is All-Knowing of the wrongdoers**, He, may His praise be glorified, means: God is All-Knowing of the wrongdoing of the children of Adam, their Jews, Christians, and all other people of other religions, and what they do.

The injustice of the Jews: their disbelief in God in their opposition to His command and obedience to Him in following Muhammad, may God bless him and grant him peace, after they had sought his help and his mission, and their denial of his prophethood while they knew that he was God's prophet and messenger to them.

We have already demonstrated the meaning of injustice in a way that makes it unnecessary to repeat

it.

Tafsir al-Qurtubi

When the Jews made false claims, God Almighty narrated them in His Book, such as His saying: **And they said, 'The Fire will not touch us except for a few days,'** and His saying: **And they said, 'None will enter Paradise except one who is a Jew or a Christian,'** and they said: **We are the children of God and His beloved.** God the Almighty denied them and made them face the proof, saying: Say to them, O Muhammad: **If the home of the Hereafter is yours,** meaning Paradise, **then wish for death, if you are truthful,** in your statements, because whoever believes that he is from the people of Paradise, death is more beloved to him than life in this world, because of the bliss of Paradise that he will attain, and the harm of this world will be removed from him. So they refrained from wishing for that out of fear of God for the ugliness of their deeds and their knowledge of their disbelief in their saying: **We are the children of God and His beloved,** and their eagerness for this world. For this reason, God the Almighty said, informing us with His true statement: "And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers," confirming their lie. Also, if they wished for death, they would die, as was narrated from the Prophet, may God bless him and grant him peace, that he said:

If the Jews had wished for death, they would have died and seen their place in Hellfire. It was said that God prevented them from expressing their wish and limited them to holding back so that He would make that a sign for His Prophet, may God bless him and grant him peace. So these are three aspects of their abandoning their wish. Ikrimah narrated on the authority of Ibn Abbas regarding his statement, **and they wished for death,** that what was meant was that they claimed death for the more lying of the two groups, from us and from you, but they did not pray because they knew of their lie.

If it is said: Wishing is sometimes done with the tongue and sometimes with the heart, so how do we know that they did not wish it in their hearts? It is said to him: The Qur'an speaks about that in its saying: **And they will never wish it.** If they had wished it in their hearts, they would have expressed it with their tongues in response to the Prophet, may God bless him and grant him peace, and to invalidate his argument, and this is clear.

The Almighty said: *Purely* is in the accusative case as a predicate of *was*, and if you wish, it is a state, and it is with God in the position of the predicate. *Forever* is a time adverb that applies to little and much, like *now* and *time*, and here it is from the beginning of life to death. *Ma* in his saying **by what** means *who*, and the pronoun is omitted, and the estimation is that you brought it forward, and it is a source and does not need a pronoun. **And their hands** is in the position of raising, the damma was omitted from the *ya'* because of its heaviness with the kasra, even though it is in the position of the accusative of its movement, because

the accusative is light, and it is permissible to make it sukoon in poetry. **And God is Knowing of the wrongdoers** is a subject and predicate.

Tafsir Ibn Kathir

Muhammad bin Ishaq said, on the authority of Muhammad bin Abi Muhammad, on the authority of Ikrimah or Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, that God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "Say: If the home of the Hereafter with God is exclusively yours and not the people's, then wish for death, if you should be truthful." That is, claim death on the authority of which of the two groups is more lying, so they refused that to the Messenger of God, may God bless him and grant him peace. "And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers." That is, with their knowledge of what they have of knowledge, and even disbelief in that, and if they had wished for it on the day He said that to them, there would not have remained a Jew on the earth who did not die. Ad-Dahhak said on the authority of Ibn Abbas: So wish for death, so ask for death. Abd al-Razzaq said on the authority of Muammar on the authority of Abd al-Karim al-Jazari on the authority of Ikrimah, his statement: So wish for death, if you should be truthful. He said: Ibn Abbas said: If the Jews wished for death, they would have died. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Uthman told us: I heard al-A'mash say: I do not think it was except on the authority of al-Munhal, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: If they wished for death, one of them would choke on his saliva. These are authentic chains of transmission back to Ibn Abbas. Ibn Jarir said in his interpretation: It has reached us that the Prophet, may God bless him and grant him peace, said: "If the Jews wished for death, they would die and see their places in Hell. And if those who challenged the Messenger of God, may God bless him and grant him peace, were to go out, they would return without finding family or wealth." Abu Kurayb told us that, Zakariya bin Adi told us, Ubaydullah bin Amr told us on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace. Imam Ahmad narrated it on the authority of Ismail bin Yazid al-Ruqi, Furat told us on the authority of Abdul Karim with it. Ibn Abi Hatim said: Al-Hasan bin Ahmad told us, Ibrahim bin Abdullah bin Bashir told us, Surur bin al-Mughira told us, on the authority of Ibad bin Mansur, on the authority of al-Hasan, who said: The saying of God: They would not have wished for it because of what their hands have put forth. I said: Have you seen if they loved death when it was said to them, **Wish for death**, would you think they would have died? He said: No, by God, they would not have died even if they wished for death, and they would not have wished for it, and God said what you heard: "And they will never wish for it because of what their hands have put forth. And God is Knowing of the wrongdoers." This is strange from Al-Hasan. Then this is what Ibn Abbas interpreted the verse with, which is the specific one,

Surat Al-Baqarah 2:95

And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers.

and it is a supplication against which of the two groups is more lying, them or the Muslims, in the manner of a mutual cursing. Ibn Jarir transmitted it from Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas, may God have mercy on them. Similar to this verse is the statement of God in Surat Al-Jumu'ah: "Say, 'O you who are Jews, if you claim that you are allies of God to the exclusion of mankind, then wish for death, if you should be truthful.' But they will never wish for it because of what their hands have put forth. And God is Knowing of the wrongdoers. Say, 'Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" So the curses of God are upon them, because they claimed that they are the sons of God. And his beloved ones, they said: None will enter Paradise except those who were Jews or Christians, they were called to the Mubahala and to pray against the most lying of the two groups among them or among the Muslims, when they refrained from that, everyone knew that they were wrongdoers, because if they were certain of what they were doing, they would have gone ahead with that, but when they delayed, their lie was known. This is like the Messenger of God called the delegation of Najran from the Christians after the proof was established against them in the debate and their arrogance and stubbornness to the Mubahala, so he said: "So whoever argues with you about him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us pray together and invoke the curse of God upon the liars." So when they saw that, some of the people said to each other: By God, if you pray together with this Prophet, not a single eye will remain among you that blinks, so at that time they inclined towards peace, and paid the Jizya willingly while they were humiliated, so he imposed it on them, and sent with them Abu Ubaidah ibn al-Jarrah as a trustee, and something similar to this meaning or something close to it is the saying of God Almighty For his Prophet to say to the polytheists, **Say, 'Whoever is in error, let the Most Merciful extend to him a term.'** That is, whoever is in error among us and you, then God has increased what he is in, extended to him, and led him astray, as will be explained in its place, God willing.

As for those who interpreted the verse to mean **if you are truthful**, that is, in your claim, then wish for death now, and these people did not resort to the Mubahala, as was decided by a group of theologians and others, and Ibn Jarir leaned towards it after he approached the first statement, for he said: The statement in the interpretation of the Almighty's saying: "Say: If the home of the Hereafter with God is exclusively for you, apart from the people," the verse, this verse is among what God, the Most High, used as evidence for His Prophet, may God bless him and grant him peace, against the Jews who were among his immigrants, and He exposed their rabbis and scholars with it, and that is because God, the Most High, commanded His Prophet to a just case in what was between him and them of disagreement, just as He commanded him to

call the other group of Christians when they disagreed with him about Jesus, son of Mary, peace be upon him, and argued with him about him to a decisive Mubahala between him and them, so He said to the group of Jews: If you are right, then wish for death, for that will not harm you if you are right in what you claim of faith and the closeness of status from God to you so that He may grant you your wish of death if you wish, for it is only You will find rest from the fatigue, toil, and hardship of this world and will attain the proximity of God in His gardens if the matter is as you claim, that the Hereafter is exclusively yours and not ours. If you are not given it, people will know that you are the liars and we are the ones who are right in our claim, and our affair and your affair will be revealed to them. So the Jews refused to answer that because they knew that if they wished for death, they would perish and their world would be lost and they would be in eternal disgrace in the Hereafter, just as the group of Christians who argued with the Prophet, may God bless him and grant him peace, about Jesus refused to answer the Mubahala when they were called to the Mubahala.

This statement is good in the beginning, but its end is questionable, because the proof against them does not appear on this interpretation, as it is said: It does not necessarily follow from their belief that they are truthful in their claim that they wish for death, because there is no necessary connection between the existence of righteousness and wishing for death, and how many righteous people do not wish for death, but rather wish to live long in order to increase in goodness and raise their status in Paradise, as came in the hadith: **The best of you is he whose life is long and whose deeds are good.** And they have the right to say on this: So here you are, O Muslims, believing that you are the people of Paradise, and you do not wish for death when you are healthy, so how do you hold us accountable for what is not required of you? All of this arose from the interpretation of the verse in this sense. As for the interpretation of Ibn Abbas: None of that is required of him. Rather, it was said to them, "Half-words, if you believe that you are the friends of God without the people, and that you are the sons of God and His beloved, and that you are from the people of Paradise and those other than you are from the people of Hell, then engage in a mutual cursing on that and supplicate against the liars among you or others, and know that the mutual cursing will inevitably eradicate the liar." So when they were certain of that and recognized his truthfulness, they refrained from engaging in a mutual cursing because they knew of their lies, their fabrications, and their concealment of the truth about the description and attributes of the Messenger, may God bless him and grant him peace, and they knew him as they knew their sons and were certain of it. So everyone knew their falsehood, their shame, their misguidance, and their stubbornness. Upon them are the curses of God that continue until the Day of Resurrection. This mutual cursing was called a wish, because every person who is right wishes that God would destroy the one who is wronging him, especially if that was an argument for

him in clarifying his truth and making him appear. The mutual cursing was by death because life, according to them, is life. They are very dear to them because they know of their bad end after death, and for this reason God the Almighty said: "And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers. And you will surely find them the most greedy of people for life" meaning for a long life because they know of their bad end and their losing end with God, because this world is a prison for the believer and a paradise for the disbeliever. They wish they could delay the Hereafter for as much as they can, and what they fear will inevitably happen to them, even though they are more greedy than the polytheists who have no book. This is from the category of linking the specific to the general. Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Muslim al-Batin, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, **And who are those who associate others with God?** He said: The non-Arabs. Al-Hakim narrated it in his Mustadrak from the hadith of al-Thawri, and he said: It is authentic according to their criteria, but they did not include it. He said: They agreed on the chain of transmission of the interpretation of the Companion, and al-Hasan al-Basri said: And you will surely find them the most greedy of people for life. He said: The hypocrite is the most greedy of people, and more greedy than the polytheist for life. One of them would like, that is, one of the Jews would like, as the order of the context indicates. Abu Al-Aaliyah said: One of them would like, that is, one of the Magians, and he goes back to the first, if he could live a thousand years. Al-A'mash said, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **One of them would like to live a thousand years.** He said: It is like the saying of the Persian Dah Hazarsal, who says: Ten thousand years. And it was also narrated on the authority of Saeed bin Jubair himself, and Ibn Jarir said: Muhammad bin Ali bin Al-Hasan bin Shaiq told us: I heard my father say: Abu Hamza told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **One of them would like to live a thousand years,** he said: It is the saying of the Persians, the Hazarsal of Nowruz and the Mahrajan. And Mujahid said, **One of them would like to live a thousand years,** he said: Sin made them love a long life. And Mujahid bin Ishaq said, on the authority of Muhammad bin Abi Muhammad, on the authority of Saeed or Ikrimah, on the authority of Ibn Abbas, **And it will not remove him from the punishment that he should live a long life,** meaning it will not save him from the punishment, because the polytheist does not hope for resurrection after death, so he loves a long life, and the Jew has known what shame he will have in the Hereafter, because he wasted what he had of knowledge. And Awfi said on the authority of Ibn Abbas, **And it will not remove him from the punishment that he should live a long life,** he said: They are those who opposed Gabriel. Abu Al-Aaliyah and Ibn Omar said: That will not save him from the punishment, nor will it save him from it. Abdul Rahman bin Zaid bin Aslam said about this verse: The Jews are more eager for life than these people, and these people would like one of them to live a thousand

years, but it will not save him from the punishment even if he lives a thousand years, just as the life of Iblis did not benefit him since he was a disbeliever. **And God is Seeing of what they do,** meaning He is All-Knowing of what His servants do of good and evil, and He will reward every worker according to his work.

Fath al-Qadir

That is why the Almighty said: 95- **And they will never wish for it.** And what is in His saying: **Because of what their hands have put forth** is a relative pronoun and the pronoun is omitted: that is, because of what they have put forth of sins, the doer of which is not safe from punishment, and is not even hopeful of entering Paradise, let alone being certain of it, let alone it being purely for him and specific to him. And it was said: God the Almighty turned them away from wishing in order to make that a sign for His Prophet, may God bless him and grant him peace. What is meant by wishing here is: uttering what indicates it, not just its occurrence in the heart and the soul's inclination towards it, because that is not intended in the context of argument, situations of dispute, and situations of challenge. Their abandonment of wishing or their turning away from it is a miracle for the Messenger of God, may God bless him and grant him peace, because they used to behave arrogantly and boldly towards God and His prophets with false claims in situations other than what the revelation has narrated about them. They did not abandon their habit here except because it was established for them that if they did that wish, death would befall them, either for a matter they knew, or because of a turning away from God, the Almighty. It may be said: It is proven that the Prophet, may God bless him and grant him peace, was forbidden from wishing for death, so how could God command him to command them with what is forbidden in His law? The answer is that what is meant here is to oblige them with the argument and establish the proof of the invalidity of their claim. His statement, **And God is Knowing of the wrongdoers** is a threat to them and a record against them that they are like that.

Tafsir al-Baghawi

95. God Almighty said: **And they will never wish for it, because of what their hands have put forth** because they know that they are lying in their claim. He meant **because of what their hands have put forth** meaning what they have put forth of deeds, and he attributed it to the hand [and not to the rest of the limbs] because most of the crimes of a person are committed by the hand, so his deeds are attributed to the hand even if the hand has no work in them. **And God is Knowing of the wrongdoers.**

Tafsir al-Baidawi

95- **And they will never wish for it because of what their hands have put forth** of the causes of Hellfire, such as disbelief in Muhammad, may God bless him and grant him peace, and the Qur'an, and distorting

Surat Al-Baqarah 2:95

And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers.

the Torah. And since the working hand is specific to man, a tool for his ability through which he performs all his deeds and most of his benefits, he used it to refer to the soul sometimes and to ability at other times, and this sentence is information about the unseen and it was as he reported, because if they wished, it would have been transmitted and become famous, for wishing is not an act of the heart to be hidden, rather it is to say: I wish for such and such, and if it were in the heart, they would have said: We wished. And from the Prophet, may God bless him and grant him peace, **if they wished for death, every person would choke on his saliva and die on the spot, and no Jew would remain on the face of the earth.** "And God is Knowing of the wrongdoers" is a threat to them and a warning that they are wrongdoers in claiming what is not theirs, and denying it from those who do.

Surat al-Baqarah 2:96

And you will surely find them the most greedy of people for life, even more than those who associate others with God. One of them would like to be granted a life of a thousand years, but that will not remove him from the punishment. And God is Seeing of what they do.

Tafsir al-Jalalayn

And you will surely find them I am of oath the most eager of people for life and more eager than those who associate others with God those who deny the resurrection for it because they know that their destiny is the Fire, unlike the polytheists because of their denial of it *wishing* wishes one of them could live a thousand years law is a source meaning that and it and its connection are in the interpretation of a source of the object of wishes but it is not any of them that it will remove him distance him from the punishment of the Fire that he should live a long life the subject of muzazaha meaning that he will live a long life and God is Seeing of what they do with ya and ta, so He will reward them. Ibn Suriya asked the Prophet or Umar about the angel who brings the revelation, so he said Gabriel, so he said he is our enemy who brings the punishment, and if it were Michael we would have believed because he brings fertility and peace, so it was revealed:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: What He, the Most High, means by His saying: **And you will find them the most greedy of people for life** is the Jews.

He says: O Muhammad, you will find that the people who are most eager for life in this world, and most averse to death, are the Jews. As: Ibn Hamid told us, he said, Salamah told us, he said, Muhammad ibn Ishaq told me, on the authority of Muhammad ibn

Abu Muhammad, as narrated by Abu Jaafar on the authority of Saeed bin Jubair, or Ikrimah, on the authority of Ibn Abbas: **And you will find them the most greedy of people for life**, meaning the Jews.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, Al-Rabi' told us, on the authority of Abu Al-'Aliyah: **And you will find them the most greedy of people for life**, meaning the Jews.

Al-Muthanna told me, he said, Ishaq told us, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', 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, similarly.

Their hatred of death is due to their knowledge of the shame and long-term humiliation that awaits them in

the Hereafter.

The statement in the interpretation of his saying: **And among those who associate others with God**.

Abu Ja'far said: What God, the Most High, meant by His statement, **and among those who associate others with God**, is more eager for life than those who associate others with God, just as it is said, **He is the bravest of people** and from *Antarah* means: He is braver than people and from *Antarah*. So too is His statement, **and among those who associate others with God**, because the meaning of the statement is: You will find, O Muhammad, the Jews among the Children of Israel, more eager for life than those who associate others with God. So when **more eager** was added to *people*, and there is an interpretation of *from*, it was made clear after the conjunction, in response to the interpretation we mentioned.

God, the Most High, described the Jews as the people who are most eager for life, because they know what has been prepared for them in the Hereafter despite their disbelief in what the polytheists do not acknowledge. They are more averse to death than the polytheists who do not believe in the Resurrection, because they believe in the Resurrection and know what torment they will suffer there. The polytheists do not believe in the Resurrection or the punishment, so the Jews are more eager for life and more averse to death than them.

It was said: Those who associate partners with God, the Most High, who said that the Jews are more eager for life than them in this verse, are the Magians who do not believe in resurrection. It was mentioned that those who said: They are the Magians: Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, **And among those who associate partners with God, one of them would like to live a thousand years**, meaning the Magians.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And among those who associate others with God, one of them would like to live a thousand years**, he said: The Magians.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And among those who associate others with God**, he said: Jews, more eager for life than these.

Mention of those who said: They are those who deny the al-Qiyamah 75: Ibn Hamid told us, he said, Salamah told us, he said, Ibn Ishaq told us, he said, Muhammad bin

Abu Muhammad, as narrated by Abu Ja'far on the authority of Sa'id ibn Jubayr, or 'Ikrimah, on the authority of Ibn 'Abbas: **And you will find them the most greedy of people for life, even more so than those who associate others with God**. This is because the polytheist does not hope for resurrection after death, for he loves a long life, and the Jew has known what shame he will have in the afterlife, because of what he has wasted of the knowledge he had.

The statement in the interpretation of the Almighty's

Surat al-Baqarah 2:96

And you will surely find them the most greedy of people for life, even more than those who associate others with God. One of them would like to be granted a life of a thousand years, but that will not remove him from the punishment. And God is Seeing of what they do.

saying: **One of them would wish that he could live a thousand years.**

Abu Jaafar said: This is report from God, the Most High, about those who associate others with God, who informed us that the Jews were more eager for life than them. God, the Most High, says: One of these polytheists, who are hopeless, with the passing of his world and the end of his life, would wish to have a resurrection or a life or joy or happiness after that, **if only he could live a thousand years**, until some of them made the greeting of others: ten thousand years, out of their eagerness for life, as: Muhammad bin Ali bin Al-Hasan bin Shaiq told us, he heard my father Ali, Abu Hamza told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **One of them would wish only to live a thousand years**, he said: It is the saying of the Persians: Sal Zah Nowruz is a free festival.

And it was narrated on the authority of Naim al-Nahwi, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr: **One of them would like to live a thousand years.** He said: It is what the polytheists say to one another when they sneeze: **Zah Hazar sal.**

Ibrahim bin Saeed and Yaqoub bin Ibrahim told us: Ismail bin Aliyah told us, on the authority of Ibn Abi Nujayh, on the authority of Qatada, regarding his statement: **One of them would like to live a thousand years**, he said: Sin was made to be beloved to them for a long life.

Yunus bin Abdul A'la told me, he said, Ali bin Ma'bad told me, on the authority of Ibn Ulayyah, on the authority of Ibn Abi Nujayh, regarding his statement: **One of them would like**, and he mentioned something similar.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And you will find them the most greedy of people for life**, until he reached **even if he were to live a thousand years**, the Jews, were more greedy than these for life, and these would have liked for one of them to live a thousand years.

And he narrated on the authority of Abu Muawiyah, on the authority of Al-A'mash, on the authority of Saeed, on the authority of Ibn Abbas, regarding his statement: **One of them would like to live a thousand years**, he said: It is the statement of one of them when he sneezes and sneezes, he says: Ten thousand years.

The statement in the interpretation of the Almighty's saying: **And it will not remove him from the punishment that he should live long.**

Abu Ja'far said: God Almighty means by His statement: **And it will not remove him from the punishment that he should live long**, and living long, which is a long life, will not remove him from the punishment of God.

His saying *he* is a pillar, because *what* the noun is more requested than the verb, as the poet said:

Is it raised by what is here the head?

The *an* in **an ya'mur** is a nominative, with *muzahzaha*, and the *huwa* with *ma* is a repetition, a pillar of the verb, because the Arabs find the indefinite before the definite.

Some of them said: *He* with *what* is a metaphor for mentioning lifespan. It is as if he said: **One of them would like to live a thousand years**, but that lifespan will not relieve him of the torment. He made **that he may live** a translation of *He*, meaning that lifespan will not relieve him of it.

Some of them said: His saying: **And it will not remove him from the punishment that he should live long**, is similar to your saying: Zaid will not remove him from the punishment that he should live long.

Abu Jaafar said: The closest of these sayings to the truth in our view is what we have said, which is that *he* is a pillar, similar to your saying **Amr is not standing.**

Some of the people of interpretation said that the *an* in His statement: **that he lives** means: and that he lives. This is a statement that contradicts the meanings of the well-known speech of the Arabs. Those who said this were: Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And it will not remove him from the punishment that he lives**, he said: and that he lives.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **That he lives long**, even if he lives long.

As for the interpretation of his saying: **by moving him**, it is by distancing him and turning him away, as Al-Hutay'ah said:

They said: Move away, we have no need of you, and none of us can mend it.

He means by his saying: he moved away, he distanced himself. It is said: he moved away from you, he moves away, he moved away, and he is far away from you, meaning: he distanced himself.

The interpretation of the verse is that a long life will not remove him from the punishment of God, nor will it spare him from it, because life must come to an end and will return to God, as Ibn Hamid told us, Salamah told us, Ibn Ishaq told me, Muhammad ibn Abi Muhammad told me, as I narrate on the authority of Saeed ibn Jubayr, or on the authority of Ikrimah, on the authority of Ibn Abbas: **And it will not remove him from the punishment that he should live long**, meaning: it will not spare him from the punishment.

Al-Muthanna told me, he said, Adam told me, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And it will not remove him from the punishment that he should live long**, meaning: Even if he lives long, that will not relieve him from the

punishment nor save him.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **One of them would like to live a thousand years, but that would not remove him from the punishment.** They are the ones who visited Gabriel, peace be upon him.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **One of them would like to live a thousand years, but that would not save him from the punishment.** The Jews are more eager for life than these people. These people would like to live a thousand years, but that would not save him from the punishment. If he lived as long as Iblis lived, that would not benefit him, since he was a disbeliever, and that would not save him from the punishment.

The statement in the interpretation of the words of God Almighty: **And God is Seeing of what they do.**

Abu Ja'far said: What He, may His praise be exalted, means by His statement: **And God is Seeing of what they do**, is that God is the One who sees what they do. Nothing of their deeds is hidden from Him. Rather, He encompasses all of them, and He is the Preserver and Rememberer of them, until He makes them taste the punishment for them as recompense for them.

The root of *Basir* is *Mubsir* from the saying: **I saw, so I am Mubasir**, but it was changed to *Fa'il*, just as *Musma'* was changed to *Sami'*, "Adhab Mu'alim" to *Aleem*, "Mubdi' Al-Samawat" to *Badi'*, and so on.

Tafsir al-Qurtubi

The Almighty said: **And you will find them the most greedy of people for life** meaning the Jews. **And more greedy than those who associate others with God** It was said: The meaning is **and more greedy**, so **and more greedy than those who associate others with God** was omitted because of their knowledge of their sins and that there is no good for them with God, and the polytheists of the Arabs do not know anything but this life and have no knowledge of the Hereafter. Do you not see the saying of their poet:

Enjoy the world, for you will perish from the pleasures and beautiful women.

The pronoun in **one of them** in this statement refers to the Jews. It was said that the speech was about life, then the story was resumed about a group of polytheists. It was said that they are the Magians, and that is clear in their supplications for someone who sneezes in their languages, which means **live a thousand years**. The thousand was mentioned specifically because it is the end of the decade in the calculation. Al-Hasan believed that **those who associated others with God** are the polytheists of the Arabs, and they were singled out for that because they do not believe in resurrection, and they wish for a long

life. The root of *sannah* is *sanah*. It was said that it is *sanwah*. It was said that there is an inversion in the speech, and the meaning is that you will find them and a group of those who associated others with God the most eager for life.

The Almighty said: **One of them would wish that he could live a thousand years.** The root of *yud* is *yuddud* and it was assimilated so as not to combine two letters of the same type with vowels, and the vowel of the dal was changed to the waw, to indicate that he does something. Al-Kisa'i narrated: **I wished**, so according to this it is permissible to say *yudd* with a kasra on the waw. The meaning of *yudd* is: to wish.

The Almighty said: **And it will not remove him from the punishment that he should live long.** Grammarians differed about *he*. Some said: It is the pronoun of the one who preceded, the meaning is that one of them will not be removed, and the predicate of the beginning is in the accusative. That he should live long is the subject of *muhazzah*. A group said: It is the pronoun of *al-ta'mir*, and the meaning is **al-ta'mir will not be removed**, and the predicate is in the accusative, that he should live long is a substitute for *al-ta'mir* according to this statement. Al-Tabari narrated from a group that they said: It is a pillar.

I said: There is some distance in it, because the right of the pillar is to be between two related things, like his saying: **If this is the truth**, and his saying: **But they were the wrongdoers**, and the like. It was said: *Ma* is a Hijazi verb, and it is its name, and the predicate is in *bi-muzahzahu*. A group said: It is the pronoun of the matter and the affair. Ibn Atiyyah: There is some distance in it, because what is preserved from grammarians is that it is interpreted by a sentence free of a preposition. And his saying: *bi-muzahzahu*, *zahatha* means distancing and moving away. It is said: I moved him away, meaning I distanced him, so he moved away, meaning he moved away and distanced himself. It can be intransitive and transitive. The poet said about the aggressor:

O Taker of the soul from a dying soul and Forgiver of sin, save me from the Fire.

And Dhu al-Rumma recited:

O He who takes the soul from a body that has disobeyed for a long time and forgives sins, save me from the Fire.

Another said in the necessary:

My friend, why does the darkness not move and why does the light of dawn not become clear?

Al-Nasa'i narrated on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said:

Whoever fasts one day for the sake of God, God will remove his face from the Fire for a distance of seventy years.

God the Almighty said: **And God is Seeing of what they do.** That is, what these people do, one of whom would like to live a thousand years. Whoever reads it with the letter *ta'*, then the meaning is: Say to them, O

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And you will surely find them the most greedy of people for life, even more than those who associate others with God. One of them would like to be granted a life of a thousand years, but that will not remove him from the punishment. And God is Seeing of what they do.

Muhammad: God is Seeing of what you do. The scholars said: God the Almighty described Himself as Seeing in the sense that He is All-Knowing of the hidden aspects of things. And the All-Knowing in the speech of the Arabs is the one who knows something and is an expert in it. From this is their saying: So-and-so is All-Knowing in medicine, and All-Knowing in jurisprudence, and All-Knowing in meeting men. He said:

If you ask me about women, I am a doctor who specializes in women's diseases.

Al-Khattabi said: Al-Basir is the All-Knowing, and Al-Basir is the One who sees. It was said: God Almighty described Himself as Al-Basir in the sense of making visible things with sight, meaning perceiving visible things through what He created for them of perceiving tools and power. So God is Al-Basir of His servants, meaning He makes His servants sighted.

Tafsir Ibn Kathir

Muhammad bin Ishaq said, on the authority of Muhammad bin Abi Muhammad, on the authority of Ikrimah or Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, that God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "Say: If the home of the Hereafter with God is exclusively yours and not the people's, then wish for death, if you should be truthful." That is, claim death on the authority of which of the two groups is more lying, so they refused that to the Messenger of God, may God bless him and grant him peace. "And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers." That is, with their knowledge of what they have of knowledge, and even disbelief in that, and if they had wished for it on the day He said that to them, there would not have remained a Jew on the earth who did not die. Ad-Dahhak said on the authority of Ibn Abbas: So wish for death, so ask for death. Abd al-Razzaq said on the authority of Muammar on the authority of Abd al-Karim al-Jazari on the authority of Ikrimah, his statement: So wish for death, if you should be truthful. He said: Ibn Abbas said: If the Jews wished for death, they would have died. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Uthman told us: I heard al-A' mash say: I do not think it was except on the authority of al-Munhal, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: If they wished for death, one of them would choke on his saliva. These are authentic chains of transmission back to Ibn Abbas. Ibn Jarir said in his interpretation: It has reached us that the Prophet, may God bless him and grant him peace, said: "If the Jews wished for death, they would die and see their places in Hell. And if those who challenged the Messenger of God, may God bless him and grant him peace, were to go out, they would return without finding family or wealth." Abu Kurayb told us that, Zakariya bin Adi told

us, Ubaydullah bin Amr told us on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace. Imam Ahmad narrated it on the authority of Ismail bin Yazid al-Ruqi, Furat told us on the authority of Abdul Karim with it. Ibn Abi Hatim said: Al-Hasan bin Ahmad told us, Ibrahim bin Abdullah bin Bashar told us, Surur bin al-Mughira told us, on the authority of Ibad bin Mansur, on the authority of al-Hasan, who said: The saying of God: They would not have wished for it because of what their hands have put forth. I said: Have you seen if they loved death when it was said to them, **Wish for death**, would you think they would have died? He said: No, by God, they would not have died even if they wished for death, and they would not have wished for it, and God said what you heard: "And they will never wish for it because of what their hands have put forth. And God is Knowing of the wrongdoers." This is strange from Al-Hasan. Then this is what Ibn Abbas interpreted the verse with, which is the specific one, and it is a supplication against which of the two groups is more lying, them or the Muslims, in the manner of a mutual cursing. Ibn Jarir transmitted it from Qatadah, Abu Al-Aaliyah, and Al-Rabi' bin Anas, may God have mercy on them. Similar to this verse is the statement of God in Surat Al-Jumu'ah: "Say, 'O you who are Jews, if you claim that you are allies of God to the exclusion of mankind, then wish for death, if you should be truthful.' But they will never wish for it because of what their hands have put forth. And God is Knowing of the wrongdoers. Say, 'Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" So the curses of God are upon them, because they claimed that they are the sons of God. And his beloved ones, they said: None will enter Paradise except those who were Jews or Christians, they were called to the Mubahala and to pray against the most lying of the two groups among them or among the Muslims, when they refrained from that, everyone knew that they were wrongdoers, because if they were certain of what they were doing, they would have gone ahead with that, but when they delayed, their lie was known. This is like the Messenger of God called the delegation of Najran from the Christians after the proof was established against them in the debate and their arrogance and stubbornness to the Mubahala, so he said: "So whoever argues with you about him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us pray together and invoke the curse of God upon the liars." So when they saw that, some of the people said to each other: By God, if you pray together with this Prophet, not a single eye will remain among you that blinks, so at that time they inclined towards peace, and paid the Jizya willingly while they were humiliated, so he imposed it on them, and sent with them Abu Ubaidah ibn al-Jarrah as a trustee, and something similar to this meaning or something close to it is the saying of God

Almighty For his Prophet to say to the polytheists, **Say, 'Whoever is in error, let the Most Merciful extend to him a term.'** That is, whoever is in error among us and you, then God has increased what he is in, extended to him, and led him astray, as will be explained in its place, God willing.

As for those who interpreted the verse to mean **if you are truthful**, that is, in your claim, then wish for death now, and these people did not resort to the Mubahala, as was decided by a group of theologians and others, and Ibn Jarir leaned towards it after he approached the first statement, for he said: The statement in the interpretation of the Almighty's saying: "Say: If the home of the Hereafter with God is exclusively for you, apart from the people," the verse, this verse is among what God, the Most High, used as evidence for His Prophet, may God bless him and grant him peace, against the Jews who were among his immigrants, and He exposed their rabbis and scholars with it, and that is because God, the Most High, commanded His Prophet to a just case in what was between him and them of disagreement, just as He commanded him to call the other group of Christians when they disagreed with him about Jesus, son of Mary, peace be upon him, and argued with him about him to a decisive Mubahala between him and them, so He said to the group of Jews: If you are right, then wish for death, for that will not harm you if you are right in what you claim of faith and the closeness of status from God to you so that He may grant you your wish of death if you wish, for it is only You will find rest from the fatigue, toil, and hardship of this world and will attain the proximity of God in His gardens if the matter is as you claim, that the Hereafter is exclusively yours and not ours. If you are not given it, people will know that you are the liars and we are the ones who are right in our claim, and our affair and your affair will be revealed to them. So the Jews refused to answer that because they knew that if they wished for death, they would perish and their world would be lost and they would be in eternal disgrace in the Hereafter, just as the group of Christians who argued with the Prophet, may God bless him and grant him peace, about Jesus refused to answer the Mubahala when they were called to the Mubahala.

This statement is good in the beginning, but its end is questionable, because the proof against them does not appear on this interpretation, as it is said: It does not necessarily follow from their belief that they are truthful in their claim that they wish for death, because there is no necessary connection between the existence of righteousness and wishing for death, and how many righteous people do not wish for death, but rather wish to live long in order to increase in goodness and raise their status in Paradise, as came in the hadith: **The best of you is he whose life is long and whose deeds are good.** And they have the right to say on this: So here you are, O Muslims, believing that you are the people of Paradise, and you do not wish for death when you are healthy, so how do you hold us accountable for what is not required of you? All of this arose from the interpretation of the verse in this sense. As for the interpretation of Ibn Abbas: None of that is required of him. Rather, it was said to them, "Half-words, if you believe that you are the friends of God without the people, and that you are the sons of

God and His beloved, and that you are from the people of Paradise and those other than you are from the people of Hell, then engage in a mutual cursing on that and supplicate against the liars among you or others, and know that the mutual cursing will inevitably eradicate the liar." So when they were certain of that and recognized his truthfulness, they refrained from engaging in a mutual cursing because they knew of their lies, their fabrications, and their concealment of the truth about the description and attributes of the Messenger, may God bless him and grant him peace, and they knew him as they knew their sons and were certain of it. So everyone knew their falsehood, their shame, their misguidance, and their stubbornness. Upon them are the curses of God that continue until the Day of Resurrection. This mutual cursing was called a wish, because every person who is right wishes that God would destroy the one who is wronging him, especially if that was an argument for him in clarifying his truth and making him appear. The mutual cursing was by death because life, according to them, is life. They are very dear to them because they know of their bad end after death, and for this reason God the Almighty said: "And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers. And you will surely find them the most greedy of people for life" meaning for a long life because they know of their bad end and their losing end with God, because this world is a prison for the believer and a paradise for the disbeliever. They wish they could delay the Hereafter for as much as they can, and what they fear will inevitably happen to them, even though they are more greedy than the polytheists who have no book. This is from the category of linking the specific to the general. Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Muslim al-Batin, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, **And who are those who associate others with God?** He said: The non-Arabs. Al-Hakim narrated it in his Mustadrak from the hadith of al-Thawri, and he said: It is authentic according to their criteria, but they did not include it. He said: They agreed on the chain of transmission of the interpretation of the Companion, and al-Hasan al-Basri said: And you will surely find them the most greedy of people for life. He said: The hypocrite is the most greedy of people, and more greedy than the polytheist for life. One of them would like, that is, one of the Jews would like, as the order of the context indicates. Abu Al-Aaliyah said: One of them would like, that is, one of the Magians, and he goes back to the first, if he could live a thousand years. Al-A'mash said, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **One of them would like to live a thousand years.** He said: It is like the saying of the Persian Dah Hazarsal, who says: Ten thousand years. And it was also narrated on the authority of Saeed bin Jubair himself, and Ibn Jarir said: Muhammad bin Ali bin Al-Hasan bin Shaiq told us: I heard my father say: Abu Hamza told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **One of them would like to live a thousand years**, he said: It is the saying of the Persians, the Hazarsal of Nowruz and the Mahrajan. And Mujahid said, **One of**

Surat al-Baqarah 2:96

And you will surely find them the most greedy of people for life, even more than those who associate others with God. One of them would like to be granted a life of a thousand years, but that will not remove him from the punishment. And God is Seeing of what they do.

them would like to live a thousand years, he said: Sin made them love a long life. And Mujahid bin Ishaq said, on the authority of Muhammad bin Abi Muhammad, on the authority of Saeed or Ikrimah, on the authority of Ibn Abbas, **And it will not remove him from the punishment that he should live a long life**, meaning it will not save him from the punishment, because the polytheist does not hope for resurrection after death, so he loves a long life, and the Jew has known what shame he will have in the Hereafter, because he wasted what he had of knowledge. And Awfi said on the authority of Ibn Abbas, **And it will not remove him from the punishment that he should live a long life**, he said: They are those who opposed Gabriel. Abu Al-Aaliyah and Ibn Omar said: That will not save him from the punishment, nor will it save him from it. Abdul Rahman bin Zaid bin Aslam said about this verse: The Jews are more eager for life than these people, and these people would like one of them to live a thousand years, but it will not save him from the punishment even if he lives a thousand years, just as the life of Iblis did not benefit him since he was a disbeliever. **And God is Seeing of what they do**, meaning He is All-Knowing of what His servants do of good and evil, and He will reward every worker according to his work.

Fath al-Qadir

The lam in his saying: 96- **And you will find them** is the answer to an omitted oath, and the indefiniteness of life is for disparagement: that is, they are the most eager of people for the most insignificant life and the shortest stay in this world, so how about a long life and a long stay? And he said in Al-Kashshaf: He meant by the indefiniteness a specific life, which is the long life, and Al-Razi followed him in that in his interpretation. And his saying: **And among those who associate others with God** it was said: It is a new statement, and the meaning is: And among those who associate others with God are people **one of whom would like** and it was said: It is conjoined with al-Nas 114:that is, the most eager of people and more eager than those who associate others, and based on this his saying: **one of whom would like** refers back to the Jews to clarify their increased eagerness for life, and the reason for mentioning those who associate others with God after mentioning the people despite them being included among them is to indicate the increased eagerness of the polytheists among the Arabs and those similar to them from others. So whoever was more eager than them, and they are the Jews, was extremely eager to an extent that cannot be measured. They reached this level of greed that is superior to that of the polytheists, because they know what punishment will befall them in the Hereafter, unlike the polytheists of the Arabs and others like them, who do not acknowledge that, and their greed for life was less than that of the Jews. Although the first is a departure from the discussion of the Jews to other polytheists of the Arabs, it is more preferable because it does not entail any obligation, and there is no harm in digressing to mention the greed of the polytheists after

mentioning the greed of the Jews. Al-Razi said: The second is more preferable because it is more effective in invalidating their claim and revealing their lie in their saying that the Hereafter is for us and not for others. The answer to this is that what made it preferable was indicated in the Almighty's saying: **And you will find them the most greedy of people**. Resuming the discussion of the polytheists does not entail that they are not among the people, and the letter alif was mentioned specifically because the Arabs used to mention that when wanting to exaggerate. The root of sunnah is sanahah, and it was said: sanwah. There is a difference of opinion regarding the pronoun in his statement: **And it is not a thing that will move him away**, so it was said that it refers to one of them, and the meaning is: And not one of them will move him away from the punishment that he will live long, and on this basis his statement: **that he will live long** is the subject of **move him away**, and it was said: It is for what is indicated by **live long** from its source: that is, and life long longevity will not move him, and his statement: that he will live long would be a substitute for it. Al-Tabari narrated from a group that they said: It is a pillar, and it was said: It is the pronoun of the matter, and it was said: What is Hijazi and the pronoun is its subject and what follows it is its predicate and the first is more correct, and likewise the second and third are very weak because the pillar only occurs between two things, and for this reason they call it the pronoun of separation, and the fourth in it is that the pronoun of the matter is interpreted by a sentence free from a preposition as Ibn Atiyah narrated from the grammarians. And moving away is moving away, it is said: I moved him away so he moved away and distanced himself, and from this is the saying of Dhu al-Rummah:

O He who takes the soul from a body that has disobeyed for a long time and forgives sins, save me from the Fire.

Al-Basir: the one who knows something and is an expert in it. From this comes their saying: So-and-so is an expert in such-and-such: meaning he is an expert in it. From this comes the saying of the poet:

If you ask me about women, I am a doctor who specializes in women's diseases.

Abd al-Razzaq and Ibn Jarir narrated on the authority of Qatada regarding his statement: **And they made the calf drink into their hearts**, he said: They made its love reach their hearts. Ibn Jarir narrated on the authority of Abu al-Aaliyah that when the Jews said: **None will enter Paradise except he who is a Jew or a Christian**, the verse was revealed, the verse: "Say: If the home of the Hereafter is for you," the verse was revealed. Ibn Jarir narrated something similar on the authority of Qatada. Al-Bayhaqi narrated in al-Dala'il on the authority of Ibn Abbas that his statement: **Purely for you, apart from the people**, means the believers, **so wish for death**, so the Messenger of God (blessings and peace of God be upon him) said to them: "If you are truthful in what you say, then say: O God, cause us

to die, for by the One in Whose hand is my soul, no man among you says it except that he chokes on his saliva and dies on the spot." Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **So wish for death**, meaning they claimed death for whichever of the two groups was more lying, but they refused. If they had wished for it on the day he said that, there would not have remained a Jew on earth who did not die. And Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir and Abu Nu'aym narrated on his authority that he said: **If the Jews wished for death, they would die**. Ibn Jarir and Ibn Abi Hatim narrated something similar on his authority. Al-Bukhari and others narrated on his authority that the Prophet (peace and blessings of God be upon him) said: **If the Jews wished for death, they would die and see their seats in the Fire**. Ibn Abi Hatim and al-Hakim narrated and authenticated it on his authority regarding his statement: **And you will find them the most greedy of people for life**, he said: the Jews. **And even more than those who associate others with God**, he said: that is because the polytheists do not hope for resurrection after death, so a long life is required, and the Jew has realised his shame because he wasted the knowledge he had. **And it will not remove him**, he said: by giving him something. Saeed ibn Mansur, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and al-Hakim narrated on his authority regarding his statement: **One of them would like to live a thousand years**, he said: it is the saying of the non-Arabs when one of them sneezes, **He will be resurrected**, meaning live a thousand years.

Tafsir al-Baghawi

96. **And you will find them** The lam is the lam of the oath and the nun is an emphasis on the oath, meaning: By God, you will find them, O Muhammad, meaning the Jews, **the most greedy of people for life and of those who associate others with God**. It was said: It is connected to the first, and more greedy than those who associate others with God. It was said: Then the speech with his saying **for life** then he began **of those who associate others with God** and he meant by those who associate others with God the Magians. Abu Al-Aaliyah and Al-Rabi' said that they were called polytheists because they spoke of light and darkness.

He would like wants and wishes **that one of them would live a thousand years** meaning to live a thousand years, which is the greeting of the Magians among themselves, they say live a thousand years and every thousand is Newroz and a festival, God Almighty says: The Jews are more eager for life than the Magians who say that **and it will not remove him** distance him **from the torment** from the Fire **that he should live a long life** meaning his long life will not save him. [Zahzahu wa zahzah] from torment or zahzah: intransitive and transitive, and it is said zahzahu fa zahzah **and God is Seeing of what they do**.

Tafsir al-Baidawi

96- **And you will find them the most greedy of people for life** from the one who finds with his mind running the course of knowledge, and its objects are they and the most greedy of people, and the indefiniteness of life because it is intended by it an individual of its individuals, which is: the prolonged life: and it was read with the lam. **And of those who associate others with God** is carried on the meaning as if he said: more greedy of people for life than those who associate others with God. And mentioning it individually is for emphasis, for if you are very greedy since they did not know anything but the immediate life, and the increase in rebuke and reprimand, then when their greed increased - and they acknowledge the punishment on the greed of the deniers - this indicates their knowledge that they are going to the Fire, and it is permissible that it is intended and more greedy than those who associate others with God, so greed was deleted because the first indicates it, and that it is the predicate of a deleted subject whose description is **one of them would like** on the basis that what is intended by those who associate others with God is the Jews because they said: **Ezra is the son of God**, meaning: and among them are people one of whom would like, and it is for the first two a statement of the increase of their greed in the manner of resumption. **If he were to live a thousand years** is a story of their friendship. *If* means **if only** and its original form was **if he were to live a thousand years**, so it was made in the third person because of his saying **he would like**, like your saying **he swore by God that they would do so**. **And it is not to remove him from the punishment that he live a thousand years** is the pronoun referring to one of them, and **that he live a thousand years** is the subject of **that he live a thousand years**, meaning that none of them can remove him from the punishment by his living a thousand years, or because of what he indicates. **That he live a thousand years** is a substitute for it. Or from them, and **that he live a thousand years** is its explanation. The original form of *sanah* is *sanwah* because of their saying *sanawat*. It was said *sanah* like *jibnah* because of their saying *sanahtuhu* and *sanahat an-nakhlah* if the years come upon it, and *zahzah* means distancing. **And God is Seeing of what they do** so He will reward them.

Surat Al-Baqarah 2:97

Say, "Whoever is an enemy to Gabriel - it is he who has brought it down upon your heart by permission of Allah, confirming what was before it and as guidance and good tidings for the believers."

Surat al-Baqarah 2:97

Say, **Whoever is an enemy to Gabriel - it is he who has brought it down upon your heart by permission of God, confirming what was before it and as guidance and good tidings for the believers.**

Tafsir al-Jalalayn

Say to them **Whoever is an enemy to Gabriel** let him die of rage **for indeed he has brought it down** that is, the Qur'an **upon your heart by permission** by the command **of God, confirming what was before it** before it of the books **and guidance** from misguidance **and good tidings** of Paradise **for the believers**

Tafsir al-Suyuti

The Almighty said: Say: Whoever is an enemy to Gabriel, the verse K Al-Bukhari narrated on the authority of Anas who said: Abdullah bin Salam heard the arrival of the Messenger of God, may God bless him and grant him peace, while he was in a land collecting dung. He came to the Prophet, may God bless him and grant him peace, and said: I will ask you about three things that only a prophet knows: What is the first sign of the Hour? What is the first food of the people of Paradise? And what causes a child to be drawn to his father or his mother? He said: Gabriel told me about them just now. Gabriel said: Yes. He said: That is the enemy of the Jews from among the angels. Then he recited this verse: Say: Whoever is an enemy to Gabriel, for he has brought it down upon your heart. Sheikh al-Islam Ibn Hajar said in Fath al-Bari: The apparent context is that the Prophet, may God bless him and grant him peace, recited the verse in response to the Jews, and that does not necessarily mean that it was revealed at that time. He said: This is the reliable one, for there is a story other than the story of Abdullah bin Salam that has been authenticated about the reason for the revelation of the verse. Ahmad, al-Tirmidhi, and al-Nasa'i narrated on the authority of Bakr bin Shihab on the authority of Saeed bin Jubayr on the authority of Ibn Abbas who said: The Jews came to the Messenger of God and said: O Abu al-Qasim, we will ask you about five things. He informed us of them, and we knew that you are a prophet. So he mentioned the hadith, and in it they asked him about what Israel had forbidden himself, and about the sign of the prophet, and about thunder and its voice, and how a woman is mentioned in the masculine and feminine, and about the one who brings him report from heaven until they said, then tell us who is your companion? He said, Gabriel. They said, Gabriel, that one descends with war, fighting, and torment, our enemy. If you had said, Michael, who descends with mercy, plants, and rain, it would have been better. So it was revealed.

And Ishaq bin Rahawayh narrated in his Musnad and Ibn Jarir on the authority of Al-Sha'bi that Omar used

to come to the Jews and hear from the Torah and wonder how they could believe what was in the Qur'an. He said: The Prophet, may God bless him and grant him peace, passed by them and I said: I ask you by God, do you know that he is the Messenger of God? Their scholar said: Yes, we know that he is the Messenger of God. I said: Then why don't you follow him? They said: We asked him who would bring him his prophethood. He said: Our enemy is Gabriel, because he descends with harshness, severity, war and destruction. I said: Who is your messenger from the angels? They said: Michael, who descends with rain and mercy. I said: What is their status with their Lord? They said: One of them is on His right and the other is on the other side. I said: It is not permissible for Gabriel to be hostile to Michael, and it is not permissible for Michael to be at peace with the enemy of Gabriel. I bear witness that they and their Lord are at peace with whoever...

Then I came to the Prophet, may God bless him and grant him peace, and I wanted to inform him. When I met him, he said, **Shall I not inform you of the verses that were revealed to me?** I said, **Yes, O Messenger of God.** So he recited, **Whoever is an enemy to Gabriel until he reached the unbelievers.** I said, **O Messenger of God, by God, I did not leave the Jews except to come to you to inform you of what they said to me and what I said to them, but I found that God had preceded me.** Its chain of transmission is sound up to Al-Sha'bi, but he did not meet Umar. It was narrated by Ibn Abi Shubayh and Ibn Abi Hatim through another chain of transmission on the authority of Al-Sha'bi. It was narrated by Ibn Jarir through Al-Suddi through Umar and through Qatadah through Umar, and they are also disconnected.

K and Ibn Abi Hatim narrated from another chain of transmission on the authority of Abd al-Rahman ibn Abi Laila that a Jew met Umar ibn al-Khattab and said: **Gabriel, who your companion mentions, is an enemy to us.** Umar said: **Whoever is an enemy of God, His angels, His messengers, Gabriel, and Michael, then God is his enemy.** So it was revealed on the tongue of Umar. These chains of transmission strengthen each other. Ibn Jarir transmitted the consensus that the reason for the revelation of the verse was that.

Tafsir al-Tabari

Abu Ja'far said: All scholars of interpretation agreed that this verse was revealed in response to the Jews of the Children of Israel, when they claimed that Gabriel was their enemy and that Michael was their friend. Then they differed about the reason for which they said that. Some of them said: The reason for their saying that was because of a debate that took place between them and the Messenger of God, may God bless him and grant him peace, regarding the matter of his prophethood. Those who said that were mentioned:

Abu Kuraib narrated that Yunus ibn Bakir narrated from Abd al-Hamid ibn Bahram from Shahr ibn Hawshab from Ibn Abbas that he said: "A group of Jews attended the Messenger of God (peace and blessings of God be upon him) and said: O Abu al-Qasim, tell us about some characteristics that we ask you about, which only a prophet knows. The Messenger of God (peace and blessings of God be upon him) said: Ask whatever you wish, but give me the covenant of God and what Jacob took from his sons. If I tell you something and you understand it, you will follow me in Islam. They said: That is yours. The Messenger of God (peace and blessings of God be upon him) said: Ask me whatever you wish. They said: Tell us about four characteristics that we will ask you about. Tell us, what food did Israel forbid himself before the Torah was revealed? Tell us about the woman's water and the man's water? How is the male and female from it? Tell us about this illiterate prophet in a dream and who is his guardian from the angels? The Messenger of God (peace and blessings of God be upon him) said: You have the covenant of God. If I tell you, you will follow me, so give him whatever he wants of a covenant and a pact. He said: I ask you by the One who sent down the Torah to Moses, do you know that Israel fell seriously ill and his illness lasted a long time, so he made a vow that if God cured him of his illness he would deprive himself of the food and drink he loved the most, and the food he loved the most was camel meat. Abu Ja'far said: As I relate, and the drink he loved the most was camel milk? They said: By God, yes. The Messenger of God (peace be upon him) said: I call God to witness over you and I ask you by God, there is no god but Him, who sent down the Torah to Moses, do you know that the man's semen is thick and white, and the woman's semen is yellow and thin, so whichever of them rises above will have the child and resemblance, by God's permission? So if the man's semen rises above the woman's semen, the child will be a boy, by God's permission, and if the woman's semen rises above the man's semen, the child will be a girl, by God's permission? They said: By God, yes. He said: By God, I bear witness. He said: I ask you by the One who sent down the Torah to Moses, do you know that the eyes of this unlettered prophet sleep but his heart does not? They said: Yes, by God. He said: O God, bear witness. They said: Now you are speaking to us from your guardian from among the angels. Then we will either follow you or leave you. He said: My guardian is Gabriel, and God never sent a prophet except that he was his guardian. They said: Then we will leave you. If your guardian were other than him from among the angels, we would follow you and believe you. He said: What prevents you from believing him? They said: He is our enemy. Then God the Almighty revealed: "Whoever is an enemy to Gabriel - indeed, it has brought the Qur'an down to your heart by God's permission" until His saying: **As if they did not know.** Then they incurred wrath upon wrath.

Ibn Hamid narrated to us, Salamah narrated to us, Muhammad ibn Ishaq narrated to me, Abdullah ibn Abd al-Rahman ibn Abi al-Husayn, meaning al-Makki, narrated to me, on the authority of Shahr ibn Hawshab al-Ash'ari: "A group of Jews came to the Messenger of God, may God bless him and grant him peace, and

said: O Muhammad, tell us about four things that we ask you about, and if you do so, we will follow you and believe you and have faith in you. The Messenger of God, may God bless him and grant him peace, said: You have the covenant and pledge of God upon you regarding that. If I tell you about that, will you believe me? They said: Yes. He said: Ask whatever you wish. They said: Tell us how the child resembles his mother, and the sperm is from the man? The Messenger of God, may God bless him and grant him peace, said: I ask you by God and by His days among the Children of Israel, do you know that the sperm of the man is white and thick, and the sperm of the woman is yellow and thin, so whichever of them is higher than the other will resemble it? They said: Yes. They said: Then tell us how you sleep? He said: I ask you by God and by His days among the Children of Israel, do you know that the eyes of this unlettered Prophet sleep but he does not sleep. His heart? They said: Yes, by God. He said: O God, bear witness. They said: Tell us what food did Israel forbid himself before the Torah was revealed? He said: Do you know that the food and drink he loved most were camel milk and meat, and that he complained of a complaint and God cured him of it, so he forbade the food and drink he loved most out of gratitude to God, so he forbade himself camel meat and milk? They said: Yes, by God. They said: Tell us about the spirit. He said: I ask you by God and by His days with the Children of Israel, do you know that it is Gabriel, and he is the one who comes to me? They said: Yes, but he is an enemy, and he is an angel who only brings hardship and bloodshed, and were it not for that we would have followed you. God revealed about them: "Say: Whoever is an enemy to Gabriel - for he has brought the Qur'an down to your heart" until His saying: **As if they do not know.**

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said, Al-Qasim bin Abi Bazza narrated to me: "The Jews asked the Prophet, may God bless him and grant him peace: Who is the companion to whom the revelation comes down? He said: Gabriel. They said: He is our enemy, and he only comes with war, hardship, and fighting." Then the verse was revealed: **Who is an enemy to Gabriel?** Ibn Jurayj said: Mujahid said: The Jews said: O Muhammad, Gabriel only comes down with hardship and war. They said: He is our enemy. Then the verse was revealed: **Who is an enemy to Gabriel?**

Others said: Rather, the reason for their saying that was due to a debate that took place between Omar bin Al-Khattab, may God be pleased with him, and them, regarding the matter of the Prophet, may God bless him and grant him peace. Those who said that mentioned:

Muhammad ibn al-Muthanna narrated to me, saying: Rib'i ibn Ulayyah narrated to us, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, who said: 'Umar came down to al-Rawha' and saw men rushing towards stones to pray to them. He said: Who are these? They said: They claim that the Messenger of God, may God bless him and grant him peace, prayed here. He disliked that and said: What? The Messenger of God, may God bless him and grant him peace, was overtaken by prayer in a valley, so he

Surat Al-Baqarah 2:97

Say, "Whoever is an enemy to Gabriel - it is he who has brought it down upon your heart by permission of Allah, confirming what was before it and as guidance and good tidings for the believers."

prayed, then he departed and left him. Then he began to talk to them, saying: I used to witness the Jews during their school day and I was amazed at the Torah and how it confirmed the Criterion, and at the Criterion and how it confirmed the Torah. While I was with them one day, they said: O Ibn al-Khattab, none of your companions is more beloved to us than you. I said: Why is that? They said: You visit us and come to us. I said: I come to you and I am amazed at the Criterion and how it confirmed the Torah, and at the Torah and how it confirmed the Criterion.' He said: The Messenger of God, may God bless him and grant him peace, passed by and they said: O Ibn al-Khattab, that is your companion, so join him. He said: Then I said to them: I ask you by God, there is no god but Him, and by what He has entrusted to you of His right and what He has entrusted to you of His Book, do you know that he is the Messenger of God? He said: They were silent. He said: Their most knowledgeable and prominent person said: He has become too much for you, so answer him. They said: You are our most knowledgeable and our master, so answer him. He said: Since you have asked us about him, we know that he is the Messenger of God. He said: I said: Woe to you, if you perish? They said: We are not perished. He said: I said: How is that, when you know that he is the Messenger of God, may God bless him and grant him peace, and you do not follow him or believe him? They said: We have an enemy from the angels and peace from the angels, and our enemy from the angels has been paired with him. He said: I said: Who is your enemy? And who is your peace? They said: Our enemy is Gabriel, and we are peaceable with Michael. He said: I said: Why did you make an enemy of Gabriel? And why did you make peace with Michael? They said: Gabriel is the angel of harshness, severity, hardship, severity, torment, and the like, and Michael is the angel of compassion, mercy, alleviation, and the like. I said: What is their status with their Lord? They said: One of them is on His right and the other is on His left. I said: By God, besides Whom there is no god, they and the One between them are enemies to those who are enemies to them, and at peace to those who are at peace with them. It is not appropriate for Gabriel to be at peace with the enemy of Michael, nor for Michael to be at peace with the enemy of Gabriel. I then got up and followed the Prophet, peace and blessings be upon him, and I caught up with him as he was leaving a gathering place for the Banu so-and-so. He said to me: O Ibn al-Khattab, shall I not recite to you the verses that have been revealed? So he recited to me: "Say: Whoever is an enemy to Gabriel - for indeed, he has brought it down upon your heart, by God's permission, confirming what was before it" until he recited the verses. I said: My father and mother be sacrificed for you, O Messenger of God, by the One Who sent you with the truth. I have come wanting to tell you the report, but I hear the Kind, the All-Knowing, has preceded me to you with the report.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, he said, Umar said: I was a man who used

to visit the Jews on the day of their school, then he mentioned something similar to the hadith of Rubai.

Bishr bin Muadh narrated, Yazid bin Zari' narrated, Saeed narrated, on the authority of Qatada, who said: It was mentioned to us that one day Umar bin Al-Khattab went to the Jews, and when they saw him, they welcomed him. Umar said to them: By God, I have not come for your love or desire, but I have come to hear from you. So he asked them and they asked him, and they said: Who is the companion of your companion? He said to them: Gabriel. They said: That is our enemy from the people of heaven, he reveals our secret to Muhammad, and when he comes, he brings war and oppression, but the companion of our companion is Michael, and when he comes, he brings fertility and peace. Umar said to them: Do you recognize Gabriel and do not recognize Muhammad? Then Umar left them and went towards the Messenger of God, may God bless him and grant him peace, to tell him their story, and he found that this verse had been revealed to him: "Say: Whoever is an enemy to Gabriel - for he has brought the Qur'an down upon your heart by God's permission."

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Qatada, he said: It reached us that Umar ibn al-Khattab turned to the Jews one day, and he mentioned something similar.

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: **Whoever is an enemy to Gabriel**, he said: The Jews said: Gabriel is our enemy, because he descends with hardship, war, and famine, and Michael descends with ease, health, and fertility, so Gabriel is our enemy. So God Almighty said: **Whoever is an enemy to Gabriel**.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **Say, 'Whoever is an enemy to Gabriel - indeed, he has brought it down to your heart by God's permission, confirming what was before it.'** He said: Umar bin Al-Khattab had land in the upper part of Medina, and he used to visit it. His passage was on the road to the schools of the Jews, and whenever he entered upon them, he heard them. And one day he entered upon them and they said: O Umar, there is no one among the companions of Muhammad, may God bless him and grant him peace, more beloved to us than you. They pass by us and harm us, and you pass by us and do not harm us, and we have hope in you. So Umar said to them: Which oath among you is the greatest? They said: The Most Gracious Who sent down the Torah to Moses at Mount Sinai. So Umar said to them: I ask you by the Most Gracious Who sent down the Torah to Moses at Mount Sinai, do you find Muhammad, may God bless him and grant him peace, with you? They remained silent. He said: Speak, what is the matter with you? By God, I did not ask you while I was in doubt about anything in my religion. They looked at each other, and one of them stood up and said: Tell the man, either you tell him or I will tell him.

They said: Yes, we find it written with us, but his companion from the angels who brings him the revelation is Gabriel, and Gabriel is our enemy, and he is the owner of every punishment, fighting, or sinking. If his guardian were Michael, then we would have believed in him, for Michael is the owner of every mercy and every rain. So Omar said to them: I ask you by the Most Merciful, who sent down the Torah to Moses on Mount Sinai, where is Gabriel's place in relation to God? They said: Gabriel is on his right, and Michael is on his left. Omar said: Then I bear witness that the one who is an enemy to the one on his right is an enemy to the one on his left? And the one who is an enemy to the one on his left is an enemy to the one on his right, and whoever is an enemy to both of them is an enemy of God. Then Omar returned to inform the Prophet, may God bless him and grant him peace, but he found that Gabriel had preceded him with the revelation, so the Prophet, may God bless him and grant him peace, called him and read it to him. Omar said: By Him who sent you with the truth, I have come to you and I only want to inform you.

Al-Muthanna told me, he said, Ishaq bin Al-Hajjaj Al-Razi told us, he said, Abdul-Rahman bin Mughra Abu Zuhair told us, on the authority of Mujalid, on the authority of Al-Sha'bi, he said: Umar went to the Jews and said: I ask you by the One Who sent down the Torah to Moses, do you find Muhammad in your book? They said, Yes. He said: What prevents you from following him? They said, God did not send a messenger except that he had a guardian from the angels, and Gabriel is the one who takes care of Muhammad, and he is our enemy from the angels, and Michael is our peace, so if he was the one who came to him, we would follow him. He said: I ask you by the One Who sent down the Torah to Moses, what is their status with the Lord of the Worlds? They said, Gabriel is on his right, and Michael is on his other side. He said: I bear witness to what they say except by God's permission, and it is not for Michael to be an enemy of Gabriel's peace, and it is not for Gabriel to be at peace with the enemy of Michael. While he was with them, the Prophet of God, may God bless him and grant him peace, passed by, and they said: This is your companion, O son of Al-Khattab. So he went to him and came to him and it was revealed to him: **Whoever is an enemy to Gabriel - then indeed he has brought it down to your heart by permission of God**, until His saying: **For indeed, God is an enemy to the disbelievers.**

Yaqub bin Ibrahim told me, Hisham told us, Husayn bin Abd al-Rahman told us, on the authority of Ibn Abi Layla, regarding his statement: **Whoever is an enemy to Gabriel**, he said: The Jews said to the Muslims: If Michael was the one who descends upon you, we would have followed you, for he descends with mercy and rain, but Gabriel descends with torment and vengeance, and he is an enemy to us. He said: So this verse was revealed: **Whoever is an enemy to Gabriel.**

Yaqub told me, he said, Hisham told us, he said, Abdul Malik told us, on the authority of Ata', something similar to that.

Abu Ja'far said: As for the interpretation of the verse, I mean His statement: "Say: Whoever is an enemy to

Gabriel - for indeed, he has brought it down to your heart by permission of God," it is that God says to His Prophet: Say, O Muhammad, to the Jewish community of the Children of Israel, who claimed that Gabriel is an enemy to them, because he is the bearer of tyranny, torment, and punishments, not the bearer of revelation, revelation, and mercy. So they refused to follow you, denied your prophethood, and rejected what you brought them of My signs and clear proofs of My judgment, because Gabriel is your guardian and the bearer of My revelation to you, and they claimed that he is an enemy to them: Whoever among the people is an enemy to Gabriel, and denies that he is the bearer of God's revelation to His prophets, and the bearer of His mercy, then I am his guardian and friend, and I acknowledge that he is the bearer of revelation to His prophets and messengers, and that he is the one who brings down God's revelation to my heart from my Lord, by permission of my Lord for that, and he binds it to my heart, and strengthens my heart, as:

Abu Kuraib narrated to us, he said, Uthman bin Saeed narrated to us, he said, Bishr bin Ammarah narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding His statement: "Say: Who is an enemy to Gabriel?" He said: That is because the Jews said when they asked Muhammad, may God bless him and grant him peace, about many things and he informed them as they had them: Except Gabriel. For Gabriel was, according to the Jews, a bearer of torment and force, and they did not have a bearer of revelation, meaning: a revelation from God to His messengers nor a bearer of mercy. So the Messenger of God, may God bless him and grant him peace, informed them about what they asked him about: that Gabriel is the bearer of God's revelation, the bearer of His vengeance, and the bearer of His mercy. They said: He is not a bearer of revelation nor mercy, he is an enemy to us. So God Almighty revealed, to refute them: **Say, O Muhammad: Whoever is an enemy to Gabriel, for he has brought it down upon your heart**, meaning that Gabriel brought it down, saying: The Qur'an was brought down by the command of God, strengthening your heart and binding it to your heart, meaning: by Our revelation that Gabriel brought down to you from God. And that is what is done with the messengers. And the prophets before you.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Say, 'Whoever is an enemy to Gabriel - for he has brought it down upon your heart by permission of God.'** He says: He brought down the Book upon your heart by permission of God.

And he narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Al-Rabi': **For He revealed it to your heart**, meaning: Gabriel revealed the Book to your heart.

Abu Ja'far said: Rather, God, the Most High, said: **For He has sent it down upon your heart**, meaning the heart of Muhammad, may God bless him and grant him peace. He ordered Muhammad at the beginning of the verse to inform the Jews of that about himself, and He did not say: For He sent it down upon my heart. If it

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had been said: **On my heart**, it would have been correct to say, because it is the custom of the Arabs, when they order a man to narrate what was said to him about himself, to use the verb of the one commanded once as a metaphor for the one reporting about himself, since the one reporting about himself? And once as a metaphor for his name, like a metaphor for the name of the one being addressed, because he is being addressed by it. So you say in a similar way: Tell the people that good is abundant with me, so the metaphor of the name of the one reporting about himself comes out, because he is being commanded to narrate that about himself. And tell the people that good is abundant with you, so the metaphor of his name comes out like a metaphor for the name of the one being addressed, because even though he was commanded to say that, he is being addressed and commanded to narrate what was said to him. Likewise, do not say to the people that I am standing and do not say to them that you are standing, and the *ya* of / comes out as the name of the one being commanded to say that, as we have described. This includes the words of God Almighty: **Say to those who disbelieve, 'You will be overcome.'** (Al Imran 3:12) with the letters *ya* and *ta*.

As for Gabriel, the Arabs have different pronunciations of it. As for the people of Hijaz, they say: Gabriel, and Michael without a hamza, with a kasra on the jim and the *ra'* of Gabriel and with a light pronunciation. And the reading in this way is generally the reading of the people of Medina and Basra.

As for Tamim, Qais and some of Najd, they say: Gabriel and Michael, like Gabriel and Michael, with the opening of the jim and the *ra*, and a hamza, and the addition of a *ya* after the hamza. The majority of the people of Kufa read this way, as Jarir ibn Atiyya said:

They worshipped the cross, lied about Muhammad, about Gabriel, and about Michael.

It was mentioned about Al-Hasan Al-Basri and Abdullah bin Katheer that they used to recite: Gabriel with the opening of the jim and leaving out the hamza.

Abu Jaafar said: It is an invalid reading, because Fa'il does not exist in the speech of the Arabs.

Some of them chose this and claimed that it is a foreign name, just as it is said: Samwil, and he recited about that:

So that if you weighed all of Lakhm, it would not weigh a single feather of Samwila's.

As for Banu Asad, they say: Jibreen with a noon. It has been reported that some Arabs add an alif to Gabriel and say: Jibraeel and Mikeael.

It was narrated on the authority of Yahya bin Ya'mar that he used to read: Gabriel, with the opening of the jim, the hamza, leaving the elongation, and doubling the lam.

As for Jabr and Mick, they are two names, one of

which means: slave, and the other means: servants.

As for El, he is God Almighty, as Abu Kuraib told us, he said, Jaber bin Nuh Al-Hammani told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of

Saeed bin Jubair said, Ibn Abbas said: Gabriel and Michael, like you say: Abdullah.

Ibn Hamid told us, Yahya bin Wadh told us, Al-Hussein bin Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Gabriel is Abdullah, and Michael is the servant of God. And every name of God is God.

Ibn Hamid told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Ismail bin Raja', on the authority of Umair, the freed slave of Ibn Abbas: That Israel, Michael, Gabriel, and Israfil are like your saying: Abdullah.

Ibn Hamid told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Abdullah bin Al-Harith, who said: El, God, in Hebrew.

Al-Husayn bin Yazid Al-Dahhak told us, he said, Ishaq bin Mansour told us, he said, Qais told us, on the authority of Asim, on the authority of Ikrimah, he said: Gabriel's name is Abdullah, and Michael's name is Ubaydullah. El: God.

Al-Husayn ibn Amr ibn Muhammad al-Anqazi told me, he said: Abu Ahmad al-Zubayri told us, he said: Sufyan told us, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Ali ibn Husayn, he said: Gabriel's name is Abdullah, Michael's name is Ubaydullah, and Israfil's name is Abd al-Rahman. And every temple of Il is Abdullah.

Al-Muthanna told us, he said, Qubaysah bin Uqbah told us, he said, Sufyan told us, on the authority of Muhammad al-Madani, Al-Muthanna said: Qubaysah said: I think it was Muhammad bin Ishaq, on the authority of Muhammad bin Amr bin Ata', on the authority of Ali bin Hussein, who said: What do you consider Gabriel to be among your names? He said: Gabriel is Abdullah, and Michael is Ubaydullah. And every name that contains El is a place of worship for God.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Ali ibn Husayn, he said: He said to me: Do you know what your name is for Gabriel? I said: No. He said: Abdullah. He said: Do you know what your name is for Michael? I said: No. He said: Ubaydullah. Israel was given a name similar to that, but I forgot it, except that he said to me: You see, every name that goes back to El is a place of worship for him.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah, regarding his statement: Gabriel

said: Gabriel is a servant of God, and Mika said: A servant of God.

Abu Jaafar said: This is the interpretation of those who read Gabriel with the fat-ha, the hamza, and the extension. And it is, God willing, the meaning of those who read it with the kasra and left out the hamza.

As for the interpretation of those who read it with a hamza, leaving the elongation, and emphasizing the lam, then he intended by his saying that thus, to add Jabr and Mika to the name of God by which He is called in the Arabic language, not in Syriac and Hebrew. This is because the word *il* in the Arabic language is God, as He said: **They observe not towards a believer any pact or covenant** (al-Tawbah 9:10). A group of scholars said: The word *il* is God. And from this is the saying of Abu Bakr Al-Siddiq **may God be pleased with him** to the delegation of Banu Hanifa, when he asked them about what Musaylimah was saying, so they told him and he said to them: Woe to you, where did he take you? By God, this speech did not come from *il* or *barr*. He means from *il*: from God. And Yaquub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Majlaz, regarding His saying: **They observe not towards a believer any pact or covenant**, he said: The saying of Gabriel, Michael, and Israfil.

As if he is saying: When he adds Jabr, Mika, and Isra to El, he says: Abdullah. **They do not observe in a believer except**, as if he is saying they do not observe God Almighty.

The statement in the interpretation of the Almighty's saying: **Confirming what was before it**.

Abu Ja'far said: God Almighty means by His statement: **Confirming what came before it**, the Qur'an. He placed *confirming* in the accusative case because of the separation from the ha' in His statement: **He sent it down upon your heart**.

The meaning of the words is: Gabriel revealed the Qur'an to your heart, O Muhammad, confirming what came before the Qur'an.

Meaning by this: confirming what came before it of the books of God, which were revealed to His messengers who came before Muhammad, may God bless him and grant him peace. And his confirmation of them is the agreement of their meanings with their meanings in the command to follow Muhammad, may God bless him and grant him peace, and what he brought from God, and they confirm it, as Abu Kurayb told us, he said, Uthman bin Saeed told us, he said, Bishr bin Amara told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **Confirming what came before it**, he says what came before it of the books that God revealed, and the verses, and the messengers whom God sent with the verses, such as Moses, Noah, Hud, Shuaib, Salih, and similar messengers, may God bless them.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **Confirming what was before it**, of the Torah and the Gospel.

It was narrated on the authority of Ammar, who said:

Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly.

The statement in the interpretation of the Almighty's saying: **And guidance and good tidings for the believers**.

Abu Ja'far said: By His statement, may He be glorified, **and guidance**, He means evidence and proof. And God, may He be glorified, called it *guidance* because the believer is guided by it. And his being guided by it means that he takes it as a guide to follow, and a leader to obey its commands and prohibitions, its lawful and unlawful. And the guide of everything is what goes before it. And from that, the forelocks of horses are called: their guides, which is what goes before them. And likewise the neck is called: the guide, because it goes before the rest of the body.

As for the good report, it is the glad tidings. God Almighty informed His believing servants that the Qur'an is good report from Him, because He informed them of what He has prepared for them of honor with Him in His Paradise, and what His reward they will attain in their afterlife. This is the good report that God gave to the believers in His Book.

Because good report of the speech of the Arabs is: informing a man of something he did not know about, which pleases him of the report, before he hears it from someone else, or learns it from someone else. And it has been narrated in this regard from Qatada, a statement close in meaning to what we have said:

Bishr ibn Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Guidance and good tidings for the believers**, because when a believer hears the Qur'an, he will memorize it and understand it, benefit from it and be reassured by it, and believe in the promise of God that He promised in it, and he will be certain of that.

Tafsir al-Qurtubi

God Almighty said: **Say, 'Whoever is an enemy to Gabriel - it is he who has brought it down to your heart by permission of God, confirming what was before it and as guidance and good tidings for the believers.'**

The reason for its revelation is that the Jews said to the Prophet, may God bless him and grant him peace: There is no prophet among the prophets except that an angel from the angels comes to him from his Lord with the message and revelation, so who is your companion so that we may follow you? He said: Gabriel. They said: That is the one who descends with war and fighting, that is our enemy! If you had said: Michael who descends with rain and mercy, we would have followed you. So God revealed the verse until His saying: for the disbelievers. Narrated by Al-Tirmidhi. And the Almighty's statement: **For He has sent it down upon your heart** The pronoun in *for* has two possible meanings. The first is that God sent Gabriel down upon your heart. The second is that Gabriel sent down the Qur'an to your heart. And the heart was specifically mentioned because it is the seat of reason, knowledge,

Say, "Whoever is an enemy to Gabriel - it is he who has brought it down upon your heart by permission of Allah, confirming what was before it and as guidance and good tidings for the believers."

and the reception of knowledge. The verse indicates the honor of Gabriel, peace be upon him, and condemns its enmity. And the Almighty's statement: **By God's permission** means by His will and knowledge. **Confirming what was before it** means the Torah. **Guidance and good tidings for the believers** Its meaning has been presented, and praise be to God.

Tafsir Ibn Kathir

Imam Abu Ja'far ibn Jarir al-Tabari, may God have mercy on him, said: All scholars of interpretation agreed that this verse was revealed in response to the Jews of the Children of Israel, when they claimed that Gabriel was their enemy and that Michael was their guardian. Then they differed about the reason for which they said that. Some of them said: The reason for their saying that was because of a debate that took place between them and the Messenger of God, may God bless him and grant him peace, regarding the matter of his prophethood **mentioning who said that**. Abu Kurayb told us, Yunus ibn Bakir told us, on the authority of 'Abd al-Hamid ibn Bahram, on the authority of Shahr ibn Hawshab, on the authority of Ibn 'Abbas, who said: A group of Jews attended the Messenger of God, may God bless him and grant him peace, and they said: O Abu al-Qasim, tell us about characteristics that we ask you about that only a prophet would know. The Messenger of God, may God bless him and grant him peace, said: Ask about whatever you wish, but give me God's protection and what Jacob took from his sons, that if I tell you about something and you recognize it, you will follow me in Islam. They said: That is for you. He said: The Messenger of God, may God bless him and grant him peace, said: Ask about whatever you wish. They said: Tell us about four things that we will ask you about. Tell us which food Israel prohibited for himself before the Torah was revealed? And tell us about the woman's water and the man's water, and how the male and female are formed from it? And tell us about this unlettered prophet in the Torah, and who is his guardian from the angels? The Prophet, may God bless him and grant him peace, said: You have a covenant from God that if I inform you, you will all follow me. So they gave him whatever covenant and pact God willed. He said: I ask you by the One who sent down the Torah to Moses, do you know that Israel Jacob fell seriously ill and his illness lasted a long time? He made a vow to God that if God cured him of his illness, he would forbid him the food and drink he loved the most. The food he loved the most was camel meat, and the drink he loved the most was camel milk. They said: O God, yes. The Messenger of God, may God bless him and grant him peace, said: O God, bear witness against them. I ask you by God, there is no god but Him, who sent down the Torah to Moses, do you know that the man's semen is thick and white, and the woman's semen is thin and yellow, so whichever of them rises above will have a child and will resemble

him, by God's permission? If the man's semen rises above the woman's semen, the child will be a boy, by God's permission. If the woman's semen rises above the man's semen, the child will be a girl, by God's permission. They said: O God, yes. He said: O God, bear witness. I ask you by God, who sent down the Torah to Moses, do you know that the eyes of this illiterate prophet sleep but his heart does not? They said: Yes, by God. He said: O God, bear witness. They said: You now, so tell us who is your guardian from the angels, then we will have intercourse with you or leave you. He said: My guardian is Gabriel, and God never sent a prophet except that he is his guardian. They said: Then we will leave you, and if your guardian were other than him from the angels, we would follow you and believe you. He said: What prevents you from believing him? They said: He is our enemy. So God the Almighty revealed: "Say: Whoever is an enemy to Gabriel - indeed, he has brought it down upon your heart by God's permission, confirming what was before it" to His saying: **If they only knew**. Then they incurred wrath upon wrath." Imam Ahmad narrated it in his Musnad on the authority of Abu al-Nadr Hashim ibn al-Qasim and Abd al-Rahman ibn Hamid in his Tafsir on the authority of Ahmad ibn Yunus, both of them on the authority of Abd al-Hamid ibn Bahram, and Ahmad also narrated it on the authority of al-Husayn ibn Muhammad al-Marwazi on the authority of Abd al-Hamid in a similar manner. Muhammad ibn Ishaq ibn Yasar narrated it, Abdullah ibn Abd al-Rahman ibn Abi Husayn told us, on the authority of Shahr ibn Hawshab, and he mentioned it as a mursal and added to it: "They said: Then tell us about the spirit." He said: I ask you by God and by His days with the Children of Israel, do you know that he is Gabriel and he is the one who comes to me? They said: O God, yes, but he is an enemy to us, and he is an angel who only comes with hardship and bloodshed. If it were not for that, we would have followed you. So God the Almighty revealed about them: "Say: Whoever is an enemy to Gabriel" to His saying: **They do not know**. And he said: Imam Ahmad: Abu Ahmad told us, Abdullah bin Al-Waleed Al-Ajli told us, on the authority of Bakir bin Shihab, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Jews came to the Messenger of God, may God bless him and grant him peace, and said: O Abu Al-Qasim, tell us about five things, for if you inform us of them, we will know that you are a prophet and we will follow you. So he took from them what Israel took from his sons, when he said: God is the witness over what we say. He said: Bring them. They said: So tell us about the sign of a prophet? He said: His eyes sleep but his heart does not sleep. They said: Tell us how a woman is made feminine? And how a man is made masculine? He said: The two waters meet, so if the man's water rises above the woman's water, she becomes masculine, and if the woman's water rises above the man's water, she becomes feminine. They said: Tell us what Israel forbade himself? He said: He used to suffer from sciatica, and he did not find anything that suited him except the milk of such-and-such. Ahmad said: Some

of them said: He meant camels, so he forbade their meat. They said: You have spoken the truth. They said: Tell us, what is this thunder? He said: An angel from the angels of God Almighty, who is assigned to the clouds, with his hands or in his hands is a whip of fire with which he drives the clouds where God Almighty commands him. They said: What is this voice that we hear? He said: His voice. They said: You have spoken the truth. They said: There is only one thing left, and it is the one that we will follow if you tell us about it, that there is no prophet but that he has an angel who brings him report, so tell us who your companion is? He said: Gabriel, peace be upon him. They said: Gabriel is the one who descends with war, fighting and torment. He is our enemy. If you had said Michael, who descends with mercy, rain and plants, he would have been. So God Almighty revealed: "Say: Whoever is an enemy to Gabriel - for he has brought it down upon your heart by permission of God" to the end of the verse. Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Abdullah bin Al-Waleed with it. Al-Tirmidhi said: Hasan Gharib. Sunayd said in his interpretation on the authority of Hajjaj bin Muhammad on the authority of Ibn Jurayj: Al-Qasim bin Abi Bazza informed me that the Jews asked the Prophet, may God bless him and grant him peace, about his companion who descends with revelation. He said: Gabriel. They said: He is our enemy and does not come except with war, hardship and fighting. So the verse was revealed: "Say: Whoever is an enemy to Gabriel" 2:10. Ibn Jarir said: Mujahid said: The Jews said: O Muhammad, Gabriel only descends with hardship, war and fighting. He is our enemy. So the verse was revealed: "Say: Whoever is an enemy to Gabriel" 2:10. Al-Bukhari said: God Almighty's statement: **Whoever is an enemy to Gabriel 2:10.** Ikrimah said: Gabriel, Mika and Israfil are slaves. Il: God, Abdullah bin Munir told us, Abdullah bin Bakr heard, Humaid told us, on the authority of Anas bin Malik, he said: Abdullah bin Salam heard of the arrival of the Messenger of God, may God bless him and grant him peace, while he was in a land collecting dung, so he came to the Prophet, may God bless him and grant him peace, and said: I am going to ask you about three things that only a prophet knows: What is the first sign of the Hour, what is the first food of the people of Paradise, and what will draw a father to his father or to his mother? He said: Gabriel told me this just now. He said: Gabriel? He said: Yes. He said: That is the enemy of the Jews from the angels, so he recited this verse: **Whoever is an enemy to Gabriel - indeed, he has brought it down upon your heart.** "As for the first sign of the Hour, it is a fire that will gather people from the east to the west. As for the first food that the people of Paradise will eat, it is the extra liver of a fish. If a man's semen precedes a woman's semen, the child will be conceived, and if a woman's semen precedes a woman, she will be conceived." He said: I bear witness that there is no god but God and that you are the Messenger of God. O Messenger of God, the Jews are a people of slanderers, and if they know that I have become Muslim before you ask them, they will slander me. So the Jews came and the Messenger of God, may God bless him and grant him peace, said to him: What kind of man is Abdullah bin Salam among you? They said: The best of us and the son of the best of us, our master and the son of our master. He said:

What if he becomes Muslim? They said: May God protect him from that. So Abdullah came out and said: I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God. They said: He is our evil and the son of our evil, and they attacked him. He said: This is what I feared, O Messenger of God. Al-Bukhari alone narrated it from this source, and they narrated it from another source from Anas in a similar manner. In Sahih Muslim, from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, it is close to this context, as will come in its place, God willing. Al-Bukhari's narration, as mentioned above, from Ikrimah is the well-known one that El is God. Sufyan al-Thawri narrated it from Khasif, from Ikrimah, and Abd ibn Humayd narrated it from Ibrahim ibn al-Hakam, from his father, from Ikrimah, and Ibn Jarir narrated it from al-Husayn ibn Yazid al-Tahan, from Ishaq ibn Mansur, from Qays ibn Asim, from Ikrimah, that he said: Gabriel's name is Abdullah, and Michael's name is Abdullah. El is God. Yazid al-Nahwi narrated it from Ikrimah, from Ibn Abbas, in the same manner. More than one of the Salaf said the same, as will come soon. Some people say: El is an expression for Abd, and the other word is the name of God, because the word El does not change in all of them. Fawzan is Abdullah Abd al-Rahman Abd al-Malik. Abdul Quddus Abdul Salam Abdul Kafi Abdul Jalil, so Abdul is present in all of this, and the names added to it differ, as well as Gabriel, Michael, Azrael, Israfil, and the like, and in the speech of non-Arabs they put the added to it before the added, and God knows best.

Then Ibn Jarir said, and others said: Rather, the reason for their saying that was because of a debate that took place between them and Umar ibn al-Khattab regarding the matter of the Prophet, may God bless him and grant him peace **mention those who said that.** Muhammad ibn al-Muthanna told me, Rib'i ibn Ulayyah told me, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, who said: Umar went down to al-Rawha' and saw men rushing to stones to pray to them, so he said: What is wrong with these people? They said: They claim that the Messenger of God, may God bless him and grant him peace, prayed here. He said: He disliked that and said: The Messenger of God, may God bless him and grant him peace, was overtaken by prayer in a valley and prayed there, then he departed and left it, then he began to tell them, and he said: I used to witness the Jews during their schools and I was amazed at how the Torah confirmed the Qur'an and how the Qur'an confirmed the Torah. While I was with them one day, they said: O Ibn al-Khattab, none of your companions are more beloved to us than you. **I said:** Why is that? They said: Because you visit us and come to us. I said: I come to you and I am amazed at the Qur'an and how it confirms the Torah, and at the Torah and how it confirms the Qur'an. They said: The Messenger of God, may God bless him and grant him peace, passed by and they said: O Ibn Al-Khattab, that is your companion, so join him. I said to them: At that time, I ask you by God, there is no god but Him, and by what He has entrusted to you of His right, and by what He has entrusted to you of His Book, do you know that he is the Messenger of God? They said: So they were silent. Then their scholar and elder said to him: He has

Say, "Whoever is an enemy to Gabriel - it is he who has brought it down upon your heart by permission of Allah, confirming what was before it and as guidance and good tidings for the believers."

been harsh with you, so answer him. They said: Then you are our scholar and elder, so answer him. He said: If you ask us what you ask us, then we know that he is the Messenger of God. I said: Woe to you, then you are doomed. They said: We are not doomed. I said: How is that when you know that he is the Messenger of God and you do not follow him or believe him? They said: We have an enemy from the angels and a peace from the angels, and he has linked his prophethood to our enemy from the angels. I said: Who is your enemy and your peace? They said: Our enemy is Gabriel, and our peace is Michael. They said: Gabriel is the angel of harshness, roughness, poverty, severity, torment, and the like, and Michael is the angel of mercy, compassion, leniency, and the like. He said: I said: What is their status with their Lord, the Almighty and Majestic? They said: One of them is on his right and the other is on his left. He said: I said: By Him besides Whom there is no god, they and the one between them are enemies to those who are enemies to them, and peace to those who are peaceable to them. It is not appropriate for Gabriel to be peaceable to the enemy of Michael, and it is not appropriate for Michael to be peaceable to the enemy of Gabriel. He said: Then I got up and followed the Prophet, may God bless him and grant him peace, and I caught up with him as he was coming out of a window of the Banu so-and-so. He said: O Ibn al-Khattab, shall I not recite to you verses that were revealed before? So he recited to me: Whoever is an enemy to Gabriel - indeed, he has brought it down to your heart by permission of God - until he recited the verses. He said: I said: My father and mother are your ransom, O Messenger of God, by Him who sent you with the truth, I have come wanting to inform you and I hear the Gracious, the All-Knowing, who has preceded me to you with the report. Ibn Abi Hatim said: Abu Saeed al-Ashja told us, Abu Usama told us on the authority of Mujalid, Aamer told us, he said: Umar ibn al-Khattab went to the Jews and said: I ask you by Him who revealed the Torah to Moses, do you find Muhammad in your books? They said: Yes. He said: What prevents you from following him? He said: God did not send a messenger except that He made for him a guardian from the angels. Gabriel is the guardian of Muhammad and he is the one who comes to him, and he is our enemy from the angels. And Michael, we have submitted. If Michael was the one who came to him, we would have submitted. He said: Then I ask you by God who sent down the Torah to Moses, what is their status with God Almighty? They said: Gabriel is on his right, and Michael is on his left. Omar said: I bear witness that they do not descend except by the permission of God. Michael would not make peace with the enemy of Gabriel, and Gabriel would not make peace with the enemy of Michael. While he was with them, the Prophet, may God bless him and grant him peace, passed by. They said: This is your companion, O Ibn Al-Khattab. Omar went to him and God, the Almighty, had revealed: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael - then indeed, God is an enemy to the disbelievers.** These two chains of

transmission indicate that Al-Sha'bi narrated it from Omar, but there is a break between him and Omar, as he did not live in his time. And God knows best. Ibn Jubayr said: Bashir told us, Yazid bin Zari' told us, on the authority of Sa'id, on the authority of Qatadah, who said: It was mentioned to us that Omar bin Al-Khattab went to the Jews one day. When he returned and they welcomed him, Omar said to them: By God, I did not come to you out of love for you or desire for you, but I came to hear from you. So he asked them and they asked him, and they said: Who is the companion of your companion? He said to them: Gabriel. They said: That is our enemy from the people of heaven who reveals our secret to Muhammad, and when he comes he brings war and strife, but the companion of our companion is Michael, and when he comes he brings fertility and peace. So Omar said to them: Do you recognize Gabriel, and you deny Muhammad, may God bless him and grant him peace? Then Omar left them and went towards the Prophet, may God bless him and grant him peace, to tell him their story, and he found that this verse had been revealed to him: "Say: Whoever is an enemy to Gabriel - for he has brought the Qur'an down upon your heart by God's permission" (al-An'am 2:10).

Then he said: Al-Muthanna told me, Adam told us, Abu Ja'far told us, Qatada told us, he said: It reached us that 'Umar came to the Jews one day and mentioned something similar, and this is in the interpretation of Adam and it is also disconnected, and likewise Asbat narrated it from Al-Suddi from 'Umar something similar or similar, and it is also disconnected. And Ibn Ibn Hatim said: Muhammad Ibn 'Ammar told us, 'Abd Al-Rahman told us, meaning Al-Dashtaki told us, Abu Ja'far told us from Hisayn Ibn 'Abd Al-Rahman, from 'Abd Al-Rahman, who is 'Abd Al-Rahman Ibn Abi Laila: That a Jew met 'Umar Ibn Al-Khattab and said: Gabriel, whom your companion mentions, is an enemy to us, so 'Umar said: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael, then indeed God is an enemy to the disbelievers.** He said: So it was revealed on the tongue of 'Umar, may God be pleased with him, and 'Abd Ibn Hamid narrated it from Abu Al-Nadr Hashim Ibn Al-Qasim, from Abu Ja'far, who is Al-Razi, and Ibn Jarir said: Ya'qub Ibn Ibrahim told me, Hisham told me, Husayn Ibn 'Abd Al-Rahman told us, from Ibn Abi Laila regarding his statement: God the Almighty said: **Who is an enemy to Gabriel?** He said: The Jews said to the Muslims: If Michael was the one who descends upon you, we would follow you, for he descends with mercy and rain, but Gabriel descends with torment and vengeance, so he is an enemy to us. He said: So this verse was revealed. Ya'qub told us, Hisham told us, Abdul Malik told us on the authority of Ata' something similar. Abdul Razzaq said: Muammar told us on the authority of Qatadah regarding His statement: "Say: Who is an enemy to Gabriel?" He said: The Jews said: Gabriel is an enemy to us, because he descends with hardship and famine, and Michael descends with ease, health and fertility, so Gabriel is an enemy to us. So God the Almighty said: **Who is an enemy to Gabriel?**

As for the interpretation of the verse, the Almighty said: "Say: Whoever is an enemy to Gabriel," then he brought it down to your heart by the permission of God, meaning whoever is hostile to Gabriel, let him know that he is the trustworthy spirit who brought down the wise remembrance to your heart from God by His permission for him to do so. He is a messenger from the messengers of God, an angel. Whoever is hostile to a messenger has been hostile to all the messengers, just as whoever believes in a messenger is obligated to believe in all the messengers, and just as whoever disbelieves in a messenger is obligated to disbelieve in all the messengers, as God the Almighty said: **Indeed, those who disbelieve in God and His messengers and wish to differentiate between God and His messengers and say, 'We believe in some and disbelieve in others,' 2:100.** So He ruled that they are true disbelievers if they believe in some of the messengers and disbelieve in others. Likewise, whoever is hostile to Gabriel is an enemy of God, because Gabriel does not bring down the command of his own accord, but rather he comes down by the command of his Lord, as He said: **And We do not descend except by the command of your Lord, 2:100.** And God the Almighty said: "And indeed, it is a revelation from the Lord of the worlds. * The Trustworthy Spirit has brought it down * Upon your heart that you may be among the warners." Al-Bukhari narrated in It is authentically reported on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever shows enmity to a friend of Mine has declared war on Me.** For this reason, God became angry with Gabriel for whoever showed enmity to him, and God the Almighty said: **Whoever is an enemy to Gabriel - indeed, he has brought it down upon your heart by God's permission, confirming what was before it** meaning of the previous books: **And guidance and good tidings for the believers** meaning guidance for their hearts and good tidings for them of Paradise, and that is only for the believers, as God the Almighty said: **Say, 'It is, for those who believe, a guide and a cure' 3:17.** And God the Almighty said: **And We send down from the Qur'an that which is a healing and a mercy for the believers 3:17.** Then God the Almighty said: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael - then indeed, God is an enemy to the disbelievers 3:17.** God the Almighty says: **Whoever is an enemy to Me and My angels and My messengers,** and His messengers include His messengers from the angels and from the humans, as God the Almighty said: **God chooses from the angels messengers and from the people.** "Gabriel and Michael" This is a case of connecting the specific to the general, as they were included among the angels in the generality of the messengers, then they were specifically mentioned because the context is in support of Gabriel, who is the ambassador between God and His prophets, and Michael was paired with him in the wording, because the Jews claimed that Gabriel was their enemy, and Michael was their friend, so God Almighty informed them that whoever is hostile to one of them has been hostile to the other and hostile to God as well, and because he also descends to the prophets of God sometimes, as he was paired with the Messenger of God, may God bless him and grant him peace, at the beginning, but Gabriel is more and it is his job, and Michael is entrusted with plants and rain,

this one with guidance and this one with provision, just as Israfil is entrusted with blowing the trumpet for the resurrection on the Day of Resurrection, and for this reason it came in the Sahih that "when the Messenger of God, may God bless him and grant him peace, got up at night he would say: O God, Lord of Gabriel, Michael, and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your servants in that in which they differ, guide me to the truth in that in which they differ by Your permission, for You guide whomever You will." To the straight path." Al-Bukhari has already narrated, and Ibn Jarir narrated on the authority of Ikrimah and others that he said, Jabr, Mika, and Israfil are slaves, and Il is God. Ibn Abi Hatim said: Ahmad bin Sinan told us, Abd al-Rahman bin Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Ismail bin Abi Raja', on the authority of Umair, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, who said: His saying Gabriel was like his saying Abdullah and Abd al-Rahman. It was said that Jabr is a slave, and Il is God. Muhammad bin Ishaq said on the authority of al-Zuhri, on the authority of Ali bin al-Husayn, who said: Do you know what Gabriel's name is among your names? We said: No. He said: His name is Abdullah, and every name that goes back to Il is to God, the Almighty and Majestic. Ibn Abi Hatim said: Something similar was narrated on the authority of Ikrimah, Mujahid, al-Dahhak, and Yahya bin Ya'mar. Then he said: My father told me, Ahmad bin Abi Al-Hawari told us, Abdul Aziz bin Umair told me: The name Gabriel among the angels is the servant of God. He said: So I told it to Abu Sulayman Al-Darani, and he was shaken and said: This hadith is dearer to me than anything in a notebook that was in his hands. And Gabriel and Michael have dialects and readings that are mentioned in the books of language and readings, and we did not prolong this book of ours by listing that unless the understanding of the meaning revolves around it, or the judgment in that goes back to it, and in God is trust and He is the one sought for help. And the Almighty's saying: **Then God is an enemy to the disbelievers** in it is the placement of the explicit in place of the implicit where He did not say: then he is an enemy, but rather He said: **Then God is an enemy to the disbelievers** as the poet said:

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

The other said:

If only the crow would caw constantly tomorrow, it would be a crow with severed jugular veins.

God has only revealed this name here to establish and make clear this meaning, and to inform them that whoever is hostile to a friend of God has been hostile to God, and whoever is hostile to God, then God is his enemy, and whoever is his enemy has lost this world and the hereafter, as the hadith has mentioned:

Whoever is hostile to a friend of Mine, then I have declared war on him. And in another hadith: **I will take revenge for My friends as a lion takes revenge for war.** And in the authentic hadith: **Whoever I am an opponent of, I will be his opponent.**

Surat Al-Baqarah 2:97

Say, "Whoever is an enemy to Gabriel - it is he who has brought it down upon your heart by permission of Allah, confirming what was before it and as guidance and good tidings for the believers."

Fath al-Qadir

This verse has been unanimously agreed upon by the commentators that it was revealed about the Jews. Ibn Jarir al-Tabari said: All the commentators agreed that this verse was revealed in response to the Jews when they claimed that Gabriel was their enemy and that Michael was their guardian. Then they differed as to the reason for their saying that. Some of them said: The reason for that was because of a debate that took place between them and the Messenger of God, may God bless him and grant him peace, regarding the matter of his prophethood. Then he mentioned narrations about that which will come at the end of the discussion, God willing. The pronoun in His statement: 97- "For it" has two possible meanings: The first is that it refers to God and the pronoun in His statement: "He sent it down" refers to Gabriel: meaning that God, the Exalted, sent Gabriel down to your heart, and there is weakness in that as is indicated by His statement: "Confirming what was before it. **The second is that it refers to Gabriel, and the pronoun in He sent it down**" refers to the Qur'an: meaning that Gabriel sent down the Qur'an to your heart, and the heart was specifically mentioned because it is the seat of reason and knowledge. And his saying: **By the permission of God** means by His knowledge, will, facilitation and ease, and **what is before Him** is the Torah as mentioned above or all the revealed books. This is evidence of the honor of Gabriel and the high status of his position, and that there is no reason for the Jews to be hostile to him since he did what was mentioned about the revelation of the Book to your heart, or God's revelation of it to your heart. This is the connection between the condition and the answer, meaning whoever is hostile to Gabriel among them, there is no reason for his hostility to him, since he did nothing but what necessitates love without enmity, or whoever is hostile to him, the reason for his hostility is that he did what they dislike of the revelation, and that is not a sin of his even if they exonerated him, for this hatred of him from them for this reason is injustice and aggression, because this book that he revealed is a confirmation of their book and guidance and good tidings for the believers.

Tafsir al-Baghawi

97. The Almighty said: "Say: Who is an enemy to Gabriel?" Ibn Abbas, may God be pleased with them both, said: A rabbi from the rabbis of the Jews called Abdullah bin Suriya said to the Prophet, may God bless him and grant him peace: Which angel *descended* from the heaven? He said *Gabriel*. He said: That is our enemy from the angels, and if it were Michael, we would have believed in you. Gabriel descends with torment, fighting, and severity, and he has been hostile to us repeatedly, and one of the most difficult things for us was that God Almighty revealed to our Prophet that Jerusalem would be destroyed at the

hands of a man called Bukhtanasr, and he informed us of the time at which it would be destroyed. When that time came, we sent a man from the strong men of the Children of Israel to seek him out and kill him. He set out until he met him in Babylon as a poor boy, and he seized him to kill him, but Gabriel pushed him away. Bukhtanasr grew strong and powerful, and he invaded us and destroyed Jerusalem. That is why we consider him an enemy. Then God Almighty revealed this verse.

Muqatil said: The Jews said: Gabriel is our enemy because he was ordered to make the prophethood in us, but he made it in someone other than us. Qatada, Ikrimah and Al-Suddi said: Omar bin Al-Khattab had land at the top of Medina and its passageway was through the schools of the Jews. Whenever he came to his land, he would go to them and listen to them *speech*. They said to him: There is no companion of Muhammad more beloved to us than you. They pass by us and harm us, but you do not harm us, and we have hope in you. Omar said: By God, I do not come to you because I love you, nor do I ask you because I doubt my religion. I only come to you to increase my insight into the matter of Muhammad, may God bless him and grant him peace, and to see its traces in your book [which you conceal]. They said: Who is the companion of Muhammad who comes to him from the angels? He said: Gabriel. They said: That is our enemy who informs Muhammad of our secrets, and he is the one who brings every torment, subsidence, famine and hardship. And when Michael comes, he brings fertility and spoils. Omar said to them: Do you recognize Gabriel and deny Muhammad? They said: Yes. He said: Then tell me about the status of Gabriel and Michael with God Almighty? They said: Gabriel is on His right and Michael is on His left. Omar said: Then I bear witness that whoever is an enemy of Gabriel is an enemy of Michael, and whoever is an enemy of Michael is of Gabriel, and whoever is an enemy of Gabriel is an enemy of him. Then Omar returned to the Messenger of God (peace and blessings of God be upon him) and found that Gabriel had preceded him in the revelation. The Messenger of God (peace and blessings of God be upon him) recited this verse and said: **(Your Lord has agreed with you, O Omar.)** Omar said: After that, I saw myself harder than a stone in the religion of God.

God Almighty said: "Say: Whoever is an enemy to Gabriel - he has brought it down - meaning the Qur'an, referring to something not mentioned - upon your heart, O Muhammad, by God's permission, by God's command, confirming and agreeing with what was before it, with what came before it of the Scriptures, and as guidance and good tidings for the believers."

Tafsir al-Baidawi

97-"Say: Who is an enemy to Gabriel? It was revealed about Abdullah bin Suriya. He asked the Messenger of

God, may God bless him and grant him peace, about whom the revelation comes down to? He said: Gabriel. He said: That is our enemy, he has been our enemy many times, and the most severe of that was when it was revealed to our Prophet that Jerusalem would be destroyed by Nebuchadnezzar, so we sent someone to kill him. He saw him in Babylon and Gabriel pushed him away. He said: If your Lord has commanded him to destroy you, then he should not give you power over him. Otherwise, why would you kill him?" It was said: "Omar, may God be pleased with him, entered the Jewish schools one day and asked them about Gabriel. They said: He is our enemy who reveals our secrets to Muhammad and he is the one who brings down all the suffering and torment, and Michael is the one who brings fertility and peace. He said: What is their status with God? They said: Gabriel is on his right and Michael is on his left and there is enmity between them. He said: If they are as you say, then they are not enemies, and you are more disbelieving than donkeys. Whoever is an enemy to one of them is an enemy of God. Then Omar returned and found that Gabriel had preceded him with the revelation, so he, peace and blessings be upon him, said: Your Lord has agreed with you, O Omar." There are eight languages for Gabriel, four of which are recited in: the well-known Gabriel like Salsabil, the recitation of Hamza and Al-Kisa'i, and *Gabriel* with a kasra on the ra' and deleting the hamza, the recitation of Ibn Kathir, and Gabriel like Jahmush, the recitation of Asim, according to the narration of Abu Bakr, and *Gabriel* like Qandeel, the recitation of the rest. And four in the anomalies: Gabriel as Gabriel, and Gabriel and Jibreel and it was prevented from being declined due to foreignness, and the definite article, and its profession is Abdullah. **For He has revealed it** the first prominent one is for Gabriel, and the second is for the Qur'an, and its omission is not mentioned indicating the magnificence of its status as if due to its specificity and extreme fame it did not need to be mentioned previously. **Upon your heart** for it is the first to receive revelation, and the place of understanding and memorization, and its right was upon my heart but it came as a narration of the speech of God Almighty as if he said: Say what I have spoken **By the permission of God** by His command, or His facilitation is a state of its subject He revealed it. **Confirming what was before it and guidance and good tidings for the believers** are conditions of its object, and it appears that the answer to the condition is **for He revealed it**, and the meaning is that whoever among them is hostile to Gabriel has cast off his bond of fairness, or has disbelieved in what he has of the Book by being hostile to him for his revelation to you, because it is the revelation of a Book confirming the previous Books, so the answer was omitted and its cause was established in its place, or whoever is hostile to him, the reason for his hostility is that he revealed it to you. And it was said that it was omitted, such as: So let him die of rage, or he is an enemy to me and I am an enemy to him, as he said:

Surat Al-Baqarah 2:98

Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.

Surat al-Baqarah 2:98

Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael - then indeed, God is an enemy to the disbelievers.

Tafsir al-Jalalayn

Whoever is an enemy to God and His angels and His messengers and Gabriel with a kasra or fatha on the jim without a hamza and with a ya' or without it **and Mikael** in apposition to the angels from the apposition of the specific to the general and in the reading of Mikael with a hamza and a ya' and in another without a ya' **then indeed God is an enemy to the disbelievers** He placed it in a position for them as a statement of their condition

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, the Most High, about who is an enemy of God, who is an enemy of Him and an enemy of all His angels and messengers? And it is an announcement from Him that whoever is an enemy of Gabriel has been an enemy of him and an enemy of Michael, and an enemy of all His angels and messengers. Because those whom God has named in this verse are the friends of God and the people of His obedience, and whoever is an enemy of a friend of God has been an enemy of God and has fought against Him, and whoever is an enemy of God has been an enemy of all the people of His obedience and guardianship. Because the enemy of God is an enemy of His friends, and the enemy of the friends of God is an enemy of Him. So He said to the Jews who said: Gabriel is our enemy from the angels, and Michael is our friend from them: **Whoever is an enemy of God and His angels and His messengers and Gabriel and Michael - then indeed, God is an enemy to the disbelievers**, because the enemy of Gabriel is the enemy of every friend of God. So He, the Most High, informed them that whoever is an enemy to Gabriel, is an enemy to all of His angels, messengers, and Michael whom He mentioned. Likewise, the enemy of some of God's messengers is an enemy to God and to every friend of His. And: Ibn Hamid told us, he said, Yahya bin Wadheeh told us, he said, Ubaidullah, meaning Al-Ataki, told us, on the authority of a man from Quraysh who said: "The Prophet, may God bless him and grant him peace, asked the Jews and said: I ask you by your book that you read, do you find in it that Jesus, son of Mary, gave glad tidings that a messenger named Ahmad would come to you? They said: O God, we found you in our book, but we hated you because you consider money and bloodshed permissible." So God revealed: **Whoever is an enemy to God and His angels 1:17.**

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Husayn ibn 'Abd al-Rahman, on the authority of 'Abd al-Rahman ibn Abi Layla, who said: A Jew met 'Umar and said to him: Gabriel, whom your companion mentions,

He is our enemy. Omar said to him: Whoever is an enemy of God, His angels, His messengers, Gabriel and Michael, then God is an enemy to the disbelievers. He said: So it was revealed on the tongue of Omar.

This report indicates that God revealed this verse as a rebuke to the Jews for their disbelief in Muhammad, may God bless him and grant him peace, and as an announcement to them that whoever is an enemy of Muhammad, God is his enemy, and that the enemy of Muhammad from among all people is among those who disbelieve in God and deny His signs.

If someone says: Are not Gabriel and Michael among the angels?

It was said: Yes.

If he says: What is the meaning of repeating their names, when they were mentioned in the verse among the names of the angels?

It was said: The meaning of mentioning them by their names is that when the Jews said: Gabriel is our enemy and Michael is our friend, and they claimed that they disbelieved in Muhammad, may God bless him and grant him peace, because Gabriel was the companion of Muhammad, may God bless him and grant him peace, God informed them that whoever is an enemy to Gabriel, then God is an enemy to him, and that he is one of the disbelievers. So He mentioned him by his name and Michael by his name, so that no one among them would say: God only said: Whoever is an enemy to God and His angels and His messengers, and we are not enemies to God and His angels and His messengers. Because angels is a general name that can be specific, and Gabriel and Michael are not included in it. Likewise His statement: **and His messengers**, so you, O Muhammad, are not included in them. So God Almighty mentioned the names of those whom they claimed were His enemies specifically, to cut off their deception of the weak among them, and to resolve their camouflage of their affairs for the hypocrites. As for the mention of the name of God in His statement: **Indeed, God is an enemy to the disbelievers**, and its repetition in it, while the beginning of the report began with mentioning Him, saying: **Whoever is an enemy to God and His angels**, so that it would not be confused if it was mentioned as a metaphor, and it was said: then he is an enemy to the disbelievers, to the listener, who is meant by the ha' in *then* is it God, or the messengers of God, may His praise be exalted, or Gabriel, or Michael? Because if it came as a metaphor for what I described, then the meaning of that would be confused for the one who did not stop at the meaning of that, because the speech could be what I described. Some of the Arabists directed that to something like the saying of the poet:

If only the crow would always caw tomorrow, the crow would have severed the jugular veins

And that it is the manifestation of the name that was meant by the metaphor. The matter in that is different from what he said. That is because if the second raven was meant by the metaphor, it would not have been confused for anyone who understands the speech of the Arabs that it is a metaphor for the name of the first raven, since there was nothing before it that the speech could be directed to except the metaphor of the name of the first raven. And before his saying: **Then God is an enemy to the disbelievers** are names. If the name of God, may He be exalted, came as a metaphor, it would not have been known who was intended by the metaphor of the name, except by the evidence of a proof. Therefore, their two matters differed.

Tafsir al-Qurtubi

The Almighty's saying: **Whoever is an enemy to God is a condition, and its answer is Indeed, God is an enemy to the disbelievers.** This is a threat and a condemnation of the enemies of Gabriel, peace be upon him, and a declaration that the enmity of some necessitates God's enmity towards them. The servant's enmity towards God is disobeying Him and avoiding His obedience, and the enmity towards His friends, and God's enmity towards the servant is to punish him and show the effect of enmity upon him.

If it is said: Why did God single out Gabriel and Michael for mention even though He mentioned the angels in general? It is said: He singled them out for mention to honor them, as He said: **In them are fruits, palm trees, and pomegranates.** It is said: They were singled out because the Jews mentioned them, and the verse was revealed because of them, so mentioning them was obligatory so that the Jews would not say: We did not oppose God and all of His angels. So God, the Most High, mentioned them specifically to invalidate what they interpreted as specificity. Linguists have different meanings for Gabriel and Michael, peace be upon them. As for the one about Gabriel, there are ten:

The first: Gabriel, which is the language of the people of Hijaz. Hassan bin Thabit said:

Gabriel is the Messenger of God among us

The second: Gabriel **with an open jim** and this is the reading of Al-Hasan and Ibn Kathir. It was narrated on the authority of Ibn Kathir that he said: I saw the Prophet, may God bless him and grant him peace, in a dream and he was reading: Gabriel and Michael, and I will never stop reading them like this.

The third: Gabriel **with a ya' after the hamza, like Gabriel**, as the people of Kufa read and chanted:

We witnessed that no battalion was presented to us throughout the ages except that Gabriel was in front of it.

It is the language of Tamim and Qais.

Fourth: Gabriel **on the same weight as Gabriel** is shortened, and this is the reading of Abu Bakr on the authority of Asim.

The fifth is similar, and it is the reading of Yahya bin Ya'mar, except that he stressed the lam.

Sixth: Gabriel **with an alif after the ra' then a hamza**, and this is how Ikrimah read it.

Sixth: The same, except that after the hamza there is a ya.

The eighth is Gabriel **with two Ya's without a hamza**, and this is how Al-A'mash and Yahya bin Ya'mar also read it.

Ninth: Jibra'een **with an open jim with a broken hamza followed by a ya and a noon.**

Tenth: Jibreen **with a kasra on the jim and a sukoon on the yaa with a noon without a hamza**, and it is the language of Banu Asad. Al-Tabari said: It was not recited with it. Al-Nahhas said - and mentioned the recitation of Ibn Kathir - Fa'leel is not known in the speech of the Arabs, and it has Fa'leel, such as Dahliz, Qatmeer, and Bartil. It is not denied that there is in the speech of the non-Arabs what has no equivalent in the speech of the Arabs, and it is not denied that it changes frequently, as they said: Ibrahim, Ibraheem, Ibraheem, and Ibrahim. Someone else said: Jibreel is a foreign name that the Arabs Arabized, so these languages have it and that is why it is not declined.

I said: It was mentioned at the beginning of the book that the correct wording of these words is Arabic, revealed by Gabriel in clear Arabic. An-Nahhas said: The plural of Gabriel is broken into Jabaril.

As for the languages in Michael Fest:

The first: Mika'il, Nafi's reading. Mika'il **with a ya' after the hamza** is Hamza's reading. Mika'il, the language of the people of Hijaz, and it is the reading of Abu Amr and Hafis on the authority of Asim. The three versions were narrated on the authority of Ibn Kathir. Ka'b ibn Malik said:

And on the day of Badr, we met you, and Michael and Gabriel were our support for victory.

Another said:

They worshipped the cross, lied about Muhammad, about Gabriel, and about Michael.

Fourth: Michael, like Michael. This is the reading of Ibn Muhaisin.

Fifth: Michael **with two yaas**, which is the reading of Al-A'mash, but it differs from him.

Sixth: Michael, which is said **Isra'il with an open hamza**, and it is a foreign name, so it is not declined. Ibn Abbas mentioned that Jabr, Mika, and Isra'f are all in foreign languages meaning: slave and owned. And El: is the name of God Almighty, and from it is the saying of Abu Bakr Al-Siddiq, may God be pleased with him, when he heard the rhyme of Musaylimah: This is speech that did not come from El. And in the revelation **They do not observe towards a believer any pact or covenant** in one of the two interpretations, and it will

Surat Al-Baqarah 2:98

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come. Al-Mawardi said: Gabriel and Michael are two names, one of them is Abdullah and the other is Ubaid God, because El is God Almighty, and Jabr is Abd and Mika is Ubaid, so it is as if Gabriel is Abdullah and Michael is Ubaid God. This is the saying of Ibn Abbas, and there is no one who disagrees with him among the commentators.

I said: Some commentators added: And Israfil is the servant of the Most Gracious. An-Nahhas said: Whoever interprets the hadith as Jabr, the servant of God, must say: This is Gabriel, and I saw Gabriel, and I passed by Gabriel, and this is not said, so the meaning of the hadith must be that it is named with this. Another said: If it were as they said, it would have been declined, so leaving the decline indicates that it is a single, singular noun, not an adjective. Abdul Ghani Al-Hafiz narrated from the hadith of Aflat bin Khalifa - who is Falit Al-Amiri, who is Abu Hassan - on the authority of Jasra bint Dajajah on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said:

O God, Lord of Gabriel, Michael and Israfil, I seek refuge in You from the heat of the Fire and the torment of the grave.

Tafsir Ibn Kathir

Imam Abu Ja'far ibn Jarir al-Tabari, may God have mercy on him, said: All scholars of interpretation agreed that this verse was revealed in response to the Jews of the Children of Israel, when they claimed that Gabriel was their enemy and that Michael was their guardian. Then they differed about the reason for which they said that. Some of them said: The reason for their saying that was because of a debate that took place between them and the Messenger of God, may God bless him and grant him peace, regarding the matter of his prophethood **mentioning who said that**. Abu Kurayb told us, Yunus ibn Bakir told us, on the authority of 'Abd al-Hamid ibn Bahram, on the authority of Shahr ibn Hawshab, on the authority of Ibn 'Abbas, who said: A group of Jews attended the Messenger of God, may God bless him and grant him peace, and they said: O Abu al-Qasim, tell us about characteristics that we ask you about that only a prophet would know. The Messenger of God, may God bless him and grant him peace, said: Ask about whatever you wish, but give me God's protection and what Jacob took from his sons, that if I tell you about something and you recognize it, you will follow me in Islam. They said: That is for you. He said: The Messenger of God, may God bless him and grant him peace, said: Ask about whatever you wish. They said: Tell us about four things that we will ask you about. Tell us which food Israel prohibited for himself before the Torah was revealed? And tell us about the woman's water and the man's water, and how the male and female are formed from it? And tell us about this unlettered prophet in the Torah, and who is his

guardian from the angels? The Prophet, may God bless him and grant him peace, said: You have a covenant from God that if I inform you, you will all follow me. So they gave him whatever covenant and pact God willed. He said: I ask you by the One who sent down the Torah to Moses, do you know that Israel Jacob fell seriously ill and his illness lasted a long time? He made a vow to God that if God cured him of his illness, he would forbid him the food and drink he loved the most. The food he loved the most was camel meat, and the drink he loved the most was camel milk. They said: O God, yes. The Messenger of God, may God bless him and grant him peace, said: O God, bear witness against them. I ask you by God, there is no god but Him, who sent down the Torah to Moses, do you know that the man's semen is thick and white, and the woman's semen is thin and yellow, so whichever of them rises above will have a child and will resemble him, by God's permission? If the man's semen rises above the woman's semen, the child will be a boy, by God's permission. If the woman's semen rises above the man's semen, the child will be a girl, by God's permission. They said: O God, yes. He said: O God, bear witness. I ask you by God, who sent down the Torah to Moses, do you know that the eyes of this illiterate prophet sleep but his heart does not? They said: Yes, by God. He said: O God, bear witness. They said: You now, so tell us who is your guardian from the angels, then we will have intercourse with you or leave you. He said: My guardian is Gabriel, and God never sent a prophet except that he is his guardian. They said: Then we will leave you, and if your guardian were other than him from the angels, we would follow you and believe you. He said: What prevents you from believing him? They said: He is our enemy. So God the Almighty revealed: "Say: Whoever is an enemy to Gabriel - indeed, he has brought it down upon your heart by God's permission, confirming what was before it" to His saying: **If they only knew**. Then they incurred wrath upon wrath." Imam Ahmad narrated it in his Musnad on the authority of Abu al-Nadr Hashim ibn al-Qasim and Abd al-Rahman ibn Hamid in his Tafsir on the authority of Ahmad ibn Yunus, both of them on the authority of Abd al-Hamid ibn Bahram, and Ahmad also narrated it on the authority of al-Husayn ibn Muhammad al-Marwazi on the authority of Abd al-Hamid in a similar manner. Muhammad ibn Ishaq ibn Yasar narrated it, Abdullah ibn Abd al-Rahman ibn Abi Husayn told us, on the authority of Shahr ibn Hawshab, and he mentioned it as a mursal and added to it: "They said: Then tell us about the spirit." He said: I ask you by God and by His days with the Children of Israel, do you know that he is Gabriel and he is the one who comes to me? They said: O God, yes, but he is an enemy to us, and he is an angel who only comes with hardship and bloodshed. If it were not for that, we would have followed you. So God the Almighty revealed about them: "Say: Whoever is an enemy to Gabriel" to His saying: **They do not know**. And he said: Imam Ahmad: Abu Ahmad told us, Abdullah bin Al-Waleed Al-Ajli told us, on the authority of Bakir bin Shihab, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Jews came to the Messenger of God, may God bless him and grant

him peace, and said: O Abu Al-Qasim, tell us about five things, for if you inform us of them, we will know that you are a prophet and we will follow you. So he took from them what Israel took from his sons, when he said: God is the witness over what we say. He said: Bring them. They said: So tell us about the sign of a prophet? He said: His eyes sleep but his heart does not sleep. They said: Tell us how a woman is made feminine? And how a man is made masculine? He said: The two waters meet, so if the man's water rises above the woman's water, she becomes masculine, and if the woman's water rises above the man's water, she becomes feminine. They said: Tell us what Israel forbade himself? He said: He used to suffer from sciatica, and he did not find anything that suited him except the milk of such-and-such. Ahmad said: Some of them said: He meant camels, so he forbade their meat. They said: You have spoken the truth. They said: Tell us, what is this thunder? He said: An angel from the angels of God Almighty, who is assigned to the clouds, with his hands or in his hands is a whip of fire with which he drives the clouds where God Almighty commands him. They said: What is this voice that we hear? He said: His voice. They said: You have spoken the truth. They said: There is only one thing left, and it is the one that we will follow if you tell us about it, that there is no prophet but that he has an angel who brings him report, so tell us who your companion is? He said: Gabriel, peace be upon him. They said: Gabriel is the one who descends with war, fighting and torment. He is our enemy. If you had said Michael, who descends with mercy, rain and plants, he would have been. So God Almighty revealed: "Say: Whoever is an enemy to Gabriel - for he has brought it down upon your heart by permission of God" to the end of the verse. Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Abdullah bin Al-Waleed with it. Al-Tirmidhi said: Hasan Gharib. Sunayd said in his interpretation on the authority of Hajjaj bin Muhammad on the authority of Ibn Jurayj: Al-Qasim bin Abi Bazza informed me that the Jews asked the Prophet, may God bless him and grant him peace, about his companion who descends with revelation. He said: Gabriel. They said: He is our enemy and does not come except with war, hardship and fighting. So the verse was revealed: "Say: Whoever is an enemy to Gabriel" 2:10. Ibn Jarir said: Mujahid said: The Jews said: O Muhammad, Gabriel only descends with hardship, war and fighting. He is our enemy. So the verse was revealed: "Say: Whoever is an enemy to Gabriel" 2:10. Al-Bukhari said: God Almighty's statement: **Whoever is an enemy to Gabriel 2:10**. Ikrimah said: Gabriel, Mika and Israfil are slaves. Il: God, Abdullah bin Munir told us, Abdullah bin Bakr heard, Humaid told us, on the authority of Anas bin Malik, he said: Abdullah bin Salam heard of the arrival of the Messenger of God, may God bless him and grant him peace, while he was in a land collecting dung, so he came to the Prophet, may God bless him and grant him peace, and said: I am going to ask you about three things that only a prophet knows: What is the first sign of the Hour, what is the first food of the people of Paradise, and what will draw a father to his father or to his mother? He said: Gabriel told me this just now. He said: Gabriel? He said: Yes. He said: That is the enemy of the Jews from the angels, so he recited this verse: **Whoever is an enemy to Gabriel - indeed, he**

has brought it down upon your heart. "As for the first sign of the Hour, it is a fire that will gather people from the east to the west. As for the first food that the people of Paradise will eat, it is the extra liver of a fish. If a man's semen precedes a woman's semen, the child will be conceived, and if a woman's semen precedes a woman, she will be conceived." He said: I bear witness that there is no god but God and that you are the Messenger of God. O Messenger of God, the Jews are a people of slanderers, and if they know that I have become Muslim before you ask them, they will slander me. So the Jews came and the Messenger of God, may God bless him and grant him peace, said to him: What kind of man is Abdullah bin Salam among you? They said: The best of us and the son of the best of us, our master and the son of our master. He said: What if he becomes Muslim? They said: May God protect him from that. So Abdullah came out and said: I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God. They said: He is our evil and the son of our evil, and they attacked him. He said: This is what I feared, O Messenger of God. Al-Bukhari alone narrated it from this source, and they narrated it from another source from Anas in a similar manner. In Sahih Muslim, from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, it is close to this context, as will come in its place, God willing. Al-Bukhari's narration, as mentioned above, from Ikrimah is the well-known one that El is God. Sufyan al-Thawri narrated it from Khasif, from Ikrimah, and Abd ibn Humayd narrated it from Ibrahim ibn al-Hakam, from his father, from Ikrimah, and Ibn Jarir narrated it from al-Husayn ibn Yazid al-Tahan, from Ishaq ibn Mansur, from Qays ibn Asim, from Ikrimah, that he said: Gabriel's name is Abdullah, and Michael's name is Abdullah. El is God. Yazid al-Nahwi narrated it from Ikrimah, from Ibn Abbas, in the same manner. More than one of the Salaf said the same, as will come soon. Some people say: El is an expression for Abd, and the other word is the name of God, because the word El does not change in all of them. Fawzan is Abdullah Abd al-Rahman Abd al-Malik. Abdul Quddus Abdul Salam Abdul Kafi Abdul Jalil, so Abdul is present in all of this, and the names added to it differ, as well as Gabriel, Michael, Azrael, Israfil, and the like, and in the speech of non-Arabs they put the added to it before the added, and God knows best.

Then Ibn Jarir said, and others said: Rather, the reason for their saying that was because of a debate that took place between them and Umar ibn al-Khattab regarding the matter of the Prophet, may God bless him and grant him peace **mention those who said that**. Muhammad ibn al-Muthanna told me, Rib'i ibn Ulayyah told me, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, who said: Umar went down to al-Rawha' and saw men rushing to stones to pray to them, so he said: What is wrong with these people? They said: They claim that the Messenger of God, may God bless him and grant him peace, prayed here. He said: He disliked that and said: The Messenger of God, may God bless him and grant him peace, was overtaken by prayer in a valley and prayed there, then he departed and left it, then he began to tell them, and he said: I used to witness the Jews during their schools and I was amazed at how the Torah confirmed

Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.

the Qur'an and how the Qur'an confirmed the Torah. While I was with them one day, they said: O Ibn al-Khattab, none of your companions are more beloved to us than you. I said: Why is that? They said: Because you visit us and come to us. I said: I come to you and I am amazed at the Qur'an and how it confirms the Torah, and at the Torah and how it confirms the Qur'an. They said: The Messenger of God, may God bless him and grant him peace, passed by and they said: O Ibn Al-Khattab, that is your companion, so join him. I said to them: At that time, I ask you by God, there is no god but Him, and by what He has entrusted to you of His right, and by what He has entrusted to you of His Book, do you know that he is the Messenger of God? They said: So they were silent. Then their scholar and elder said to him: He has been harsh with you, so answer him. They said: Then you are our scholar and elder, so answer him. He said: If you ask us what you ask us, then we know that he is the Messenger of God. I said: Woe to you, then you are doomed. They said: We are not doomed. I said: How is that when you know that he is the Messenger of God and you do not follow him or believe him? They said: We have an enemy from the angels and a peace from the angels, and he has linked his prophethood to our enemy from the angels. I said: Who is your enemy and your peace? They said: Our enemy is Gabriel, and our peace is Michael. They said: Gabriel is the angel of harshness, roughness, poverty, severity, torment, and the like, and Michael is the angel of mercy, compassion, leniency, and the like. He said: I said: What is their status with their Lord, the Almighty and Majestic? They said: One of them is on his right and the other is on his left. He said: I said: By Him besides Whom there is no god, they and the one between them are enemies to those who are enemies to them, and peace to those who are peaceable to them. It is not appropriate for Gabriel to be peaceable to the enemy of Michael, and it is not appropriate for Michael to be peaceable to the enemy of Gabriel. He said: Then I got up and followed the Prophet, may God bless him and grant him peace, and I caught up with him as he was coming out of a window of the Banu so-and-so. He said: O Ibn al-Khattab, shall I not recite to you verses that were revealed before? So he recited to me: Whoever is an enemy to Gabriel - indeed, he has brought it down to your heart by permission of God - until he recited the verses. He said: I said: My father and mother are your ransom, O Messenger of God, by Him who sent you with the truth, I have come wanting to inform you and I hear the Gracious, the All-Knowing, who has preceded me to you with the report. Ibn Abi Hatim said: Abu Saeed al-Ashja told us, Abu Usama told us on the authority of Mujalid, Aamer told us, he said: Umar ibn al-Khattab went to the Jews and said: I ask you by Him who revealed the Torah to Moses, do you find Muhammad in your books? They said: Yes. He said: What prevents you from following him? He said: God did not send a messenger except that He made for him a guardian from the angels. Gabriel is the guardian of Muhammad and he is the one who comes to him, and he is our enemy from the angels. And Michael, we have submitted. If Michael was the one who came to him, we would have submitted. He

said: Then I ask you by God who sent down the Torah to Moses, what is their status with God Almighty? They said: Gabriel is on his right, and Michael is on his left. Omar said: I bear witness that they do not descend except by the permission of God. Michael would not make peace with the enemy of Gabriel, and Gabriel would not make peace with the enemy of Michael. While he was with them, the Prophet, may God bless him and grant him peace, passed by. They said: This is your companion, O Ibn Al-Khattab. Omar went to him and God, the Almighty, had revealed: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael - then indeed, God is an enemy to the disbelievers.** These two chains of transmission indicate that Al-Sha'bi narrated it from Omar, but there is a break between him and Omar, as he did not live in his time. And God knows best. Ibn Jubayr said: Bashir told us, Yazid bin Zari' told us, on the authority of Sa'id, on the authority of Qatadah, who said: It was mentioned to us that Omar bin al-Khattab went to the Jews one day. When he returned and they welcomed him, Omar said to them: By God, I did not come to you out of love for you or desire for you, but I came to hear from you. So he asked them and they asked him, and they said: Who is the companion of your companion? He said to them: Gabriel. They said: That is our enemy from the people of heaven who reveals our secret to Muhammad, and when he comes he brings war and strife, but the companion of our companion is Michael, and when he comes he brings fertility and peace. So Omar said to them: Do you recognize Gabriel, and you deny Muhammad, may God bless him and grant him peace? Then Omar left them and went towards the Prophet, may God bless him and grant him peace, to tell him their story, and he found that this verse had been revealed to him: "Say: Whoever is an enemy to Gabriel - for he has brought the Qur'an down upon your heart by God's permission" (al-An'am 2:10).

Then he said: Al-Muthanna told me, Adam told us, Abu Ja'far told us, Qatada told us, he said: It reached us that 'Umar came to the Jews one day and mentioned something similar, and this is in the interpretation of Adam and it is also disconnected, and likewise Asbat narrated it from Al-Suddi from 'Umar something similar or similar, and it is also disconnected. And Ibn Ibn Hatim said: Muhammad Ibn 'Ammar told us, 'Abd Al-Rahman told us, meaning Al-Dashtaki told us, Abu Ja'far told us from Hisayn Ibn 'Abd Al-Rahman, from 'Abd Al-Rahman, who is 'Abd Al-Rahman Ibn Abi Laila: That a Jew met 'Umar Ibn Al-Khattab and said: Gabriel, whom your companion mentions, is an enemy to us, so 'Umar said: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael, then indeed God is an enemy to the disbelievers.** He said: So it was revealed on the tongue of 'Umar, may God be pleased with him, and 'Abd Ibn Hamid narrated it from Abu Al-Nadr Hashim Ibn Al-Qasim, from Abu Ja'far, who is Al-Razi, and Ibn Jarir said: Ya'qub Ibn Ibrahim told me, Hisham told me, Husayn Ibn 'Abd Al-Rahman told us, from Ibn Abi Laila regarding his statement: God the Almighty said: **Who is an enemy to Gabriel?** He said: The Jews said to the

Muslims: If Michael was the one who descends upon you, we would follow you, for he descends with mercy and rain, but Gabriel descends with torment and vengeance, so he is an enemy to us. He said: So this verse was revealed. Yaqub told us, Hisham told us, Abdul Malik told us on the authority of Ata' something similar. Abdul Razzaq said: Muammar told us on the authority of Qatadah regarding His statement: "Say: Who is an enemy to Gabriel?" He said: The Jews said: Gabriel is an enemy to us, because he descends with hardship and famine, and Michael descends with ease, health and fertility, so Gabriel is an enemy to us. So God the Almighty said: **Who is an enemy to Gabriel?**

As for the interpretation of the verse, the Almighty said: "Say: Whoever is an enemy to Gabriel," then he brought it down to your heart by the permission of God, meaning whoever is hostile to Gabriel, let him know that he is the trustworthy spirit who brought down the wise remembrance to your heart from God by His permission for him to do so. He is a messenger from the messengers of God, an angel. Whoever is hostile to a messenger has been hostile to all the messengers, just as whoever believes in a messenger is obligated to believe in all the messengers, and just as whoever disbelieves in a messenger is obligated to disbelieve in all the messengers, as God the Almighty said: **Indeed, those who disbelieve in God and His messengers and wish to differentiate between God and His messengers and say, 'We believe in some and disbelieve in others,' 2:100.** So He ruled that they are true disbelievers if they believe in some of the messengers and disbelieve in others. Likewise, whoever is hostile to Gabriel is an enemy of God, because Gabriel does not bring down the command of his own accord, but rather he comes down by the command of his Lord, as He said: **And We do not descend except by the command of your Lord, 2:100.** And God the Almighty said: "And indeed, it is a revelation from the Lord of the worlds. * The Trustworthy Spirit has brought it down * Upon your heart that you may be among the warners." Al-Bukhari narrated in It is authentically reported on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever shows enmity to a friend of Mine has declared war on Me.** For this reason, God became angry with Gabriel for whoever showed enmity to him, and God the Almighty said: **Whoever is an enemy to Gabriel - indeed, he has brought it down upon your heart by God's permission, confirming what was before it** meaning of the previous books: **And guidance and good tidings for the believers** meaning guidance for their hearts and good tidings for them of Paradise, and that is only for the believers, as God the Almighty said: **Say, 'It is, for those who believe, a guide and a cure' 3:17.** And God the Almighty said: **And We send down from the Qur'an that which is a healing and a mercy for the believers 3:17.** Then God the Almighty said: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael - then indeed, God is an enemy to the disbelievers 3:17.** God the Almighty says: **Whoever is an enemy to Me and My angels and My messengers,** and His messengers include His messengers from the angels and from the humans, as God the Almighty said: **God chooses from the angels messengers and from the people.** "Gabriel and Michael" This is a case of connecting the specific

to the general, as they were included among the angels in the generality of the messengers, then they were specifically mentioned because the context is in support of Gabriel, who is the ambassador between God and His prophets, and Michael was paired with him in the wording, because the Jews claimed that Gabriel was their enemy, and Michael was their friend, so God Almighty informed them that whoever is hostile to one of them has been hostile to the other and hostile to God as well, and because he also descends to the prophets of God sometimes, as he was paired with the Messenger of God, may God bless him and grant him peace, at the beginning, but Gabriel is more and it is his job, and Michael is entrusted with plants and rain, this one with guidance and this one with provision, just as Israfil is entrusted with blowing the trumpet for the resurrection on the Day of Resurrection, and for this reason it came in the Sahih that "when the Messenger of God, may God bless him and grant him peace, got up at night he would say: O God, Lord of Gabriel, Michael, and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your servants in that in which they differ, guide me to the truth in that in which they differ by Your permission, for You guide whomever You will." To the straight path." Al-Bukhari has already narrated, and Ibn Jarir narrated on the authority of Ikrimah and others that he said, Jabr, Mika, and Israfil are slaves, and Il is God. Ibn Abi Hatim said: Ahmad bin Sinan told us, Abd al-Rahman bin Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Ismail bin Abi Raja', on the authority of Umair, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, who said: His saying Gabriel was like his saying Abdullah and Abd al-Rahman. It was said that Jabr is a slave, and Il is God. Muhammad bin Ishaq said on the authority of al-Zuhri, on the authority of Ali bin al-Husayn, who said: Do you know what Gabriel's name is among your names? We said: No. He said: His name is Abdullah, and every name that goes back to Il is to God, the Almighty and Majestic. Ibn Abi Hatim said: Something similar was narrated on the authority of Ikrimah, Mujahid, al-Dahhak, and Yahya bin Ya'mar. Then he said: My father told me, Ahmad bin Abi Al-Hawari told us, Abdul Aziz bin Umair told me: The name Gabriel among the angels is the servant of God. He said: So I told it to Abu Sulayman Al-Darani, and he was shaken and said: This hadith is dearer to me than anything in a notebook that was in his hands. And Gabriel and Michael have dialects and readings that are mentioned in the books of language and readings, and we did not prolong this book of ours by listing that unless the understanding of the meaning revolves around it, or the judgment in that goes back to it, and in God is trust and He is the one sought for help. And the Almighty's saying: **Then God is an enemy to the disbelievers** in it is the placement of the explicit in place of the implicit where He did not say: then he is an enemy, but rather He said: **Then God is an enemy to the disbelievers** as the poet said:

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

The other said:

If only the crow would caw constantly tomorrow, it would be a crow with severed jugular veins.

Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.

God has only revealed this name here to establish and make clear this meaning, and to inform them that whoever is hostile to a friend of God has been hostile to God, and whoever is hostile to God, then God is his enemy, and whoever is his enemy has lost this world and the hereafter, as the hadith has mentioned:

Whoever is hostile to a friend of Mine, then I have declared war on him. And in another hadith: **I will take revenge for My friends as a lion takes revenge for war.** And in the authentic hadith: **Whoever I am an opponent of, I will be his opponent.**

Fath al-Qadir

Then the Almighty followed this speech with a sentence that includes a condition and a penalty that includes censure for whoever is hostile to Gabriel for that reason and a severe threat to him, so He said: **98- Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael - then indeed, God is an enemy to the disbelievers.** Enmity from the servant is the issuance of sins from him towards God and hatred for His friends, and enmity from God towards the servant is punishing him for his sin and not overlooking it or forgiving him - and Gabriel and Michael were mentioned specifically after mentioning the angels in order to honor them and indicate their excellence, and that even though they are from the angels, they have become, in consideration of what they have of excellence, in the position of another genus more honorable than the genus of angels, reducing the descriptive difference to the level of intrinsic difference as mentioned by the author of Al-Kashshaf and established by the scholars of rhetoric. And Gabriel has ten languages mentioned by Ibn Jarir Al-Tabari and others, and we have already indicated that. And in Michael there are six languages, and they are two foreign names, and the Arabs, when they pronounce it in a foreign language, are lenient with it. Al-Zamakhshari narrated on the authority of Ibn Jinni that he said: The Arabs, when they pronounce it in a foreign language, mix it up. And his saying: **for the disbelievers** is from placing the apparent in place of the implicit: meaning that God is an enemy to them, with the intention of indicating that this enmity necessitates the disbelief of whoever it occurs from. Ahmad, Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, al-Tabarani, Abu Nu'aym and al-Bayhaqi narrated on the authority of Ibn Abbas, who said: "A group of Jews attended the Prophet, may God bless him and grant him peace, and said: 'O Abu al-Qasim, tell us about characteristics that we ask you about and that only a prophet knows.' He said: 'Ask me whatever you wish.' So they asked him and he answered them. Then they said: 'Tell us who is your guardian among the angels, so that we may either have intercourse with you or leave you.' He said: 'My guardian is Gabriel, and God never sent a prophet except that he is his guardian.' They said: 'Then we will leave you. If your guardian were other than him among the angels, we would follow you and believe you.' He said: 'What prevents you from believing him?' They said: 'This is our enemy.' At that point God revealed the verse." Ibn Abi

Shaybah narrated something similar in al-Musannaf, Ibn Jarir and Ibn Abi Hatim on the authority of al-Sha'bi on the authority of Umar ibn al-Khattab in a story that happened to him with them, and its chain of transmission is sound, but al-Sha'bi did not meet Umar. It was narrated by Ikrimah, Qatadah, al-Suddi and Abd al-Rahman ibn Abi Layla on the authority of Umar. Ibn Abi Shaybah, Ahmad, Abd ibn Humayd, al-Bukhari, al-Nasa'i and others narrated on the authority of Anas that he said: "Abdullah ibn Salam heard of the arrival of the Prophet, may God bless him and grant him peace, while he was in a land collecting dung beetles. He came to the Prophet, may God bless him and grant him peace, and said: 'I am going to ask you about three things that only a prophet knows: What is the first sign of the Hour? What is the first food of the people of Paradise? What makes a child gravitate towards his father or mother?' He said: 'Gabriel told me about them just now.' Gabriel said: 'Yes.' He said: 'That is the enemy of the Jews from among the angels.' Then he recited this verse: 'Whoever is an enemy to Gabriel - indeed, he has brought it down upon your heart.' He said: 'As for the first sign of the Hour, it is a fire that will come out from the east and will gather people to the west. As for the first thing that the people of Paradise will eat, it is the extra liver of a fish. As for what makes a child gravitate towards his father or mother, if the man's semen precedes the woman's semen, the child will be drawn to him. If the woman's semen precedes the man's semen, the child will be drawn to her.' He said: 'I bear witness that there is no god but God and that you are the Messenger of God.'" Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **For He has brought it down upon your heart by permission of God**, meaning: Gabriel brought down the Qur'an by the command of God, strengthening your heart and binding it to your heart. **Confirming what was before it**, meaning what came before it of the books that He revealed, the verses, and the messengers that God sent. Al-Suyuti mentioned in this place in his interpretation, Al-Durr Al-Manthur, many hadiths about Gabriel and Michael, but they are not related to interpretation so we should mention them.

Tafsir al-Baghawi

98. The Almighty's saying: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael** He singled them out for mention from among the angels even though they are included in His saying **and His angels** as a distinction and specification, like His Almighty's saying: **In them are fruits and date palms and pomegranates** *68-Ar-Rahman*. He singled out the date palms and pomegranates for mention even though they are included in the mention of fruits, and the waw in them means: or, meaning whoever is an enemy to one of these then he is an enemy to all, because the one who disbelieves in one is a disbeliever in all **Then God is an enemy to the disbelievers** Ikrimah said: Gabriel, Michael, and Israfil are the servants in Syriac, and Wail

is God Almighty, and their meanings are the servant of God and the servant of the Most Merciful. Ibn Kathir read Gabriel with a fat-ha on the jim without a hamza, with the weight of Fa'il. Hassan said:

Gabriel is the Messenger of God among us, and the Holy Spirit has no equal.

Hamza and Al-Kisa'i read it with a hamza and zalat al-ishba' with the weight of Salsabil, and Abu Bakr read it with ikhtilas, and the others read it with a kasra on the jim without a hamza, and N and Mika'il, Abu Amr, Ya'qub and Hafs read Mika'il without a hamza. Jarir said:

They worshipped the cross, lied about Muhammad, Gabriel, and Michael.

Another said:

And on the day of Badr, we met you, and Gabriel and Michael were our support for victory.

Nafi' read: with a hamza and abbreviation, with the weight of mifa'al, and the others read: with a hamza and saturation, with the weight of mika'il, and Ibn Suriya said: You did not bring us anything that we know, so God Almighty revealed:

Tafsir al-Baidawi

98- Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael - then indeed, God is an enemy to the disbelievers. By enmity to God, he meant opposition out of stubbornness, or enmity to those close to His worship. The speech began with mentioning them to magnify their status, as in the Almighty's saying: **And God and His Messenger are more deserving that they should please Him.** He mentioned the two angels separately because of their excellence, as if they were of a different kind, and to draw attention to the fact that enmity to one and to all is the same in disbelief and incurring enmity from God, the Almighty, and that whoever is an enemy to one of them is as if he is an enemy to all of them, since the obligation for their enmity and love in reality is one, and because the argument was between them. He put the apparent in place of the implicit to indicate that God, the Almighty, was an enemy to them because of their disbelief, and that enmity to the angels and messengers is disbelief. Nafi' read Mika'il as Mika'il, and Abu 'Amr, Ya'qub, and 'Asim, according to the narration of Hafs, read it as Mika'il as Mi'ad, and the rest read it as Mika'il with a hamza and a ya' after it. Mika'il was read as Mika'il, Mika'il as Mika'il, and Mika'il.

Surat Al-Baqarah 2:99

And We have certainly sent down to you clear verses, and none disbelieve in them except the defiantly disobedient.

Surat al-Baqarah 2:99

And We have certainly sent down to you clear verses, and none disbelieve in them except the defiantly disobedient.

Tafsir al-Jalalayn

And We have certainly sent down to you O Muhammad **clear verses** meaning clear in state, a response to Ibn Suriya's statement to the Prophet, **You have not brought us anything. And none disbelieve in them except the wicked** they disbelieved in them.

Tafsir al-Suyuti

The Almighty said: And We have certainly sent down to you the two verses. Ibn Abi Hatim narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas, who said: Ibn Suriya said to the Prophet, may God bless him and grant him peace: O Muhammad, you have not brought us anything that we know of, and God has not sent down to you a clear verse. So God revealed regarding that: And We have certainly sent down to you clear verses, the verse. And Malik bin Al-Saif said when the Messenger of God was sent and mentioned what he took from them of the covenant and what he entrusted to them regarding Muhammad, and by God he did not entrust us with Muhammad nor did he take a covenant from us, so God Almighty revealed: Or whenever they made a covenant, the verse.

Tafsir al-Tabari

Abu Ja'far said: What God, the Most High, meant by His statement: **And We have sent down to you verses** is that We have sent down to you, O Muhammad, clear signs indicating your prophethood. And those verses are what the Book of God, which He sent down to Muhammad, may God bless him and grant him peace, contained of the hidden knowledge of the Jews and the hidden secrets of their report and the report of their forefathers from the Children of Israel, and the report of what their books contained that no one knew except their rabbis and scholars and what their first and last ones distorted and changed of their rulings that were in the Torah. So God revealed them in His Book that He sent down to His Prophet Muhammad, may God bless him and grant him peace. So in that of His command were clear verses for he who is fair to himself and is not led to his destruction by envy and transgression. Since it is in the nature of every person with a sound nature to believe in someone who brings the clear signs that have been described as what Muhammad, may God bless him and grant him peace, brought, without learning it from a human being, nor taking anything of it from a human being. And similar to what we have said about that, the report was narrated on the authority of Ibn Abbas: Abu Kurayb told us, he said, Uthman bin Saeed told us, he said, Bishr bin Amara told us, on the authority of Abu Rawq, on the authority

of Ad-Dahhak, on the authority of Ibn Abbas: **And We have certainly sent down to you clear signs**. He said: So you recite it to them, and inform them of it morning and evening and in between, and you are illiterate in their view, having not read a book, and you inform them of what is in their hands in its entirety. God says: In that is a lesson and a statement for them, and against them is an argument if they only knew.

Ibn Humayd told us, Salamah told us, Ibn Ishaq told us, Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, told me, on the authority of Ikrimah, the client of Ibn Abbas, and on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: "Ibn Suriya al-Futuni said to the Messenger of God, may God bless him and grant him peace: O Muhammad, you have not brought us anything that we recognize, and God has not sent down to you a clear sign that we can follow you with. So God Almighty sent down: 'And We have certainly sent down to you clear signs, and none disbelieve in them except the wicked.'"

Abu Kuraib told us, he said, Yunus bin Bakir told us, he said, Muhammad bin Ishaq told us, he said, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told me, he said, Saeed bin Jubair, or Ikrimah, told me, on the authority of Ibn Abbas, he said: Ibn Suriya said to the Messenger of God, may God bless him and grant him peace, and he mentioned something similar.

The statement in the interpretation of the Almighty's saying: **And none disbelieve in it except the wicked**.

Abu Ja'far said: What He, the Most High, means by His statement, **None disbelieve in it except the wicked**, is that none rejects it. We have already demonstrated in the past part of this book that the meaning of disbelief is denial, so there is no need to repeat it here. We have also explained the meaning of wickedness, which is to depart from one thing to another.

The interpretation of the verse: And We have sent down to you, in what We have revealed to you of the Book, clear signs that make clear to the scholars and rabbis of the Children of Israel who deny your prophethood and reject your message that you are a messenger to them and a prophet sent. And none of them denies those signs, which indicate your truthfulness and prophethood, which I have sent down to you in My Book and denies them, except he among them who has abandoned his religion, who has abandoned My obligations in the Book which he believes in. As for he among them who adheres to his religion and follows the rulings of His Book, then he believes in what I have sent down to you of My signs. And they are those who believed in God and believed in His Messenger Muhammad, may God bless him and grant him peace, from among the Jews of the Children of Israel.

Tafsir al-Qurtubi

God Almighty says: **And We have certainly sent down to you clear verses, and none disbelieve in them except the defiantly disobedient.**

Ibn Abbas, may God be pleased with him, said: This is an answer to Ibn Suriya when he said to the Messenger of God, may God bless him and grant him peace: O Muhammad, you have not brought us anything that we recognize, and what clear sign has been revealed to you that we may follow you with? So God revealed this verse, as mentioned by Al-Tabari.

Tafsir Ibn Kathir

Indeed, We have sent down to you clear verses, and none disbelieve in them except the defiantly disobedient. * Or whenever they make a covenant, a party of them casts it aside? Rather, most of them do not believe. * And when there came to them a messenger from God confirming what was with them, a party of those who were given the Scripture cast the Scripture of God behind their backs as if they did not know. * And they followed what the devils had recited during the reign of Solomon. And Solomon did not disbelieve, but the devils disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. Imam Abu Ja'far ibn Jarir said about the words of God the Almighty: **And We have sent down to you clear verses** the verse, meaning, We have sent down to you, O Muhammad, clear signs, indicating your prophethood, and those verses are what the Book of God contains of the hidden knowledge of the Jews, and the hidden secrets of their report and the report of their forefathers from the Children of Israel, and the report of what their books contained that only their rabbis and scholars knew, and what their forefathers and later ones distorted and changed of their rulings that It was in the Torah, so God revealed in His Book that He sent down to His Prophet Muhammad, may God bless him and grant him peace, and in that were clear signs for those who were fair to themselves and did not let envy and oppression lead to their destruction, since it was in the nature of every person with a sound nature to believe whoever came with the clear signs that Muhammad, may God bless him and grant him peace, came with, without learning it from a human being, nor taking anything from a human being, as Ad-Dahhak said on the authority of Ibn Abbas, **And We have sent down to you clear signs**, meaning: So you recite it to them and inform them of it morning and evening and in between, and you are illiterate in their eyes, you have not read a book, and you inform them of what is in their hands in its face, God Almighty says in that a lesson and clarification, and upon them is an argument if they only knew. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubayr, on the authority of Ibn Abbas, he said: Ibn Suriya Al-Qatwini said to the Messenger of God, may God bless him and grant him peace: O Muhammad, you have not brought us anything that we know, and God has not sent down to you a clear sign. And we follow you, so God revealed in that regard

from His saying: **And We have certainly sent down to you clear signs, and none disbelieve in them except the defiantly disobedient.** Malik bin Al-Saif said when the Messenger of God, may God bless him and grant him peace, was sent: And he reminded them of the covenant that was taken from them and what was entrusted to them regarding Muhammad, may God bless him and grant him peace, and by God, He did not entrust us regarding Muhammad, nor did He take a covenant from us, so God, the Most High, revealed: **Or every time they make a covenant, a party of them casts it aside?** Al-Hasan Al-Basri said: In His saying: **But most of them do not believe**, he said: Yes, there is no covenant on earth that they make except that they break it and cast it aside, they make a covenant today and break it tomorrow. Al-Suddi said: They do not believe in what Muhammad, may God bless him and grant him peace, brought. Qatada said: A party of them cast it aside, meaning a party of them broke it. Ibn Jarir said: The origin of Nabdh is throwing and casting, and from it the founding is called Manbudh, and from it Nabidh is called, which is dates and raisins if they are thrown into water. Abu Al-Aswad Al-Du'ali said: I looked at its label and threw it away as you throw away a worn-out sandal. From your sandals I said: The people were blamed by God for their abandonment of the covenants that God had given them to adhere to and fulfill their rights, and for this reason He followed that with the denial of the Messenger sent to them and to all people, whose description, description and report are in their books, and in which they were commanded to follow him, support him and aid him, as God Almighty said: **Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel 10:13**, and He said here: **And when there came to them a Messenger from God confirming what was with them 10:13**, meaning a group of them threw the Book of God that was in their hands, which contained the good report of Muhammad, may God bless him and grant him peace, behind their backs, meaning they abandoned it as if they did not know what was in it, and they turned to learning magic and following it, and for this reason they wanted to plot against the Messenger of God, may God bless him and grant him peace, and they bewitched him with a comb, a tong and the dried skin of a male palm tree under a ra'ufah in the well of Arwan, and the one who took charge of that among them was a man called Labid bin Al-A'sam, may God curse him and make him ugly, so God informed His Messenger, may God bless him and grant him peace, of that And he delivered him and cured him of it and saved him, as was proven in detail in the two Sahihs on the authority of Aisha, the Mother of the Believers, may God be pleased with her, as will be explained. Al-Suddi said, **And when there came to them a Messenger from God confirming what was with them**, he said: When Muhammad, may God bless him and grant him peace, came to them, they opposed him with the Torah, so they argued with him about it, and the Torah and the Qur'an agreed, so they rejected the Torah and took the book of Asif, and the magic of Harut and Marut, so it did not agree with the Qur'an. This is what He said, **As if they did not know**. Qatada said regarding His statement, **As if they did not know**, he said: The people knew, but they rejected their knowledge and concealed it and denied it. Al-Awfi

And We have certainly sent down to you clear verses, and none disbelieve in them except the defiantly disobedient.

said in his interpretation on the authority of Ibn Abbas regarding the statement of God Almighty, **And they followed what the devils recited**, the verse, and when the kingdom of Solomon was gone, groups of the jinn and humans apostatized and followed desires. When God restored Solomon's kingdom to Solomon, and the people stood upon the religion as it was, and Solomon appeared upon their books, he buried them under his throne, and Solomon, peace be upon him, died, and that happened, so the humans and jinn appeared upon the books after the death of Solomon and they said: This is a book from God that was sent down to Solomon, but he hid it from us, so they took it and made it a religion, so God revealed: **And when there came to them a messenger from God confirming what was with them** (1:100) and they followed the desires that the devils recited, which are musical instruments and games and everything that distracts from the remembrance of God. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Abu Usamah told us on the authority of Al-A'mash, on the authority of Al-Minhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Asaf was Solomon's scribe, and he knew the Greatest Name, and he used to write everything by Solomon's command and bury it under his throne, so when Solomon died, the devils brought him out, and they wrote between every two lines magic and blasphemy, and they said: This is what Solomon used to do. He said: So the ignorant people disbelieved in him and cursed him, and the scholars of the people stopped, so the ignorant people continued to curse him until God revealed to Muhammad, may God bless him and grant him peace: "And they followed what the devils recited during the reign of Solomon. Solomon did not disbelieve, but the devils disbelieved" (1:100) and Ibn Jarir said: Abu Al-Sa'ib Salim bin Junadah told me Al-Suwa'i narrated to us, Abu Mu'awiyah, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When Solomon, peace be upon him, wanted to go to the toilet or have intercourse with any of his wives, he would give his ring to the locust, which was a woman. When God wanted to test Solomon, peace be upon him, with what He tested him with, He gave the locust his ring one day. Then Satan came in the form of Solomon and said: Give me my ring. So he took it and wore it. When he wore it, the devils, jinn, and humans obeyed him. He said: So Solomon came to her and said to her: Give me my ring. She said: You lied, you are not Solomon. He said: So Solomon realized that it was a trial with which he was tested. He said: So the devils went out and wrote books in those days that contained magic and blasphemy. They buried them under Solomon's throne, then they took them out and read them to the people and said: Solomon used to overcome the people with these books. He said: So the people disavowed Solomon and disbelieved in him until God sent Muhammad, peace be upon him, and revealed to him: **It was not Solomon who disbelieved, but the devils disbelieved**. Then Ibn Jarir said: Ibn Hamid narrated to us, Jarir narrated to us, on the authority of Husayn ibn Abd al-Rahman, on the authority of Imran, who is the son of al-Harith, who

said: While we were with Ibn Abbas, may God be pleased with them both, a man came and said to him: Where did you come from? He said: From Iraq. He said: From which country? He said: From Kufa. He said: What is the report? He said: I left them talking that Ali is coming to them, so he was frightened, then he said: What are you saying, may your father be cursed? If we knew, we would not have married his women or divided his inheritance. As for me, I will tell you about that. The devils used to eavesdrop from the sky, and one of them would come with a word of truth that he had heard. If he was tested and believed it, he would lie with it seventy lies. He said: So the hearts of the people would absorb it. He said: So God informed Solomon, peace be upon him, of it, so he buried it under his throne. When Solomon, peace be upon him, died, the devil of the road stood up and said: Shall I guide you to his forbidden treasure, the like of which is unmatched? Under the throne. So they took him out, and he said: This is magic. The nations copied it until the remnants of it were what the people of Iraq were talking about. Then God, the Almighty, revealed: "And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved." The verse. Al-Hakim narrated in his Mustadrak on the authority of Abu Zakariya al-Anbari, on the authority of Muhammad ibn Abd al-Salam, on the authority of Ishaq ibn Ibrahim, on the authority of Jarir, on his authority. Al-Suddi said about the words of God Almighty: **And they followed what the devils had recited during the reign of Solomon**, meaning during the reign of Solomon. He said: The devils would ascend to the heavens and sit in places to listen, and they would listen to the words of the angels about what would happen on earth of death, the unseen, or any matter. They would go to the priests and inform them, and the priests would tell the people and they would find it as they said. When the priests trusted them, they lied to them and inserted something else into it, adding seventy words to each word. The people wrote down that hadith in books, and it spread among the Children of Israel that the jinn knew the unseen. So Solomon sent among the people, and he collected those books and put them in a chest, then buried them under his throne. No devil could come near the throne without being burned. He said: I do not hear anyone mentioning that the devils know the unseen without being struck. When Solomon died, and the scholars who knew about Solomon were gone, and after that there was a successor, Satan appeared in the form of a human being and then came to a group of the Children of Israel and said to them: Shall I guide you to a treasure that you will never eat? They said: Yes. He said: Dig under the throne. So he went with them and showed them the place and stood near it. They said to him: Come closer. He said: No, but I am here in your hands. If you do not find it, kill me. So they dug and found those books. When they took them out, Satan said: Solomon only controlled humans, devils and birds with this magic. Then he flew away and spread among the people that Solomon was a magician. The Children of Israel took those books. When Muhammad, may God bless him and grant him peace, came, they argued with him about them. That is

when God Almighty says: **It was not Solomon who disbelieved, but the devils disbelieved.** Al-Rabi' bin Anas said: The Jews asked Muhammad, may God bless him and grant him peace, about matters from the Torah for a time, and they would not ask him about anything except that God Almighty revealed what they asked him about, so he argued with them. When they saw that They said: He knows better than we do what God has revealed to us. They asked him about magic and argued with him about it, so God the Almighty revealed: "And they followed what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic." The devils took a book and wrote in it magic and divination and whatever God willed of that, and buried it under the seat of Solomon's council. He, peace be upon him, did not know the unseen. When Solomon left this world, they extracted that magic and deceived the people and said: This is knowledge that Solomon concealed and envied the people for. The Prophet, peace be upon him, informed them of this hadith, so they returned from him and God had refuted their argument. Mujahid said about the Almighty's statement: **And they followed what the devils recited during the reign of Solomon,** that the devils listened to the revelation, but whenever they heard a word they added two hundred like it. So Solomon, peace be upon him, sent for what they had written of that, and when Solomon died, the devils found it and taught it to the people, which was magic. Saeed bin Jubair said: Solomon used to track down what magic was in the hands of the devils and take it from them and bury it under his seat in his treasury house, but the devils could not. To reach him, so he approached the people and they said to them, **Do you know what knowledge Solomon used to subjugate the devils, winds, and other things?** They said: Yes. They said: It is in his treasury and under his chair. He consulted people about it and they extracted it and worked with it. The people of Hijaz said: Solomon knew about this and this is magic. So God Almighty revealed to His Prophet Muhammad, may God bless him and grant him peace, the innocence of Solomon, peace be upon him, and God Almighty said: "And they followed what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved." Muhammad bin Ishaq bin Yasar said: When the devils learned of the death of Solomon, son of David, peace be upon him, the devils deliberately wrote down the types of magic. Whoever wants to achieve such-and-such should do such-and-such. When they classified the types of magic, they put it in a book and sealed it with a seal engraved with the seal of Solomon and wrote on its title: This is what Asaf bin Barkhiya the Truthful wrote to King Solomon, son of David, from the treasures of the treasures of knowledge. Then they buried it under his chair and the remnants of the Children of Israel extracted it after that until they innovated what they innovated. When they found it, they said: By God, Solomon's reign was only this. So they spread magic among the people and they learned it and taught it. There is no one who has it more than the Jews, may God curse them. So when the Messenger of God, may God bless him and grant him peace, mentioned in what was revealed to him: From God, Solomon, son of David, and He promised him among those He counted among the messengers. The

Jews in Medina said: Do you not marvel at Muhammad, who claims that the son of David was a prophet, when by God he was nothing but a magician? And God revealed in that regard their saying: "And they followed what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved." The verse. Ibn Jarir said: Al-Qasim told us: Hussain told us: Al-Hajjaj told us, on the authority of Abu Bakr, on the authority of Shahr bin Hawshab, who said: When Solomon's kingdom was taken away, the devils used to write down magic during Solomon's absence. They wrote: Whoever wants to do such and such should face the sun and say such and such, and whoever wants to do such and such should turn his back to the sun and say such and such. So they wrote it down and made its title: This is what Asaf bin Barkhiya wrote to King Solomon, son of David, peace be upon them, from the treasures of the treasures of knowledge. Then he buried it under his throne. When Solomon, peace be upon him, died, Satan, may God curse him, stood up and gave a sermon and said: O people, Solomon was not a prophet, but a magician, so seek out his magic in his belongings and houses. Then He showed them the place where he was buried, and they said: By God, Solomon was a magician, this is his magic, this is how we worship him and this is how we are subdued. The believers said: Rather, he was a believing prophet. When God sent the Prophet Muhammad, may God bless him and grant him peace, and mentioned David and Solomon, the Jews said: Look at Muhammad mixing truth with falsehood, mentioning Solomon with the prophets, he was only a magician who rode the wind. Then God Almighty revealed: "And they followed what the devils recited during the reign of Solomon. And Solomon did not disbelieve." Ibn Jarir said: Muhammad bin Abdul A'la al-San'ani told us, al-Mu'tamir bin Sulayman told us, he said: I heard Imran bin Hudayr from Abu Majlaz who said: Solomon, peace be upon him, took a covenant from every animal, and if a man was afflicted and asked about that covenant, he was released. So the people increased the rhyme and magic, and they said: This is what Solomon, son of David, peace be upon them, did. Then God Almighty said: **And Solomon did not disbelieve, but the devils disbelieved, teaching people magic.** Ibn Abi Hatim said: Issam bin Rawad told us, Adam told us, al-Mas'udi told us, on the authority of Ziyad, the client of Ibn Mus'ab, on the authority of al-Hasan, "And they followed What the devils recite" He said: A third of poetry, a third of magic, and a third of divination. He said: Al-Hasan bin Ahmad told us, Ibrahim bin Abdullah bin Bashir Al-Wasiti told us, Surur bin Al-Mughira told me, on the authority of Ibad bin Mansour, on the authority of Al-Hasan: "And they followed what the devils recite during the reign of Solomon" and the Jews followed it during his reign, and magic was on earth before that and had not ceased to exist in it, but it was only followed during the reign of Solomon. This is a summary of the sayings of the Imams of the Salaf in this regard, and the summary of the story and the combination of its parts and that there is no contradiction between the contexts is not hidden from the intelligent and understanding, and God is the guide. And the Almighty said: "And they followed what the devils recite during the reign of Solomon" meaning and the Jews who were given the Book followed after their turning away from the Book of

And We have certainly sent down to you clear verses, and none disbelieve in them except the defiantly disobedient.

God that was in their hands, and their opposition to the Messenger of God Muhammad, may God bless him and grant him peace, what the devils recite, meaning what the devils narrate and tell and speak during the reign of Solomon, and he made it transitive with "ala **because it included** recite **and lie**". Ibn Jarir said "ala **here means** in", meaning they recite during the reign of Solomon, and he transmitted it from Ibn Jurayj and Ibn Isaac **I said** and the inclusion is better and more appropriate, and God knows best. And the saying of Al-Hasan Al-Basri, may God have mercy on him, and the magic was before the time of Solomon, son of David - is correct without a doubt, because the magicians were in the time of Moses, peace be upon him, and Solomon, son of David, after him, as God Almighty said, "Have you not seen the assembly of the Children of Israel after Moses?" The verse, then he mentioned the story after it and in it, **And David killed Goliath, and God gave him the kingdom and wisdom.** And the people of Salih, who were before Abraham, peace be upon him, said to their prophet Salih, **You are only one of those bewitched**, meaning those bewitched according to the well-known, and God Almighty said, **And what was revealed to the two angels in Babylon, Harut and Marut, and they did not teach anyone until they had said, "We are only a trial, so do not disbelieve,** and they learned from them that by which they cause separation between a man and his wife." People differed in this regard, so some of them went to the fact that **what is negative**, I mean that which is in His statement, **and what was revealed to the two angels**, Al-Qurtubi said: **what is negative and is connected to His statement, "and Solomon did not disbelieve**, then he said, **but the devils disbelieved, teaching people magic and what was revealed to the two angels**, and that is because the Jews were claiming That Gabriel and Michael came down with it, so God denied them and made His saying **Harut and Marut** instead of the devils. He said: This is correct either because the plural is used for the two as in the Almighty's saying: **If he has brothers**, or because they have followers or are mentioned among them for their rebellion, the meaning of the speech is that they teach people magic in Babylon, Harut and Marut. Then he said: This is the most appropriate and correct way to interpret the verse and no attention should be paid to anything else. Ibn Jarir narrated with his chain of transmission on the authority of Al-Awfi on the authority of Ibn Abbas in his saying **and what was revealed to the two angels in Babylon** the verse, he says God did not reveal magic. And with his chain of transmission on the authority of Al-Rabi' bin Anas in his saying **and what was revealed to the two angels** he said: God did not reveal magic to them. Ibn Jarir said: So the interpretation of the verse according to this is **and they followed what the devils recited during the reign of Solomon** of magic, and Solomon did not disbelieve nor did God reveal magic to the two angels, but the devils disbelieved, teaching people magic in Babylon, Harut and Marut, so His saying in Babylon, Harut and Marut is from the delayed meaning of the advanced. He said: If someone were to say to us: How did this come to mind? It was said that the reason for presenting it is to say, **And they followed what the**

devils recited during the reign of Solomon, of magic, and Solomon did not disbelieve, and God did not send down magic to the two angels, but the devils disbelieved, teaching people magic in Babylon, Harut and Marut, so it is meant by the two angels Gabriel and Michael, peace be upon them, because the Jewish magicians, as I mentioned, claimed that God sent down magic through the tongues of Gabriel and Michael to Solomon, son of David, so God denied them in that. He informed His Prophet Muhammad, may God bless him and grant him peace, that Gabriel and Michael did not send down magic, and he acquitted Solomon, peace be upon him, of what they attributed to them of magic, and he informed them that magic is the work of the devils and that they teach it to people in Babylon, and that those who teach them that are two men: one of them is named Harut, and the other is named Marut, so Harut and Marut, according to this interpretation, are a translation from the people and a response to them. This is its wording verbatim, and Ibn Abi Hatim said: I was told by Ubaydullah bin Musa, Fadil bin Marzuq told us, on the authority of Atiyah, **And what was sent down to the two angels**, he said: God did not send down magic to Gabriel and Michael, he said: Ibn Abi Hatim: Al-Fadl ibn Shadhan informed us, Muhammad ibn Isa informed us, Ya'la, meaning Ibn Asad informed us, Bakr, meaning Ibn Mus'ab informed us, Al-Hasan ibn Abi Ja'far informed us: that 'Abd al-Rahman ibn Abza used to recite it: **And what was revealed to the two angels at Babylon, Harut and Marut.** Abu al-'Aliyah said: Magic was not revealed to them, meaning: knowledge of faith and disbelief, so magic is from disbelief, so they forbid it most strongly. Narrated by Ibn Abi Hatim. Then Ibn Jarir began to refute this statement, and that what means which, and he spoke at length about that and claimed that Harut and Marut were two angels whom God sent down to earth and permitted them to teach magic as a test and examination for His servants after He made clear to His servants that it is something that is forbidden on the tongues of the Messengers. He claimed that Harut and Marut were obedient in teaching that, because they complied with what they were commanded to do. This is something that he followed, and stranger than that is the statement of those who claimed that Harut and Marut were two tribes of the jinn, as Ibn Hazm claimed. Ibn Abi Hatim narrated: On the authority of Ad-Dahhak bin Muzahim that he used to read it **and what was sent down to the two angels** and he said: They are two giants from the people of Babylon. The proponents of this opinion explained that sending down means creation, not inspiration, as in the words of God Almighty: **and what was sent down to the two angels** as God Almighty said: **And He sent down for you eight pairs of livestock** "and We sent down iron, wherein is great strength" **and He sends down for you provision from the sky** and in the hadith: **God has not sent down a disease except that He has sent down a cure for it** and as it is said: **God sent down good and evil.** Al-Qurtubi narrated on the authority of Ibn Abbas, Ibn Abza and Al-Hasan Al-Basri that they read **and what was sent down to the two angels** with a kasra on the lam. Ibn Abza said: They are David and Solomon. Al-Qurtubi said:

According to this, *what* is also a negative. Others stopped at his words **they teach people magic** and *what* is a negative. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Al-Layth told us on the authority of Yahya bin Saeed on the authority of Al-Qasim bin Muhammad and a man asked him about the words of God Almighty: **they teach people magic and what was sent down to the two angels** In Babylon, Harut and Marut." He said: **The two men teach people what was revealed to them and teach people what was not revealed to them.** Al-Qasim said: **I do not care which of them it was.** Then he narrated on the authority of Yunus on the authority of Anas bin Ayyad on the authority of some of his companions that Al-Qasim said in this story: **I do not care which of them it was, I believed in it.** Many of the predecessors believed that they were two angels from heaven, and that they were sent down to earth, and what happened to them happened. A hadith was narrated on this subject by Imam Ahmad in his Musnad, may God have mercy on him, as we will mention, God willing. Based on this, the combination between this and what was reported of the evidence for the infallibility of the angels is that God had previously known about these two, so it is a specification for them, so there is no contradiction then, as was previously mentioned in His knowledge of the matter of Iblis, and in His statement that he was one of the angels, based on the Almighty's statement: **And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis, he refused.** And other verses indicating this, even though the matter of Harut and Marut is as mentioned. Less severe than what happened from Satan, may God curse him. Al-Qurtubi narrated it on the authority of Ali, Ibn Masoud, Ibn Abbas, Ibn Omar, Kaab al-Ahbar, al-Suddi, and al-Kalbi.

was revealed about Ibn Suriya when he said to his Messenger, may God bless him and grant him peace, "You have not brought us anything that we recognize, and no verse has been sent down to you for us to follow you."

Fath al-Qadir

The pronoun in His statement: 99- "To you" refers to the Prophet, may God bless him and grant him peace: meaning, We sent down clear signs indicating your prophethood. And His statement: "Except the wicked" has been explained previously, and it appears that what is meant is the wicked race, and it is possible that what is meant is the Jews because the speech is with them.

Tafsir al-Baghawi

99. **And We have certainly sent down to you clear verses** clear and detailed about what is permissible and what is forbidden, the limits and the rulings **and none disbelieve in them except the wicked** those who go against the command of God Almighty.

Tafsir al-Baidawi

99- "And We have certainly sent down to you clear verses, and none disbelieve in them except the defiantly disobedient." That is, the rebellious disbelievers. When defiant is used in a type of sin, it indicates its enormity, as if it is exceeding its limit. It

Surat Al-Baqarah 2:100

Or is it that every time they make a covenant, a party of them throws it aside? Rather, most of them do not believe.

Surat al-Baqarah 2:100

Or is it that every time they make a covenant, a party of them throws it aside? Rather, most of them do not believe.

Tafsir al-Jalalayn

Or whenever they made a covenant with God a covenant to believe in the Prophet if he came out, or the Prophet that they would not help the polytheists against him a group of them threw it away discarded it by violating it, the answer to whenever and it is the subject of the rhetorical question *rather* for the transition most of them do not believe

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Arab scholars differed regarding the ruling on the waw in his statement: **Or whenever they make a covenant**. Some of the Basran grammarians said: It is a waw that is used with interrogative letters, and it is like the fa' in his statement: **So is it that every time there came to you a messenger with what your souls did not desire, you were arrogant?** (al-Baqarah 2:87). He said: They are both redundant in this sense, and it is like the fa' in his statement: **By God, you will do such and such**, and like your saying to a man: **Will you not stand up?** If you wish, you can make the fa' and the waw here a conjunction.

Some Kufi grammarians said: It is a conjunction with a question mark added to it.

The correct opinion in this regard, in my opinion, is that it is a conjunction waw, to which the interrogative alif was inserted, as if God Almighty said: "And when We took your covenant and raised the mount above you, [saying], 'Take what We have given you with strength and listen.' They said, 'We hear and disobey.' And whenever they made a covenant, a party of them threw it away." Then He inserted the interrogative alif on **and every time**, and said: They said, 'We hear and disobey.' Or, whenever they made a covenant, a party of them threw it away.

We have previously explained that it is not permissible for there to be a letter in the Book of God that has no meaning, so that makes it unnecessary to repeat the explanation of the corruption of the statement of the one who claimed that the waw and fa' in His saying: **or whenever** and afkalma are redundant and have no meaning.

As for the covenant, it is the pledge that the Children of Israel gave to their Lord to act according to what is in the Torah time after time, then some of them broke it time after time. So He, the Most High, rebuked them

for what they did in that, and He reproached their children for it, because they followed their path in some of what He, the Most High, had taken from them to believe in from the command of Muhammad, may God bless him and grant him peace, of the covenant and pledge, so they disbelieved and denied what is in the Torah of His description and attributes. So God, the Most High, said: Did every time the Jews from the Children of Israel made a covenant with their Lord and strengthened it with a covenant, a party of them threw it away, abandoned it and broke it? Like:

Abu Kurayb told us, Yunus bin Bakir told us, Ibn Ishaq told us, Muhammad bin Abi Muhammad, the client of Zayd bin Thabit, told me, Saeed bin Jubair, or Ikrimah, told me, on the authority of Ibn Abbas, who said: Malik bin Al-Saif said when the Messenger of God, may God bless him and grant him peace, was sent, and he mentioned the covenant that he took from them, and what God enjoined upon them concerning him: By God, He did not enjoin upon us concerning Muhammad, may God bless him and grant him peace, and He did not take a covenant from us for him. So God, may His praise be exalted, revealed: **Or is it that every time they make a covenant, a party of them casts it aside? In fact, most of them do not believe.**

Ibn Hamid told us, he said, Salamah told us, he said, Muhammad ibn Ishaq told us, he said, Muhammad ibn Abi Muhammad, the client of the family of Zayd ibn Thabit, told me, on the authority of Ikrimah, the client of Ibn Abbas, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, the same.

Abu Jaafar said: As for nabdh, its origin in the speech of the Arabs is throwing, and therefore the found thing is called manboth, because it is thrown away and discarded. And from this wine is called nabidh, because it is raisins or dates that are thrown into a container, then treated with water. Its origin is maf'ul, changed to fa'il, I mean that wine is originally manboth, then changed to fa'il, so it was said nabidh, just as it was said: a dyed hand, and a greased beard, meaning: dyed and greased. It is said from this: I rejected it, I rejected it nabadh, just as Abu al-Aswad al-Du'ali said:

I looked at his address, then discarded it as you would discard a worn-out sandal from yours.

The meaning of His Most High's saying: **A group of them cast it aside**, is that a group of them rejected it, abandoned it, rejected it, and refuted it, as:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **A group of them rejected it** meaning: A group of them broke it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **A party of them cast it aside**, he said: There was no covenant on earth that they would make a covenant but that they broke it, and they make a covenant today and break it tomorrow. He said: And in Abdullah's reading: A party of them broke it.

The letter ha' in his saying: *nadhahu* is from the

mention of the covenant. So its meaning is: **Every time they made a covenant, a group of them abandoned that covenant.**

The team: the group, it has no singular form, like the army and the group, which have no singular form.

The ha and the mim in his saying: **A group of them** are from the mention of the Jews from the Children of Israel.

As for His saying: **But most of them do not believe**, He, the Most High, means: Rather, most of these people, whenever they make a covenant with God and firmly confirm it, a group of them breaks it and do not believe.

There are two interpretations for this: One of them is that the statement indicates an increase and multiplication in the number of those who deny and break God's covenant, over the number of the group. Then the statement would mean: Did every time the Jews from the Children of Israel made a covenant with their Lord, a group of them broke that covenant? Not that a group of them broke that, but the one who broke that and disbelieved in God, most of them, not a few of them. This is one of its interpretations.

The other aspect: That its meaning is: Did every time the Jews made a covenant with their Lord, a group of them rejected that covenant? Not that a group of them rejected that covenant and broke it, based on their belief that this is not permissible for them, but most of them do not believe in God and His messengers, nor in His promise and threat. We have previously demonstrated in this book of ours the meaning of faith, and that it is belief.

Tafsir al-Qurtubi

The Almighty said: **Or every time they make a covenant, He throws it away.** The waw is the waw of conjunction, and the alif of interrogation is added to it just as it is added to the fa' in his saying: **Then did you judge the time of ignorance?, Can you then make the deaf hear?, Do you then take him and his descendants?** And on then like his saying: **Athman if he occurs.** This is the saying of Sibawayh. Al-Akbfash said: The waw is redundant. Al-Kisa'i's school of thought is that it is or, the waw was moved from it for ease. Some people read it or, with the waw silent, so it comes with the meaning of but, as the speaker says: I will strike you, and the respondent says: Or is God sufficient? Ibn Atiyyah said: All of this is forced, and the correct saying of Sibawayh. Every time it is accusative as an adverb, and the meaning in the verse is Malik bin al-Saif, and it is said about him Ibn al-Dayf, he had said: By God, we did not take a covenant from our book to believe in Muhammad nor a pact, so the verse was revealed. It was said that the Jews made a covenant that if Muhammad came out, they would believe in him and be with him against the polytheists of the Arabs. But when he was sent, they disbelieved in him. Ata' said: These are the covenants that were between the Prophet, may God bless him and grant him peace, and the Jews, but they broke them, as did the Qurayza and Nadir. The evidence for this is the statement of God Almighty: **Those among them with**

whom you made a covenant, but they break their covenant every time, and they do not fear God.

The Almighty said: **A party of them cast it aside.** Casting away means throwing away and discarding, and from this comes wine and the castaway. Abu Al-Aswad said:

And tell me from whom you sent it, but you took my book to an exhibition in your north.

I looked at his address and threw it away as I would throw away a worn-out sandal from yours.

last :

Those whom you commanded to be just have rejected your Book and made lawful what is forbidden.

This is a proverb used for someone who is too busy with something to do anything about it. The Arabs say: **Put this behind your back, behind you, and under your foot**, meaning leave it and turn away from it. God Almighty said: **And you have taken it behind you as a back.** Al-Farra' recited:

Tamim bin Zaid: Do not let my need be in the back, lest I become tired of answering it.

But most of them is the beginning. **They do not believe** is a future verb in the position of the predicate.

Tafsir Ibn Kathir

Indeed, We have sent down to you clear verses, and none disbelieve in them except the defiantly disobedient. * Or whenever they make a covenant, a party of them casts it aside? Rather, most of them do not believe. * And when there came to them a messenger from God confirming what was with them, a party of those who were given the Scripture cast the Scripture of God behind their backs as if they did not know. * And they followed what the devils had recited during the reign of Solomon. And Solomon did not disbelieve, but the devils disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. Imam Abu Ja'far ibn Jarir said about the words of God the Almighty: **And We have sent down to you clear verses** the verse, meaning, We have sent down to you, O Muhammad, clear signs, indicating your prophethood, and those verses are what the Book of God contains of the hidden knowledge of the Jews, and the hidden secrets of their report and the report of their forefathers from the Children of Israel, and the report of what their books contained that only their rabbis and scholars knew, and what their forefathers and later ones distorted and changed of their rulings that it was in the Torah, so God revealed in His Book that He sent down to His Prophet Muhammad, may God bless him and grant him peace, and in that were clear signs for those who were fair to themselves and did not let envy and oppression lead to their destruction, since it was in the nature of every person with a sound nature to believe whoever came with the clear signs that Muhammad, may God bless him and grant him peace, came with, without learning it from a human being, nor taking anything from a human being, as Ad-Dahhak said on

Or is it that every time they make a covenant, a party of them throws it aside? Rather, most of them do not believe.

the authority of Ibn Abbas, **And We have sent down to you clear signs**, meaning: So you recite it to them and inform them of it morning and evening and in between, and you are illiterate in their eyes, you have not read a book, and you inform them of what is in their hands in its face, God Almighty says in that a lesson and clarification, and upon them is an argument if they only knew. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubayr, on the authority of Ibn Abbas, he said: Ibn Suriya Al-Qatwini said to the Messenger of God, may God bless him and grant him peace: O Muhammad, you have not brought us anything that we know, and God has not sent down to you a clear sign. And we follow you, so God revealed in that regard from His saying: **And We have certainly sent down to you clear signs, and none disbelieve in them except the defiantly disobedient**. Malik bin Al-Saif said when the Messenger of God, may God bless him and grant him peace, was sent: And he reminded them of the covenant that was taken from them and what was entrusted to them regarding Muhammad, may God bless him and grant him peace, and by God, He did not entrust us regarding Muhammad, nor did He take a covenant from us, so God, the Most High, revealed: **Or every time they make a covenant, a party of them casts it aside?** Al-Hasan Al-Basri said: In His saying: **But most of them do not believe**, he said: Yes, there is no covenant on earth that they make except that they break it and cast it aside, they make a covenant today and break it tomorrow. Al-Suddi said: They do not believe in what Muhammad, may God bless him and grant him peace, brought. Qatada said: A party of them cast it aside, meaning a party of them broke it. Ibn Jarir said: The origin of Nabdh is throwing and casting, and from it the foundling is called Manbudh, and from it Nabidh is called, which is dates and raisins if they are thrown into water. Abu Al-Aswad Al-Du'ali said: I looked at its label and threw it away as you throw away a worn-out sandal. From your sandals I said: The people were blamed by God for their abandonment of the covenants that God had given them to adhere to and fulfill their rights, and for this reason He followed that with the denial of the Messenger sent to them and to all people, whose description, description and report are in their books, and in which they were commanded to follow him, support him and aid him, as God Almighty said: **Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel 10:13**, and He said here: **And when there came to them a Messenger from God confirming what was with them 10:13**, meaning a group of them threw the Book of God that was in their hands, which contained the good report of Muhammad, may God bless him and grant him peace, behind their backs, meaning they abandoned it as if they did not know what was in it, and they turned to learning magic and following it, and for this reason they wanted to plot against the Messenger of God, may God bless him and grant him peace, and they bewitched him with a comb, a tong and the dried skin of a male palm tree under a ra'ufah in the well of Arwan, and the one who took charge of that among them was a man called

Labid bin Al-A'sam, may God curse him and make him ugly, so God informed His Messenger, may God bless him and grant him peace, of that And he delivered him and cured him of it and saved him, as was proven in detail in the two Sahihs on the authority of Aisha, the Mother of the Believers, may God be pleased with her, as will be explained. Al-Suddi said, **And when there came to them a Messenger from God confirming what was with them**, he said: When Muhammad, may God bless him and grant him peace, came to them, they opposed him with the Torah, so they argued with him about it, and the Torah and the Qur'an agreed, so they rejected the Torah and took the book of Asif, and the magic of Harut and Marut, so it did not agree with the Qur'an. This is what He said, **As if they did not know**. Qatada said regarding His statement, **As if they did not know**, he said: The people knew, but they rejected their knowledge and concealed it and denied it. Al-Awfi said in his interpretation on the authority of Ibn Abbas regarding the statement of God Almighty, **And they followed what the devils recited**, the verse, and when the kingdom of Solomon was gone, groups of the jinn and humans apostatized and followed desires. When God restored Solomon's kingdom to Solomon, and the people stood upon the religion as it was, and Solomon appeared upon their books, he buried them under his throne, and Solomon, peace be upon him, died, and that happened, so the humans and jinn appeared upon the books after the death of Solomon and they said: This is a book from God that was sent down to Solomon, but he hid it from us, so they took it and made it a religion, so God revealed: **And when there came to them a messenger from God confirming what was with them (1:100)** and they followed the desires that the devils recited, which are musical instruments and games and everything that distracts from the remembrance of God. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Abu Usamah told us on the authority of Al-A'mash, on the authority of Al-Minhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Asaf was Solomon's scribe, and he knew the Greatest Name, and he used to write everything by Solomon's command and bury it under his throne, so when Solomon died, the devils brought him out, and they wrote between every two lines magic and blasphemy, and they said: This is what Solomon used to do. He said: So the ignorant people disbelieved in him and cursed him, and the scholars of the people stopped, so the ignorant people continued to curse him until God revealed to Muhammad, may God bless him and grant him peace: "And they followed what the devils recited during the reign of Solomon. Solomon did not disbelieve, but the devils disbelieved" (1:100) and Ibn Jarir said: Abu Al-Sa'ib Salim bin Junadah told me Al-Suwa'i narrated to us, Abu Mu'awiyah, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When Solomon, peace be upon him, wanted to go to the toilet or have intercourse with any of his wives, he would give his ring to the locust, which was a woman. When God wanted to test Solomon, peace be upon him, with what He tested him with, He gave the locust his ring one day. Then Satan came in the form of

Solomon and said: Give me my ring. So he took it and wore it. When he wore it, the devils, jinn, and humans obeyed him. He said: So Solomon came to her and said to her: Give me my ring. She said: You lied, you are not Solomon. He said: So Solomon realized that it was a trial with which he was tested. He said: So the devils went out and wrote books in those days that contained magic and blasphemy. They buried them under Solomon's throne, then they took them out and read them to the people and said: Solomon used to overcome the people with these books. He said: So the people disavowed Solomon and disbelieved in him until God sent Muhammad, peace be upon him, and revealed to him: **It was not Solomon who disbelieved, but the devils disbelieved.** Then Ibn Jarir said: Ibn Hamid narrated to us, Jarir narrated to us, on the authority of Husayn ibn Abd al-Rahman, on the authority of Imran, who is the son of al-Harith, who said: While we were with Ibn Abbas, may God be pleased with them both, a man came and said to him: Where did you come from? He said: From Iraq. He said: From which country? He said: From Kufa. He said: What is the report? He said: I left them talking that Ali is coming to them, so he was frightened, then he said: What are you saying, may your father be cursed? If we knew, we would not have married his women or divided his inheritance. As for me, I will tell you about that. The devils used to eavesdrop from the sky, and one of them would come with a word of truth that he had heard. If he was tested and believed it, he would lie with it seventy lies. He said: So the hearts of the people would absorb it. He said: So God informed Solomon, peace be upon him, of it, so he buried it under his throne. When Solomon, peace be upon him, died, the devil of the road stood up and said: Shall I guide you to his forbidden treasure, the like of which is unmatched? Under the throne. So they took him out, and he said: This is magic. The nations copied it until the remnants of it were what the people of Iraq were talking about. Then God, the Almighty, revealed: "And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved." The verse. Al-Hakim narrated in his Mustadrak on the authority of Abu Zakariya al-Anbari, on the authority of Muhammad ibn Abd al-Salam, on the authority of Ishaq ibn Ibrahim, on the authority of Jarir, on his authority. Al-Suddi said about the words of God Almighty: **And they followed what the devils had recited during the reign of Solomon**, meaning during the reign of Solomon. He said: The devils would ascend to the heavens and sit in places to listen, and they would listen to the words of the angels about what would happen on earth of death, the unseen, or any matter. They would go to the priests and inform them, and the priests would tell the people and they would find it as they said. When the priests trusted them, they lied to them and inserted something else into it, adding seventy words to each word. The people wrote down that hadith in books, and it spread among the Children of Israel that the jinn knew the unseen. So Solomon sent among the people, and he collected those books and put them in a chest, then buried them under his throne. No devil could come near the throne without being burned. He said: I do not hear anyone mentioning that the devils know the unseen without being struck. When Solomon died, and the scholars who knew about Solomon were gone,

and after that there was a successor, Satan appeared in the form of a human being and then came to a group of the Children of Israel and said to them: Shall I guide you to a treasure that you will never eat? They said: Yes. He said: Dig under the throne. So he went with them and showed them the place and stood near it. They said to him: Come closer. He said: No, but I am here in your hands. If you do not find it, kill me. So they dug and found those books. When they took them out, Satan said: Solomon only controlled humans, devils and birds with this magic. Then he flew away and spread among the people that Solomon was a magician. The Children of Israel took those books. When Muhammad, may God bless him and grant him peace, came, they argued with him about them. That is when God Almighty says: **It was not Solomon who disbelieved, but the devils disbelieved.** Al-Rabi' bin Anas said: The Jews asked Muhammad, may God bless him and grant him peace, about matters from the Torah for a time, and they would not ask him about anything except that God Almighty revealed what they asked him about, so he argued with them. When they saw that They said: He knows better than we do what God has revealed to us. They asked him about magic and argued with him about it, so God the Almighty revealed: "And they followed what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic." The devils took a book and wrote in it magic and divination and whatever God willed of that, and buried it under the seat of Solomon's council. He, peace be upon him, did not know the unseen. When Solomon left this world, they extracted that magic and deceived the people and said: This is knowledge that Solomon concealed and envied the people for. The Prophet, peace be upon him, informed them of this hadith, so they returned from him and God had refuted their argument. Mujahid said about the Almighty's statement: **And they followed what the devils recited during the reign of Solomon**, that the devils listened to the revelation, but whenever they heard a word they added two hundred like it. So Solomon, peace be upon him, sent for what they had written of that, and when Solomon died, the devils found it and taught it to the people, which was magic. Saeed bin Jubair said: Solomon used to track down what magic was in the hands of the devils and take it from them and bury it under his seat in his treasury house, but the devils could not. To reach him, so he approached the people and they said to them, **Do you know what knowledge Solomon used to subjugate the devils, winds, and other things?** They said: Yes. They said: It is in his treasury and under his chair. He consulted people about it and they extracted it and worked with it. The people of Hijaz said: Solomon knew about this and this is magic. So God Almighty revealed to His Prophet Muhammad, may God bless him and grant him peace, the innocence of Solomon, peace be upon him, and God Almighty said: "And they followed what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved." Muhammad bin Ishaq bin Yasar said: When the devils learned of the death of Solomon, son of David, peace be upon him, the devils deliberately wrote down the types of magic. Whoever wants to achieve such-and-such should do such-and-such. When they classified the types of magic, they put it in a book and

Or is it that every time they make a covenant, a party of them throws it aside? Rather, most of them do not believe.

sealed it with a seal engraved with the seal of Solomon and wrote on its title: This is what Asaf bin Barkhiya the Truthful wrote to King Solomon, son of David, from the treasures of the treasures of knowledge. Then they buried it under his chair and the remnants of the Children of Israel extracted it after that until they innovated what they innovated. When they found it, they said: By God, Solomon's reign was only this. So they spread magic among the people and they learned it and taught it. There is no one who has it more than the Jews, may God curse them. So when the Messenger of God, may God bless him and grant him peace, mentioned in what was revealed to him: From God, Solomon, son of David, and He promised him among those He counted among the messengers. The Jews in Medina said: Do you not marvel at Muhammad, who claims that the son of David was a prophet, when by God he was nothing but a magician? And God revealed in that regard their saying: "And they followed what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved." The verse. Ibn Jarir said: Al-Qasim told us: Hussain told us: Al-Hajjaj told us, on the authority of Abu Bakr, on the authority of Shahr bin Hawshab, who said: When Solomon's kingdom was taken away, the devils used to write down magic during Solomon's absence. They wrote: Whoever wants to do such and such should face the sun and say such and such, and whoever wants to do such and such should turn his back to the sun and say such and such. So they wrote it down and made its title: This is what Asaf bin Barkhiya wrote to King Solomon, son of David, peace be upon them, from the treasures of the treasures of knowledge. Then he buried it under his throne. When Solomon, peace be upon him, died, Satan, may God curse him, stood up and gave a sermon and said: O people, Solomon was not a prophet, but a magician, so seek out his magic in his belongings and houses. Then He showed them the place where he was buried, and they said: By God, Solomon was a magician, this is his magic, this is how we worship him and this is how we are subdued. The believers said: Rather, he was a believing prophet. When God sent the Prophet Muhammad, may God bless him and grant him peace, and mentioned David and Solomon, the Jews said: Look at Muhammad mixing truth with falsehood, mentioning Solomon with the prophets, he was only a magician who rode the wind. Then God Almighty revealed: "And they followed what the devils recited during the reign of Solomon. And Solomon did not disbelieve." Ibn Jarir said: Muhammad bin Abdul A'la al-San'ani told us, al-Mu'tamir bin Sulayman told us, he said: I heard Imran bin Hudayr from Abu Majlaz who said: Solomon, peace be upon him, took a covenant from every animal, and if a man was afflicted and asked about that covenant, he was released. So the people increased the rhyme and magic, and they said: This is what Solomon, son of David, peace be upon them, did. Then God Almighty said: **And Solomon did not disbelieve, but the devils disbelieved, teaching people magic.** Ibn Abi Hatim said: Issam bin Rawad told us, Adam told us, al-Mas'udi told us, on the authority of Ziyad, the client of Ibn Mus'ab, on the authority of al-Hasan, "And they followed What the

devils recite" He said: A third of poetry, a third of magic, and a third of divination. He said: Al-Hasan bin Ahmad told us, Ibrahim bin Abdullah bin Bashar Al-Wasiti told us, Surur bin Al-Mughira told me, on the authority of Ibad bin Mansour, on the authority of Al-Hasan: "And they followed what the devils recite during the reign of Solomon" and the Jews followed it during his reign, and magic was on earth before that and had not ceased to exist in it, but it was only followed during the reign of Solomon. This is a summary of the sayings of the Imams of the Salaf in this regard, and the summary of the story and the combination of its parts and that there is no contradiction between the contexts is not hidden from the intelligent and understanding, and God is the guide. And the Almighty said: "And they followed what the devils recite during the reign of Solomon" meaning and the Jews who were given the Book followed after their turning away from the Book of God that was in their hands, and their opposition to the Messenger of God Muhammad, may God bless him and grant him peace, what the devils recite, meaning what the devils narrate and tell and speak during the reign of Solomon, and he made it transitive with "ala **because it included** recite and lie". Ibn Jarir said "ala **here means** in", meaning they recite during the reign of Solomon, and he transmitted it from Ibn Jurayj and Ibn Isaac **I said** and the inclusion is better and more appropriate, and God knows best. And the saying of Al-Hasan Al-Basri, may God have mercy on him, and the magic was before the time of Solomon, son of David - is correct without a doubt, because the magicians were in the time of Moses, peace be upon him, and Solomon, son of David, after him, as God Almighty said, "Have you not seen the assembly of the Children of Israel after Moses?" The verse, then he mentioned the story after it and in it, **And David killed Goliath, and God gave him the kingdom and wisdom.** And the people of Salih, who were before Abraham, peace be upon him, said to their prophet Salih, **You are only one of those bewitched**, meaning those bewitched according to the well-known, and God Almighty said, **And what was revealed to the two angels in Babylon, Harut and Marut, and they did not teach anyone until they had said, "We are only a trial, so do not disbelieve**, and they learned from them that by which they cause separation between a man and his wife." People differed in this regard, so some of them went to the fact that **what is negative**, I mean that which is in His statement, **and what was revealed to the two angels**, Al-Qurtubi said: **what is negative and is connected to His statement, "and Solomon did not disbelieve**, then he said, **but the devils disbelieved, teaching people magic and what was revealed to the two angels**, and that is because the Jews were claiming That Gabriel and Michael came down with it, so God denied them and made His saying **Harut and Marut** instead of the devils. He said: This is correct either because the plural is used for the two as in the Almighty's saying: **If he has brothers**, or because they have followers or are mentioned among them for their rebellion, the meaning of the speech is that they teach people magic in Babylon, Harut and Marut. Then he said: This is the most appropriate and correct way to interpret the verse and no attention should be paid to

anything else. Ibn Jarir narrated with his chain of transmission on the authority of Al-Awfi on the authority of Ibn Abbas in his saying **and what was revealed to the two angels in Babylon** the verse, he says God did not reveal magic. And with his chain of transmission on the authority of Al-Rabi' bin Anas in his saying **and what was revealed to the two angels** he said: God did not reveal magic to them. Ibn Jarir said: So the interpretation of the verse according to this is **and they followed what the devils recited during the reign of Solomon** of magic, and Solomon did not disbelieve nor did God reveal magic to the two angels, but the devils disbelieved, teaching people magic in Babylon, Harut and Marut, so His saying in Babylon, Harut and Marut is from the delayed meaning of the advanced. He said: If someone were to say to us: How did this come to mind? It was said that the reason for presenting it is to say, **And they followed what the devils recited during the reign of Solomon**, of magic, and Solomon did not disbelieve, and God did not send down magic to the two angels, but the devils disbelieved, teaching people magic in Babylon, Harut and Marut, so it is meant by the two angels Gabriel and Michael, peace be upon them, because the Jewish magicians, as I mentioned, claimed that God sent down magic through the tongues of Gabriel and Michael to Solomon, son of David, so God denied them in that. He informed His Prophet Muhammad, may God bless him and grant him peace, that Gabriel and Michael did not send down magic, and he acquitted Solomon, peace be upon him, of what they attributed to them of magic, and he informed them that magic is the work of the devils and that they teach it to people in Babylon, and that those who teach them that are two men: one of them is named Harut, and the other is named Marut, so Harut and Marut, according to this interpretation, are a translation from the people and a response to them. This is its wording verbatim, and Ibn Abi Hatim said: I was told by Ubaydullah bin Musa, Fadil bin Marzuq told us, on the authority of Atiyah, **And what was sent down to the two angels**, he said: God did not send down magic to Gabriel and Michael, he said: Ibn Abi Hatim: Al-Fadl ibn Shadhan informed us, Muhammad ibn Isa informed us, Ya'la, meaning Ibn Asad informed us, Bakr, meaning Ibn Mus'ab informed us, Al-Hasan ibn Abi Ja'far informed us: that 'Abd al-Rahman ibn Abza used to recite it: **And what was revealed to the two angels at Babylon, Harut and Marut**. Abu al-'Aliyah said: Magic was not revealed to them, meaning: knowledge of faith and disbelief, so magic is from disbelief, so they forbid it most strongly. Narrated by Ibn Abi Hatim. Then Ibn Jarir began to refute this statement, and that what means which, and he spoke at length about that and claimed that Harut and Marut were two angels whom God sent down to earth and permitted them to teach magic as a test and examination for His servants after He made clear to His servants that it is something that is forbidden on the tongues of the Messengers. He claimed that Harut and Marut were obedient in teaching that, because they complied with what they were commanded to do. This is something that he followed, and stranger than that is the statement of those who claimed that Harut and Marut were two tribes of the jinn, as Ibn Hazm claimed. Ibn Abi Hatim narrated: On the authority of Ad-Dahhak bin Muzahim that he used to read it **and what was sent down to the**

two angels and he said: They are two giants from the people of Babylon. The proponents of this opinion explained that sending down means creation, not inspiration, as in the words of God Almighty: **and what was sent down to the two angels** as God Almighty said: **And He sent down for you eight pairs of livestock** "and We sent down iron, wherein is great strength" **and He sends down for you provision from the sky** and in the hadith: **God has not sent down a disease except that He has sent down a cure for it** and as it is said: **God sent down good and evil**. Al-Qurtubi narrated on the authority of Ibn Abbas, Ibn Abza and Al-Hasan Al-Basri that they read **and what was sent down to the two angels** with a kasra on the lam. Ibn Abza said: They are David and Solomon. Al-Qurtubi said: According to this, *what* is also a negative. Others stopped at his words **they teach people magic** and *what* is a negative. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Al-Layth told us on the authority of Yahya bin Saeed on the authority of Al-Qasim bin Muhammad and a man asked him about the words of God Almighty: **they teach people magic and what was sent down to the two angels** In Babylon, Harut and Marut." He said: **The two men teach people what was revealed to them and teach people what was not revealed to them**. Al-Qasim said: **I do not care which of them it was**. Then he narrated on the authority of Yunus on the authority of Anas bin Ayyad on the authority of some of his companions that Al-Qasim said in this story: **I do not care which of them it was, I believed in it**. Many of the predecessors believed that they were two angels from heaven, and that they were sent down to earth, and what happened to them happened. A hadith was narrated on this subject by Imam Ahmad in his Musnad, may God have mercy on him, as we will mention, God willing. Based on this, the combination between this and what was reported of the evidence for the infallibility of the angels is that God had previously known about these two, so it is a specification for them, so there is no contradiction then, as was previously mentioned in His knowledge of the matter of Iblis, and in His statement that he was one of the angels, based on the Almighty's statement: **And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis, he refused**. And other verses indicating this, even though the matter of Harut and Marut is as mentioned. Less severe than what happened from Satan, may God curse him. Al-Qurtubi narrated it on the authority of Ali, Ibn Masoud, Ibn Abbas, Ibn Omar, Kaab al-Ahbar, al-Suddi, and al-Kalbi.

Fath al-Qadir

And the waw in his saying: 100- "or whenever" is for conjunction, the question hamza entered it as it enters the fa, and from that is the saying of the Almighty: "Is it the judgment of ignorance they seek? Do you then make the deaf hear? Do you then take him and his descendants?" and as it enters the then, and from that is the saying of the Almighty: "Athman when it occurs" and this is the saying of Sibawayh. Al-Akhfash said: The waw is redundant. Al-Kisa'i said: It is or the waw was moved for ease. Ibn Atiyah said: All of this is forced, and the correct saying of Sibawayh and the conjoined to it is deleted, and the estimate is they disbelieved in the clear verses and whenever they

Surat Al-Baqarah 2:100

Or is it that every time they make a covenant, a party of them throws it aside? Rather, most of them do not believe.

made a covenant. His saying: "A group rejected" Ibn Jarir said: The origin of nabdh is throwing and casting, and from that the foundling is called manbuth, and from that wine is called dates and raisins when they are thrown into water, Abu Al-Aswad said:

who did not throw it away openly are believers in it secretly.

I looked at his address and threw it away like you would throw away a worn-out sandal from your sandals.

Another said:

Those whom you commanded to be just have rejected your Book and made lawful what is forbidden.

Tafsir al-Baghawi

100. The Almighty's saying, **Or whenever** the conjunction waw was preceded by the interrogative alif **they made a covenant** meaning the Jews made a covenant that if Muhammad came out, they would be faithful to him, but when he came out, they disbelieved in him.

Ibn Abbas, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, reminded them of what God had taken from them **of the covenant** and enjoined upon them concerning Muhammad that they should believe in him, Malik bin Al-Saif said: By God, He did not enjoin upon us concerning Muhammad a covenant. So God Almighty revealed this verse, which is indicated by the reading of Abu Raja Al-Attardi: **or whenever they were promised**, so he made them the objects. Ata' said: They are the covenants that were between the Messenger of God, may God bless him and grant him peace, and the Jews, that they should not assist the polytheists in fighting him, but they broke them as Banu Qurayzah and Banu Nadir did. Its evidence is the statement of God Almighty: **Those of them with whom you made a covenant, then they break their covenant 56-Al-Anfal. A group "groups" of them of the Jews** "rejected it" and **abandoned it**. Rather, most of them do not believe.

Tafsir al-Baidawi

100- "Or whenever they made a covenant" The hamza is for denial, and the waw is for connecting to something omitted, the meaning of which is they disbelieved in the verses and whenever they made a covenant, and it was read with the waw silent on the basis that the meaning is except for those who were wicked, "Or whenever they made a covenant", and it was read they made a covenant and they made a covenant. "A group of them threw it away **broke it, and the origin of the word nabdh is to throw it away, but it is more common in what is forgotten, and a group only said it because some of them did not break it**, But most of them do not believe" is a response to what is imagined that the group are the minority, or that those

Surat al-Baqarah 2:101

And when there came to them a Messenger from God, confirming what was with them, a party of those who were given the Scripture threw the Book of God behind their backs as if they did not know.

Tafsir al-Jalalayn

And when there came to them a Messenger from God Muhammad, may God bless him and grant him peace **confirming what was with them, a party of those who were given the Scripture threw the Book of God** that is, the Torah **behind their backs** that is, they did not act upon what was in it of belief in the Messenger and others **as if they did not know** what was in it of him being a true prophet or that it was the Book of God.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, meant by His saying: **And when there came to them**, the rabbis and scholars of the Jews from the Children of Israel, **a Messenger**, meaning by Messenger: Muhammad, may God bless him and grant him peace, as:

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And when a messenger came to them**, he said: When Muhammad, may God bless him and grant him peace, came to them.

As for his saying: **Confirming what is with them**, he means by it that Muhammad, may God bless him and grant him peace, confirms the Torah and the Torah confirms him, in that he is a prophet of God sent to His creation.

As for the interpretation of His statement: **And when there came to them a Messenger from God, confirming what was with them**, it refers to what was with the Jews, which is the Torah. So God, the Most High, informed us that when the Messenger of God, may God bless him and grant him peace, came to the Jews from God confirming what was in their hands of the Torah, that Muhammad, may God bless him and grant him peace, is a Prophet of God, **a group threw themselves aside**, meaning by that: they denied and rejected him after they had acknowledged him, out of envy and malice towards him. And His statement: **of those who were given the Scripture**, is the scholars of the Jews to whom God gave knowledge of the Torah and what was in it. And by His statement: **the Book of God**, He means the Torah.

His saying: **behind their backs**, means they put it behind their backs. This is a proverb, it is said to every person who rejects something that was on his mind: So-and-so has put this matter behind him, and put it behind his back, meaning by it: he turned away from it, turned away, and departed, like:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And when there came to them a Messenger from God, confirming what was with them, a party of those who were given the Scripture threw the Book of God behind their backs**. He said: When Muhammad, may God bless him and grant him peace, came to them, they opposed him with the Torah and argued with him about it, so the Torah and the Qur'an agreed, so they threw away the Torah and took the Book of Asif and the magic of Harut and Marut. This is what God says: **As if they did not know**.

The meaning of His statement: **As if they do not know**, is as if these Jewish scholars who rejected the Book of God and broke the covenant of God by not acting upon what they had pledged to God to act upon did not know what was in the Torah of the command to follow Muhammad, may God bless him and grant him peace, and believe in him. This is from God, may He be glorified, informing us about them that they denied the truth with their knowledge and awareness of it, and that they were stubborn about God's command and disobeyed it with their knowledge that it was obligatory upon them, as:

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: **A party of those who were given the Scripture threw away**, meaning: A party of those who were given the Scripture **the Book of God behind their backs, as if they did not know**: meaning that the people knew, but they corrupted their knowledge, denied, disbelieved, and concealed it.

Tafsir al-Qurtubi

The Almighty's saying, **And when there came to them a Messenger from God, confirming what was with them**, is an attribute of the Messenger, and it is permissible to use it in the accusative case as a state. **A group threw away** is the answer to *when*. "Of those who were given the Scripture, the Book of God **is in the accusative case with** throw away," and what is meant is the Torah, because their disbelief in the Prophet, peace be upon him, and their denial of him is a throwing away of it. Al-Suddi said: They threw away the Torah and took the Book of Asif, and the magic of Harut and Marut. It was said: It is permissible to mean the Qur'an. Al-Sha'bi said: It is in their hands and they read it, but they threw away acting upon it. Sufyan ibn 'Uyaynah said: They wrapped it in silk and brocade, and adorned it with gold and silver, and they did not make permissible what it made permissible nor forbid what it made forbidden, so that is throwing away. Its explanation has been presented in full. "As if they do not know" is a simile for those who do not know, since they acted like the ignorant, so it comes from the wording that they disbelieved knowingly.

Tafsir Ibn Kathir

And the Almighty said: "And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve.'" Abu Ja'far al-Razi said, on the authority of

Surat Al-Baqarah 2:101

And when there came to them a Messenger from Allah, confirming what was with them, a party of those who were given the Scripture threw the Book of Allah behind their backs as if they did not know.

al-Rabi` ibn Anas, on the authority of Qays ibn `Ibad, on the authority of Ibn `Abbas, who said: So when the one who came to them wanted to practice magic, they forbade him with the strongest prohibition and said to him: We are only a trial, so do not disbelieve. This is because they knew good and evil, disbelief and faith, so they knew that magic is from disbelief. He said: So if he refused them, they ordered him to go to such and such a place, and when he came to him, he saw Satan and taught him, and when he learned him, a light came out of him, and he looked at him shining in the sky and said: Oh, what a pity! Oh, what did he do? And on the authority of al-Hasan al-Basri, he said in the interpretation of this verse: Yes, the two angels sent down magic to teach people the affliction with which God wanted to test people, so He took a covenant from them that they would not teach anyone until they said: We are only a trial, so do not disbelieve. Narrated by Ibn Abi Hatim. Qatada said: He took a covenant from them that they would not teach anyone until they said: We are only a trial, meaning a trial with which we have been afflicted, so do not disbelieve. As-Suddi said: If a person came to them wanting to practice magic, they would admonish him and say to him: Do not disbelieve, we are only a trial. If he refused, they would say to him: Go to these ashes and urinate on them. When he urinates on them, a light comes out of it and shines until it enters the sky, and that is faith. Something black like smoke comes and enters his ears, and everything, and that is the wrath of God. If he tells them about that, they would teach him magic. This is the statement of God the Most High: **And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve.'** (al-Baqarah 2:170) Sunayd said on the authority of Hajjaj on the authority of Ibn Jurayj regarding this verse: None would dare to practice magic except a disbeliever. As for the trial, it is the test and choice, and from it is the saying of the poet:

He tempted people in their religion and left Ibn Affan in a state of evil for a long time.

And also the saying of the Almighty, informing about Moses, peace be upon him, where he said: **It is only your trial**, meaning your trial, your test, and your examination, **with which You misguide whom You will and guide whom You will**. Some of them have used this verse as evidence for the disbelief of those who learn magic, and they have cited as evidence for it the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar, who told us, Muhammad bin Al-Muthanna told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Hammam, on the authority of Abdullah, who said: "Whoever goes to a soothsayer or magician and believes what he says, has disbelieved in what was revealed to Muhammad, may God bless him and grant him peace." This is a sound chain of transmission and it has other corroborating evidence. And the saying of the Almighty: **And they learn from them that by which they cause separation between a man and his wife**, meaning that people learn from Harut and Marut the science of

magic and what they do with it in what they do of reprehensible actions, by which they cause separation between spouses, despite the mixing and harmony between them, and this is from the doing of the devils, as Muslim narrated in his Sahih from the hadith of Al-A'mash, on the authority of Abu Sufyan, on the authority of Talhah bin Nafi', on the authority of Jabir ibn Abdullah narrated on the authority of the Prophet, may God bless him and grant him peace, who said: "The devil places his throne on the water and then sends out his armies among the people. The one closest to him in status is the one who causes the greatest temptation. One of them comes and says: 'I kept on with so-and-so until I left him saying such-and-such.' Iblis says: 'No, by God, I did nothing!' And one of them comes and says: 'I did not leave him until I separated him from his family.' He acknowledges it, brings him close, embraces him and says: 'Yes, you are.'" The reason for separation between spouses through magic is what a man or woman imagines of the other in terms of bad appearance, character, or something similar, or a contract, or hatred, or something similar to the reasons that necessitate separation. 'Man' refers to a man and its feminine form is 'woman.' Both of them are dual, but they are not plural, and God knows best.

And the Almighty's saying: **And they can not harm anyone thereby except by permission of God**. Sufyan al-Thawri said: Except by the decree of God. Muhammad ibn Ishaq said: Except by God's leaving him alone with what He willed. Al-Hasan al-Basri said: **And they can not harm anyone thereby except by permission of God**. He said: Yes, whoever God wills, He gives them power over him, and whoever God does not will, He does not give them power over him, and they cannot do anything to anyone except by permission of God, as God the Almighty said. And in a narration from Al-Hasan, he said: This magic does not harm anyone except the one who engages in it. And the Almighty's saying: **And they learn that which harms them and does not benefit them** means that it harms them in their religion and has no benefit that matches its harm. **And they have certainly known that whoever buys it will have no share in the Hereafter** means that the Jews who exchanged magic for following the Messenger, may God bless him and grant him peace, knew that whoever did what they did, that he will have no share in the Hereafter. Ibn Abbas, Mujahid and Al-Suddi said: No share. And Abd Al-Razzaq said from Muammar from Qatadah: He will have no share in the Hereafter with God. And Abd Al-Razzaq said, and Al-Hasan said: He has no religion. And Saad said from Qatadah: **He will have no share in the Hereafter** He said: And the People of the Book knew in what God entrusted them with that the magician will have no share in the Hereafter. And the Almighty's saying: "And evil is that for which they sold themselves, if they only knew. And if they had believed and feared God, the reward from God would have been better, if they only knew." The Almighty says: **And evil** is the substitute that they exchanged for magic in place of faith. And following the Messenger, if they had

knowledge of what they were admonished with, **And if they had believed and feared God, the reward from God would have been better for them.** That is, if they had believed in God and His Messengers and feared the forbidden things, God's reward for that would have been better for them than what they sought for themselves and were satisfied with, as God the Almighty said, "And those who were given knowledge said, 'Woe to you! The reward from God is better for him who believes and does righteousness. And none is granted it except the patient.'"

And the saying of **And if they had believed and feared God** was used as evidence by those who considered the magician to be an infidel, as is narrated by Imam Ahmad ibn Hanbal and a group of the Salaf. It was said: Rather, he is not an infidel, but his punishment is to behead him, as narrated by Al-Shafi'i and Ahmad ibn Hanbal. They said: Sufyan, who is Ibn Uyaynah, told us on the authority of Amr ibn Dinar that he heard Bajalah ibn Abdah say: Umar ibn Al-Khattab, may God be pleased with him, wrote: Kill every male and female magician. He said: So we killed three female magicians. Al-Bukhari also included it in his Sahih. And thus it was authenticated that Hafsa, the Mother of the Believers, was bewitched by a slave girl of hers, so she ordered that she be killed. Imam Ahmad ibn Hanbal said: It was authenticated on the authority of three of the companions of the Prophet, may God bless him and grant him peace, regarding killing the magician. Al-Tirmidhi narrated from the hadith of Ismail bin Muslim from Al-Hasan from Jundub Al-Azdi that he said: The Messenger of God, may God bless him and grant him peace, said: **The punishment for a magician is to strike him with a sword.** Then he said: We do not know it as being attributed to the Prophet except from this source, and Ismail bin Muslim is considered weak in hadith, and the correct version is from Al-Hasan from Jundub as a mursal. I said: Al-Tabarani narrated it from another source from Al-Hasan from Jundub as a mursal. And God knows best. It has been narrated from multiple chains of transmission that Al-Walid bin Uqbah had a magician playing in front of him. He would strike a man's head and then shout at him, and his head would be returned to him. The people said: Glory be to God, He brings the dead back to life. A righteous man from the Muhajireen saw him, so the next day he came with his sword wrapped around him and went to play that game. The man drew his sword and struck the magician's neck, and said: If he is telling the truth, then let him revive himself. Then he recited the verse of God, **Do you then practice magic while you are seeing?** Al-Walid became angry because he did not ask his permission to do so, so he imprisoned him and then released him. And God knows best. Imam Abu Bakr Al-Khalal said: Abdullah bin Ahmad bin Hanbal told us, my father told us, Yahya bin Saeed told us, Abu Ishaq told me on the authority of Haritha, who said: There was a man playing with one of the princes, then a soldier came with his sword drawn and killed him. He said: I think he was a magician. Al-Shafi'i, may God have mercy on him, attributed the story of Umar and Hafsa to magic that constitutes polytheism, and God knows best.

Chapter Abu Abdullah al-Razi narrated in his interpretation of the Mu'tazila that they denied the

existence of magic. He said: And perhaps they disbelieved whoever believed in its existence. He said: As for the Sunnis, they allowed that the magician could fly in the air and turn a human into a donkey, and a donkey into a human, except that they said: God creates things when the magician says those incantations and specific words. As for the one who has an effect on that being the heavens and the stars, then no, contrary to the philosophers, astrologers, and Sabians. Then he provided evidence for the occurrence of magic and that it is by the creation of God Almighty by His Almighty saying: **And they do not harm anyone thereby except by permission of God.** And from the report that the Messenger of God, may God bless him and grant him peace, was bewitched, and that magic worked on him and the story of that woman with Aisha, may God be pleased with her, and what that woman mentioned about her coming to Babylon and learning magic. He said: And from what is mentioned in this chapter of many stories, then he said after this.

The fifth issue is that knowledge of magic is not ugly or forbidden - the scholars agreed on this because knowledge in itself is noble, and also because of the generality of the Almighty's saying: "Say: Are those who know equal to those who do not know?" And because if magic were not known, it would not be possible to differentiate between it and a miracle, and knowledge that a miracle is a miracle is obligatory, and whatever the obligation depends on is obligatory. This requires that acquiring knowledge of magic be obligatory, and whatever is obligatory, how can it be forbidden and ugly? This is his wording on this issue, and this statement is questionable from several aspects, one of which is his saying: Knowledge of magic is not ugly rationally, so his opponents from the Mu'tazila forbid this, even if he meant that it is not ugly religiously, so in this noble verse there is an ugliness to learning magic, and in the Sahih: **Whoever goes to a fortune teller or a soothsayer has disbelieved in what was revealed to Muhammad,** and in the Sunan: **Whoever ties a knot and blows into it has practiced magic,** and his saying: and there is no prohibition, the scholars have agreed on that, how could it not be prohibited with what we have mentioned from the verse and the hadith and the agreement of the scholars requires that the imams of the scholars or most of them have stated this issue, and where are their texts on that? Then, its inclusion in the science of magic in the generality of the Almighty's saying: "Say: Are those who know equal to those who do not know?" There is a consideration in this, because this verse only indicates the praise of those who know Islamic knowledge. And why did I say that this is from it? Then, it is an advancement to the obligation of learning it, because knowledge of the miracle cannot be obtained except through it. It is weak, rather corrupt, because the greatest miracle of our Messenger, may God bless him and grant him peace, is the Great Qur'an, which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy. Then, the knowledge that it is a miracle does not depend on the knowledge of magic at all. Then, it is known by necessity that the Companions, the Followers, the Imams of the Muslims and their common folk knew the miracle and differentiated

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And when there came to them a Messenger from Allah, confirming what was with them, a party of those who were given the Scripture threw the Book of Allah behind their backs as if they did not know.

between it and other things, and they did not know magic, nor did they know it, nor did they teach it. And God knows best.

Then Abu Abdullah al-Razi mentioned that there are eight types of magic: **The first** is the magic of the liars and the Kasdaniyyin, who used to worship the seven wandering planets, which are the moving ones, and they believed that they governed the world and that they bring good and evil. They are the ones to whom God sent Abraham, peace be upon him, to invalidate their statement and reject their doctrine. He investigated it thoroughly in **The Book of the Hidden Secret, in Addressing the Sun and the Stars** attributed to him, as mentioned by Judge Ibn Khalikan and others. It is said that he repented from it, and it is said that he wrote it in order to show virtue, not as a matter of belief. This is what is thought of him, except that he mentioned in it their method in addressing each of these seven planets and the manner in which they do, what they wear, and what they adhere to.

He said: **And the second type** is the magic of those with delusions and strong souls. Then he provided evidence that delusion has an effect in that a person can walk on a bridge placed on the ground, but he cannot walk on it if it is extended over a river or something similar. He said: And just as the doctors agreed to forbid the frightened from looking at red things, and the possessed from looking at things that are very shiny or rotating, and that is only because souls were created obedient to delusions. He said: The wise have agreed that the evil eye is true - and he can prove that with what is proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **The evil eye is true, and if there were anything that could overtake destiny, it would be the evil eye.** He said: So if you know this, then we say that the soul that does these actions may be very strong, so it does not need to resort to tools and instruments in these actions, and it may be weak, so it needs to resort to these tools. The truth of this is that if the soul is elevated above the body and strongly attracted to the world of the heavens, it becomes as if it is a spirit from the heavenly spirits, so it is strong in influencing the materials of this world. If it is weak and strongly attached to this physical self, then at that time it has no influence at all except in this body. Then he advised to treat this disease by reducing food, cutting off from people and showing off. I said: What he is referring to is dealing with the state, and it is of two types: sometimes it is a correct, legitimate state, in which one deals with what God and His Messenger, may God bless him and grant him peace, have commanded, and one leaves what God and His Messenger, may God bless him and grant him peace, have forbidden. These states are gifts from God the Almighty and miracles for the righteous of this nation, and this is not called magic in the Sharia. Sometimes the situation is corrupt and its owner does not comply with what God and His Messenger, may God bless him and grant him peace, commanded, and does not act in that way. This is the situation of the wretched who oppose the Sharia,

and God giving them these situations does not indicate His love for them. Likewise, the Antichrist has supernatural powers that are indicated by many hadiths, even though he is condemned in the Sharia, may God curse him, and likewise those who resemble him from those who oppose the Muhammadan Sharia, upon its owner the best prayers and peace. Explaining this would take a long time and this is not the place for it.

He said: **The third type** of magic is seeking help from earthly spirits, who are the jinn, contrary to the philosophers and the Mu'tazila, who are divided into two groups: believers and infidels, who are the devils. He said: The communication of the speaking souls with them is easier than their communication with the heavenly spirits, because of the relevance and closeness between them. Then the masters of the craft and the masters of experience have witnessed that communication with these earthly spirits results in a few easy works of incantation, smoke, and abstraction. This type is called incantations and the work of subjugation.

He said: **The fourth type** of magic is imagination, taking the eyes, and magic. It is based on the fact that sight may err and be occupied with a specific thing and not with something else. Do you not see the skilled magician showing off the work of something that astounds the minds of those who look at it and takes their eyes to it until, when they are exhausted by the preoccupation with that thing by talking and the like, he does something else very quickly. Then something else appears to them other than what they expected, and they are very amazed by it. If he were silent and did not speak in a way that would divert the thoughts to the opposite of what he wants to teach, and the souls and imaginations were not moved to other than what he wants to bring out, the observers would be aware of everything he does. **He said** And whenever the conditions are beneficial to good sight, some type of defect is more severe, the work is better, such as if the magician sits in a very bright or dark place, so the seeing power does not stop at its conditions in this case.

I said Some commentators said: The magic of the magicians before Pharaoh was only a form of sorcery, and for this reason the Almighty said: **So when they cast, they bewitched the eyes of the people and struck terror into them and produced a great magic.** And the Almighty said: **It appeared to him from their magic that it was moving.** They said: And it was not moving in reality, and God knows best.

The fifth type of magic: The amazing works that appear from the assembly of machines based on geometric proportions, such as a knight on a horse with a trumpet in his hand, every hour of the day he strikes the trumpet without anyone touching him - and from them are the images that the Romans and Indians depicted so that the observer cannot distinguish between them and a human being until they depict them laughing and crying, until he said:

These faces are from the subtle matters of imagination. He said: And the magic of Pharaoh's magicians was of this type **I said** meaning what some of the commentators said: They took those ropes and sticks and filled them with mercury so that they began to twist because of what was in them of that mercury, so it seemed to the observer that they were moving of their own free will. Al-Razi said: And from this category is the assembly of a watch box, and the science of dragging weights with light machines falls under this category. He said: And this in reality should not be considered magic because it has known and certain causes that whoever looks at them can do. **I said** And of this kind are the tricks of the Christians upon their common people with what they show them of lights, such as the case of the garbage of the church that they have in the city of Jerusalem, and the trick they use of secretly bringing fire into the church and lighting that lamp with a clever craft that is popular with the common people among them. As for the elite, they acknowledge that, but they interpret that they are uniting their companions in their religion, so they see that as permissible for them. And there is a doubt about them for the ignorant fools among the worshippers of the Karamiyyah who see the permissibility of fabricating hadiths in encouragement and intimidation, so they are included in the number of those about whom the Messenger of God, may God bless him and grant him peace, said: **Whoever lies about me intentionally, let him take his seat in the Fire.** And his saying: **Talk about me and do not lie about me, for whoever lies about me will enter the Fire.** Then he mentioned here a story about some monks, which is that he heard the voice of a bird with a sad voice and weak movement, so when the birds heard it, they took pity on it and went and threw olive fruits into its nest to eat them. So this monk proceeded to make a bird in his shape and reached the point of making it hollow, so when the wind entered it, a sound like the sound of a bird was heard from it, and he secluded himself in a monastery that he built and claimed that it was on the grave of one of their righteous people, and he hung that bird in a place in it, so when it was the time of the olives, he opened a door on its side so that the wind would enter inside this image, and every bird in its shape would also hear its sound, so the birds would come and carry a lot of olives, and you would not see it among the Christians. Except for that olive in this monastery, and they do not know what caused it, so he tempted them with that and made them think that this was one of the miracles of the owner of this grave, upon them be the continuous curses of God until the Day of Resurrection.

(Al-Razi said: The sixth type of magic) is seeking help from the properties of medicines, meaning in this case foods and ointments. He said: Know that there is no way to deny the properties, because the effect of magnets is observable. **I said** Many of those who claim poverty and trick ignorant people with these properties fall into this category, claiming that they are conditions for him, such as mixing with fire and holding snakes, and other such impossibilities.

He said: **The seventh type of magic** is the attachment of the heart, which is that the magician claims that he knows the Greatest Name and that the jinn obey him and submit to him in most matters. If it happens that

the listener is weak-minded and has little discernment, he believes that it is true and his heart is attached to it and a kind of terror and fear occurs in his soul. If fear occurs, the sensitive powers weaken, and then the magician is able to do whatever he wants. **I said** This type is called *al-tanbalaḥ* and it is only popular among the weak-minded among the sons of Adam. In the science of physiognomy there is guidance in knowing the mind from its deficiency. If the one who is being al-tanbalaḥ is skilled in the science of physiognomy, he knows who among the people will submit to him and who will not.

He said: **The eighth type of magic** is seeking to gossip and bring people closer together in light and pleasant ways, and this is common among people. **I said** Gossip is of two types: sometimes it is for the purpose of causing discord among people and dividing the hearts of the believers, then this is forbidden and agreed upon. But if it is for the purpose of reforming among people and uniting the Muslims' word, as stated in the hadith, **He is not a liar who divulges good**, or it is for the purpose of discouraging and dividing the masses of the infidels, then this is a required matter, as stated in the hadith, **War is deception**, and as Nu'aym ibn Mas'ud did in dividing the word of the Confederates and Banu Qurayzah: he came to these people and spread to them some words about these people, and he conveyed from these people to those people something else, then he made a distinction between that and the souls became estranged and separated. Only the one with penetrating insight can do such a thing, and God is the One sought for help.

Then Al-Razi said: This is the summary of the discussion on the types of magic and the explanation of its types and kinds. **I said** Many of these mentioned types were included in the art of magic because of the subtlety of their perceptions, because magic in the language is an expression for what is subtle and hidden because of it, and for this reason it came in the hadith: **Indeed, some eloquence is magic.** And it was called suhoor because it occurs hidden at the end of the night, and magic is the lung, which is the place of food and it was called that because of its concealment and the subtlety of its passages to the parts of the body and its wrinkles, as Abu Jahl said on the day of Badr to Utbah: His magic swelled, meaning his lung swelled from fear. And Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, died between my throat and my chest, and God Almighty said: **They bewitched the eyes of the people**, meaning they concealed their knowledge from them, and God knows best.

Abu Abdullah Al-Qurtubi said: We believe that magic is true and has a reality, and God creates with it what He wills, contrary to the Mu'tazila and Abu Ishaq Al-Isfarayni of the Shafi'is, who said: It is deception and imagination. He said: And from magic is that which is done by sleight of hand, like sorcery, and the sorcerer is the mailman due to his lightness of movement. Ibn Faris said: This word is not from the speech of the Bedouins. Al-Qurtubi said: And from it is that which is spoken by memorizing incantations of the names of God Almighty, and it may be from the covenants of the devils and it may be medicines and smokes and other than that. He said: And his saying,

Surat Al-Baqarah 2:101

And when there came to them a Messenger from Allah, confirming what was with them, a party of those who were given the Scripture threw the Book of Allah behind their backs as if they did not know.

peace be upon him: **Indeed, some eloquence is magic** may be praise as a group says, and it may be a censure of eloquence. He said: This is more correct. He said: Because it corrects falsehood until the listener thinks that it is true, as the Prophet, peace and blessings be upon him, said: **Perhaps some of you will be more eloquent in his argument than others, so I will rule in his favor.** The hadith.

Chapter The minister Abu al-Muzaffar Yahya ibn Muhammad ibn Hubayrah, may God have mercy on him, mentioned in his book **Al-Ishraf ala Madhahib al-Ashraf** a chapter on magic and said: They agreed that magic has a reality except for Abu Hanifa, who said: It has no reality according to him. They differed about the one who learns magic and uses it. Abu Hanifa, Malik and Ahmad said that he is a disbeliever because of that. Among the companions of Abu Hanifa, there are those who said that if he learns it to guard against it or avoid it, then he is not a disbeliever, and the one who learns it believing that it is permissible or that it benefits him is a disbeliever. Likewise, the one who believes that the devils do whatever he wants for him is a disbeliever. Al-Shafi'i, may God have mercy on him, said: If he learns magic, we say to him, **Describe your magic to us.** If he describes what necessitates disbelief, such as what the people of Babylon believed about drawing closer to the seven planets and that they do what is sought from them, then he is a disbeliever. If it does not necessitate disbelief, then if he believes that it is permissible, then he is a disbeliever. Ibn Hubayrah said: Is he killed simply because of his doing and using it? Malik and Ahmad said: Yes. Ash-Shafi'i and Abu Hanifa said: No. If someone kills a person with his magic, then he is to be killed according to Malik, Ash-Shafi'i and Ahmad. Abu Hanifa said: He is to be killed unless he repeats it or admits to it with regard to a specific person. If he kills, then he is to be killed as a prescribed punishment according to them, except Ash-Shafi'i who said: He is to be killed in this case as retaliation. He said: If the magician repents, is his repentance accepted? Malik, Abu Hanifa and Ahmad said in the well-known opinion from them: It is not to be accepted. Ash-Shafi'i and Ahmad said in the other narration: It is to be accepted. As for the magician of the People of the Book, according to Abu Hanifa, he is to be killed just as a Muslim magician is to be killed. Malik, Ahmad and Ash-Shafi'i said: He is not to be killed, meaning because of the story of Labid ibn Al-A'sam. They differed concerning the Muslim female magician. According to Abu Hanifa, she is not to be killed, but she is to be imprisoned. The three said that her ruling is the same as that of a man, and God knows best. Abu Bakr Al-Khalal said: Abu Bakr Al-Marwazi told us: Umar ibn Harun read to Abu Abdullah - meaning Ahmad ibn Hanbal - that Yunus told us on the authority of Al-Zuhri: He said: The Muslim sorcerer is killed, but the polytheist sorcerer is not killed, because the Messenger of God, may God bless him and grant him peace, was bewitched by a Jewish woman, but he did not kill her. Al-Qurtubi narrated on the authority of Malik, may God have mercy on him, that he said about

the dhimmi, he is killed if he kills his sorcery. Ibn Khuwaiz Mandad narrated two narrations on the authority of Malik about the dhimmi who is bewitched: One of them is that he is asked to repent, and if he converts to Islam, otherwise he is killed. The second is that he is killed even if he converts to Islam. As for the Muslim sorcerer, if his sorcery includes disbelief, he is considered a disbeliever according to the four imams and others, based on the words of God the Almighty: **And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve.'** But Malik said: If he is found out, his repentance is not accepted, because he is like a heretic. If he repents before he is found out and comes to us repentant, we accept him. If he kills, his sorcery is killed. Al-Shafi'i said: If he says, **I did not intend to kill**, then he is mistaken and blood money is due on him.

Question And does the magician ask for a solution for his magic? Saeed bin Al-Musayyab permitted it, as narrated by Al-Bukhari, and Amer Al-Shaabi said: There is nothing wrong with spreading it, and Al-Hasan Al-Basri disliked it. And in the Sahih, on the authority of Aisha, she said: O Messenger of God, why didn't you spread it? He said: **As for God, He has healed me, and I feared that I would open evil upon the people.** And Al-Qurtubi narrated on the authority of Wahn: He said: Seven leaves of Sidr are taken and crushed between two stones, then they are mixed with water and the Throne Verse is recited over them and the bewitched person drinks three sips of it, then he washes with the rest of it, for what is with him will go away. And it is good for the man who takes it from his wife. **I said** The most beneficial thing to use to remove magic is what God revealed to His Messenger to remove it, and they are the two Mu'awwidhat, and in the hadith: **The one seeking refuge has not sought refuge with anything like them.** And likewise the recitation of the Throne Verse, for it repels the devils.

Fath al-Qadir

And his saying: 101- **Behind their backs** meaning behind their backs, and it is a proverb used for someone who takes something lightly and does not act upon it. The Arabs say: Put this behind your back, behind your ear, and under your foot: meaning leave it and turn away from it. And from this is what Al-Farra' recited:

Tamim bin Zaid: Do not let my need be in the back, lest I be unable to answer it.

And his saying: **The Book of God** meaning the Torah because when they disbelieved in the Prophet, may God bless him and grant him peace, and in what was revealed to him after God took from them in the Torah and belief in him and confirmation of him and following him and explained to them his description, that was from them a rejection of the Torah and a breach of it and a rejection of what is in it. And it is possible that what is meant by the Book here is the Qur'an: that is, when the Messenger of God came to them from God

confirming what they had of the Torah, they rejected the Book of God that this Messenger brought, and this is more evident than the first aspect. And his saying: **As if they did not know** is a likening of them to someone who does not know anything even though they know with certainty from the Torah what is required of them of belief in this Prophet, but since they did not know with knowledge but rather acted like someone who does not know who threw the Book of God behind their backs, they were in the position of someone who does not know.

Tafsir al-Baghawi

101. "And when there came to them a Messenger from God **meaning Muhammad** confirming what was with them, a party of those who were given the Scripture threw the Book of God behind their backs" meaning the Torah, and it was said: the Torah, and it was said: the Qur'an "as if they did not know." Al-Sha'bi said: They used to read the Torah but did not know about it, and Sufyan ibn Uyaynah said: They wrapped it in silk and brocade and adorned it with gold and silver but did not act upon it, so that is their throwing it away.

Tafsir al-Baidawi

101- "And when there came to them a Messenger from God confirming what was with them" such as Jesus and Muhammad, peace be upon them. "A party of those who were given the Scripture cast away the Book of God" meaning the Torah, because their disbelief in the Messenger confirming it was disbelief in it in what confirms it, and cast away what is in it of the obligation to believe in the Messengers supported by the signs. And it was said that what was with the Messenger, peace be upon him, was the Qur'an.

"Behind their backs" is an example of their turning away from it completely, turning away from what is thrown behind their backs for not paying attention to it.

"As if they do not know" that it is the Book of God, meaning that their knowledge of it is solid, but they ignore it out of stubbornness. Know that God the Almighty indicated in the two verses that the generation of the Jews is divided into four groups: a group that believed in the Torah and fulfilled its rights like the believers of the People of the Book, and they are the minority indicated by His statement: "But most of them do not believe." A group that openly rejected its covenants and transgressed its limits out of rebellion and immorality, and they are the ones meant by His statement: "A party of them cast it aside." A group that did not openly reject it, but they cast it aside out of ignorance of it, and they are the majority. A group that held fast to it outwardly and cast it aside secretly, knowing the situation, out of transgression and stubbornness, and they are the ones who ignored it.

Surat al-Baqarah 2:102

And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

Surat al-Baqarah 2:102

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Tafsir al-Jalalayn

And they followed in apposition to the rejection of **what the devils recited** that is, what they recited *during* the reign of Solomon of magic, and they buried it under his throne when his kingdom was taken away, or they were eavesdropping and adding lies to it and presenting it to the priests to write it down, and this spread and it became known that the jinn knew the unseen, so Solomon gathered the books and buried them, and when he died the devils guided the people to them, so they extracted them and found magic in them, and they said, **Your kingdom is only this, so learn it**, so they rejected the books of their prophets. God the Almighty said, exonerating Solomon and responding to the Jews in their saying, **Look at Muhammad, Solomon is mentioned among the prophets, and he was nothing but a magician. And Solomon did not disbelieve** meaning he did not practice magic because he disbelieved *but* with emphasis and with emphasis **the devils disbelieved, teaching people magic** the sentence is a state of the pronoun disbelieved *and* teaching them **what was revealed to the two angels** meaning they inspired him with magic, and it was read with a kasra on the lam, who were **in Babylon** a country in the blackness of Iraq **Harut and Marut** a substitute or an explanatory apposition for the two angels, Ibn Abbas said: They are two magicians who taught magic, and it was said that they were two angels who were sent down to teach it as a test from God for the people **and they did not teach anyone** an extra **unto them until they said** to him as advice **we are only a trial** a trial from God to the people to test them by teaching them, so whoever learns it is a disbeliever and whoever abandons it is a believer **so do not disbelieve** in learning it, for if they insist on learning, they taught it **and they learn from**

them that by which they cause separation between a man and his wife by making each one hate the other. **And they** that is, the magicians **cannot harm anyone with it with magic except by permission of God** by His will **and they learn that which harms them** in the Hereafter **and does not benefit them** which is magic **and they have certainly** a lam of oath *known* that is, the Jews **to whoever** a lam of beginning attached to what preceded it and *min* is a relative pronoun **has no share in the Hereafter** a portion in Paradise **and evil is that for which** a thing **they have sold** they have exchanged **their souls** that is, the buyers: that is, their share in the Hereafter if they learn it, since it has made Hell obligatory for them **if they only knew** the reality of what they will end up with of torment, what they have learned.

Tafsir al-Suyuti

God Almighty said: And follow what the devils recite, the verse. Ibn Jarir narrated on the authority of Shahr bin Hawshab, who said: The Jews said: Look at Muhammad, he mixes truth with falsehood, he mentions Solomon with the prophets. Was he not a magician who rode the wind? Then God Almighty revealed: And follow what the devils recite, the verse.

Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah that the Jews asked the Prophet, may God bless him and grant him peace, for a period of time about matters from the Torah. They did not ask him about anything except that God revealed to him what they asked about.

And when they saw that, they said, **This one knows better than we do what was revealed to us**. And they asked him about magic and argued with him about it, so God revealed, **And they followed what the devils recited**.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying:

"And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But these two angels did not teach anyone until they had said, 'We are only a trial, so do not disbelieve.' And they learned from them that by which they cause separation between a man and his wife. But they could not harm thereby anyone except by permission of God. And they

learned that which harmed them and did not benefit them. And they certainly knew that whoever purchased it would have no share in the Hereafter. And evil was that for which they sold themselves, if they only knew."

What is meant by His statement: **And they followed what the devils recited** is the group of Jewish rabbis and scholars whom God, the Most High, described as having thrown His Book that He revealed to Moses behind their backs, ignoring it and disbelieving in what they knew, as if they did not know. So He informed us about them that they rejected His Book that they knew was revealed from Him to His Prophet, may God bless him and grant him peace, and they broke His covenant that He took from them to act according to what was in it, and they preferred the magic that the devils recited during the reign of Solomon, son of David, so they followed it, and that is the loss and clear misguidance.

The people of interpretation differed about those meant by His statement: **And they followed what the devils had recited during the reign of Solomon**. Some of them said: God meant by that the Jews who were among the emigrants of the Messenger of God, may God bless him and grant him peace, because they disputed with the Messenger of God, may God bless him and grant him peace, on the Torah, and they found that the Torah was in agreement with the Qur'an, commanding them to follow Muhammad, may God bless him and grant him peace, and to believe in him in the same way that the Qur'an commands, so they disputed on the basis of the books that the people had written down from the priests during the time of Solomon. Those who said that mentioned:

Musa bin Harun told me: Amr told us: Asbat told us, on the authority of Al-Suddi: **And they followed what the devils recited during the reign of Solomon during the time of Solomon**. He said: The devils would ascend to the heavens and sit in places to listen, listening to the words of the angels regarding what would happen on earth of death, rain, or any matter. They would go to the priests and inform them, and the priests would tell the people and they would find it as they said. Then, when the priests felt secure from them, they would lie to them and add something else to it, adding seventy words to each word. So the people wrote down that hadith in books, and it spread among the Children of Israel that the jinn know the unseen. So Solomon sent to the people, and he collected those books and put them in a chest, then buried them under his throne, and none of the devils could come near the throne without being burned. He said: I will not hear anyone mention that the devils know the unseen without my beheading him. When Solomon died, and the scholars who knew about Solomon left, and after that there were successors, Satan appeared in the form of a human being, then he came to a group of the Children of Israel, and said: Shall I guide you to a treasure that you will never eat? They said: Yes. He said: Dig under the throne, and he went with them and showed them the place. He stood aside, and they said to him: Come closer. He said: No, but I am here in your hands, and if you do not find it, kill me. So they dug and found those books, and when they took them out, Satan said: Solomon only controlled humans, devils, and birds with this magic. Then he flew away and left. It was spread among the people that Solomon was a

magician, and the Children of Israel took those books. When Muhammad, may God bless him and grant him peace, came to them, they argued with him about them, and that is when he says: It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic.

Narrated on the authority of Ammar ibn al-Hasan, who said: Narrated to us on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of al-Rabi', regarding His statement: {And they followed what the devils had recited during the reign of Solomon}, they said: The Jews asked Muhammad, may God bless him and grant him peace, for a time about matters from the Torah, and they would not ask him about anything except that God would reveal to him what they had asked him about, so he would argue with them. When they saw that, they said: He knows better than we do what has been revealed to us. And they asked him about magic and argued with him about it, so God, the Almighty, revealed: {And they followed what the devils had recited during the reign of Solomon. And Solomon did not disbelieve, but the devils disbelieved, teaching people magic.} And the devils took a book and wrote in it magic and divination and whatever God willed of that, and buried it under the council of Solomon, and Solomon did not know the unseen. So when Solomon departed this world, they extracted that magic and deceived the people with it and said: This is knowledge that Solomon concealed and envied the people for it. So the Prophet, may God bless him and grant him peace, informed them of this hadith. So they returned from him, saddened and God had refuted their argument.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: And they followed what the devils had recited during the reign of Solomon, he said: When the Messenger of God, may God bless him and grant him peace, came to them confirming what was with them, a group of those who were given the Scripture rejected the verse. He said: They followed magic, and they are the People of the Scripture. So he recited until he reached: But the devils disbelieved, teaching people magic.

Others said: Rather, God meant by that the Jews who were during the time of Solomon. Those who said that mentioned:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, he said: Ibn Jurayj said: The devils recited magic to the Jews during the reign of Solomon, so the Jews followed it during his reign, meaning they followed magic during the reign of Solomon.

Ibn Humayd told us: Salamah told us: Ibn Ishaq told me: When the devils learned of the death of Solomon, son of David, peace be upon him, they wrote down the types of magic: Whoever wants to achieve such and such, let him do such and such. When they had created the types of magic, they put it in a book, then sealed it with a seal engraved with the seal of Solomon, and wrote at its head: This is what Asaf bin Barkhiya the Truthful wrote to King Solomon, son of David, from the treasures of knowledge. Then they buried it under his throne, and the remnants of the Children of Israel extracted it later when they innovated what they innovated. When they found it, they said: Solomon,

Surat al-Baqarah 2:102

And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

son of David, was nothing but this. So they spread magic among the people and learned it and taught it, and there was no one more skilled than the Jews. When the Messenger of God (peace and blessings of God be upon him) mentioned Solomon, son of David, among those whom God revealed to him, and promised him among those whom He had counted among the messengers, the Jews of Medina said: "Are you not amazed that Muhammad (peace and blessings of God be upon him) claims that Solomon, son of David, was a prophet, when by God he was nothing but a magician?" So God revealed concerning that their statement about Muhammad (peace and blessings of God be upon him): "And they followed what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved." He said: When Solomon's kingdom was gone, groups of jinn and humans apostatized and followed their desires. When God restored Solomon's kingdom to him, the people continued on the religion as they were. Solomon took possession of their books and buried them under his throne. Solomon died shortly after that, and the jinn and humans took possession of the books after Solomon's death and said: **This is a book from God that was revealed to Solomon, which he hid from us.** So they took it and made it a religion, so God revealed: And when there came to them a Messenger from God confirming what was with them, a party of those who were given the Scripture threw the Book of God behind their backs as if they did not know and followed what the devils recited - which is musical instruments and games and everything that turns away from the remembrance of God.

The correct interpretation of His statement: **And they followed what the devils had recited during the reign of Solomon** is that this is a rebuke from God to the Jewish rabbis who met the Messenger of God, may God bless him and grant him peace, and denied his prophethood even though they knew that he was a Messenger sent by God, and a rebuke from Him to them for refusing to reveal it and abandoning acting upon it while it was in their hands and they knew it and recognized that it was the Book of God, and for following, and following the example of their predecessors and ancestors, what the devils had recited during the reign of Solomon. We have already explained the reason for the permissibility of attributing the actions of their ancestors to them previously, so there is no need to repeat it here.

We have chosen this interpretation because what was followed was what the devils recited during the time of Solomon and after him until God sent His Prophet with the truth, and the matter of magic continued among the

Jews. There is no indication in the verse that God Almighty intended by His saying: **And they followed some of them without others**, since it was permissible and eloquent in the speech of the Arabs to add what we described of the following of the ancestors of those reported about in His saying: **And they followed what the devils recited** to their successors after them. And there was no transmitted trace of that specifically from the Messenger of God, may God bless him and grant him peace, nor any evidence indicating it, so what was required from the statement in that regard was to say: Every follower of what the devils recited during the time of Solomon from the Jews is included in the meaning of the verse, in the manner that we have stated.

The statement in the interpretation of the Almighty's saying: **What the devils recite**. The Almighty means by His saying: What the devils recite: what they recite. So the interpretation of the statement is: And they followed what the devils recite.

There is a difference of opinion regarding the interpretation of his statement: *recite*. Some of them said: What he means by his statement: *recite* is to speak, narrate, talk about, and inform, like a man reciting the Qur'an, which is his reading. Those who said this interpretation based their interpretation on the fact that the devils are the ones who taught people magic and narrated it to them. Those who said this were mentioned:

Al-Muthanna bin Ibrahim told me: Abu Hudhayfah told us: Shabl told us, on the authority of Amr, on the authority of Mujahid, regarding the statement of God: **And they followed what the devils had recited during the reign of Solomon**, he said: The devils used to listen to the revelation, and whenever they heard a word they would add two hundred like it, so Solomon sent for what they had written of that and he collected it. When Solomon died, the devils found it and taught it to the people, and it was magic.

Bishr bin Muadh told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: And they followed what the devils had recited during the reign of Solomon of divination and magic. And it was mentioned to us, and God knows best, that the devils had invented a book in which there was magic and a great matter, then they spread it among the people and taught it to them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Ata' said: His statement: And they followed what the devils recited, he said: We see it as what they narrated.

Salim bin Junada Al-Suwai'i told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The devils went out during the days in which Solomon was tested, and they wrote books in which there was magic and blasphemy, then they buried them under Solomon's throne, then they took them out and read them to the people.

Others said: The meaning of his saying: What you recite is what you follow, narrate, and act upon. Those who said that mentioned:

Al-Hasan bin Amr Al-Anqazi told us: My father told me, on the authority of Asbat, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Ibn Abbas: *Tatlaw* means: *Follow*.

Nasr bin Abdul Rahman Al-Azdi told me: Yahya bin Ibrahim told us, on the authority of Sufyan Al-Thawri, on the authority of Mansur, on the authority of Abu Razin, the same.

Abu Ja'far said: The correct thing to say about this is that God, the Almighty, informed us about those about whom He informed us that they followed what the devils recited during the time of Solomon, by following what the devils recited. And the saying of the speaker: He recites such-and-such in the speech of the Arabs has two meanings: One of them is following, as you say: I recited so-and-so if you walk behind him and follow his traces, as God, the Most High, said: There every soul will be recompensed for what it put forth, meaning by that it follows. And the other is reading and studying, as you say: So-and-so recites the Qur'an, meaning that he reads it and studies it, as Hassan ibn Thabit said:

A prophet who sees what people around him do not see, and recites the Book of God in every scene.

God Almighty did not tell us what the meaning of the recitation was. The recitation of the devils who recited what they recited of magic during the time of Solomon was a report that cuts off the excuse. It may be possible that the devils followed that by studying, narrating, and acting, so they followed it by acting, and studying it by narrating, so the Jews followed its method in that and acted upon it and narrated it.

The statement in the interpretation of the Almighty's saying: **during the reign of Solomon.**

He means by His statement, may His praise be exalted: **During the reign of Solomon, during the reign of Solomon.** This is because the Arabs put *in* in the place of *on* and *on* in the place of *in*. From this is the statement of God, may His praise be exalted: **And I will crucify you on the trunks of palm trees.** He means by this: on the trunks of palm trees. And as He said: **I did such and such during the reign of such and such and during the reign of such and such** have the same meaning. And based on what we have said of that, Ibn Jurayj and Ibn Ishaq said in its interpretation.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, he said: Ibn Jurayj said: On the kingdom of Solomon, he says: In the kingdom of Solomon.

Ibn Hamid told us: Salamah told us: Ibn Ishaq said regarding his statement: **during the reign of Solomon** meaning during the reign of Solomon.

The statement in the interpretation of the Almighty's saying: **It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic.**

If someone were to say to us: What is this statement of His saying: And they followed what the devils recited during the reign of Solomon, and there is no good with us? It was said that someone attributed disbelief to Solomon, but rather he only mentioned following those of the Jews who followed what the devils recited. So what is the point of denying disbelief from Solomon after the report about following those whom the devils followed in practicing magic and narrating it from the Jews? It was said: The point of that is that those to whom God, the Most High, attributed following what the devils recited during the reign of Solomon of magic and disbelief from the Jews, attributed what God, the Most High, attributed to the devils of that to Solomon, son of David, and they claimed that that was from his knowledge and narration, and that he only enslaved those whom he enslaved from mankind, jinn, devils, and all of God's creation by magic. Thus, they made their practice of what God had forbidden them of magic good in the eyes of those who were ignorant of God's commands and prohibitions, and in the eyes of those who had no knowledge of what God had revealed in the Torah regarding that, and they disavowed Solomon by attributing that to Solomon, although he was a prophet of God, may God bless him and grant him peace, from them a human being, and they denied that he was a messenger of God, and they said: Rather, he was a magician. So God acquitted Solomon, son of David, of magic and disbelief in the eyes of those among them who attributed magic and disbelief to him for reasons they claimed against him, some of which we have mentioned, and we will mention the rest of what we have attended to mention of them. And the most liars were the others who practiced magic, adorning their work to the ignorant people by saying that Solomon used to practice it. So God denied that Solomon, peace be upon him, was a magician or a disbeliever, and informed them that they only followed in their work of magic what the devils recited during the time of Solomon, not what Solomon had commanded them of obeying God and following what He commanded them in His Book that He revealed to Moses, may God bless him and grant him peace. Mentioning the evidence for the correctness of what we have said from the report and traces:

Ibn Hamid narrated: Yaqub al-Qummi narrated on the authority of Ja'far ibn Abi al-Mughira on the authority of Sa'id ibn Jubayr who said: Solomon used to track down the magic that was in the hands of the devils, and he would take it and bury it under his throne in his treasury. The devils were unable to reach it, so they approached the humans and said to them: Do you want the knowledge that Solomon used to subjugate the devils, winds, and other things? They said: Yes. They said: It is in his treasury and under his throne. The humans provoked him and extracted it and acted upon it. The people of Hijaz said: Solomon used to do this and this is magic. Then God, the Most High, revealed on the tongue of His Prophet Muhammad,

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And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

may God bless him and grant him peace, the innocence of Solomon, saying: And they followed what the devils recited during the reign of Solomon... [The verse], so God revealed the innocence of Solomon on the tongue of His Prophet, may God bless them both.

Abu Al-Sa'ib Al-Suwa'i narrated: Abu Mu'awiyah narrated to us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: What happened to Solomon, son of David, was because of some people from the family of a woman called Jaradah, who was one of his most honorable wives. Solomon wanted the people of Jaradah to be right and he would judge in their favor, but he was punished because he did not like them at all. Solomon, son of David, whenever he wanted to go to the toilet or have intercourse with any of his wives, he would give the locust his ring. So when God wanted to test Solomon with what He tested him with, He gave the locust his ring one day. Then Satan came in the form of Solomon and said to it: Give me my ring. So he took it and put it on, and when he put it on, the devils, jinn, and humans obeyed him. Solomon came to it and said: Give me my ring. It said: You lie, you are not Solomon. Solomon realized that it was a test with which he was tested. He said: The devils went out and wrote books in those days that contained magic and blasphemy, then they buried them under the throne of Solomon. Then they took them out and read them to the people and said: Solomon used to overcome the people with these books. He said: So the people disavowed Solomon and disbelieved in him, until God sent Muhammad, may God bless him and grant him peace, and God, may He be glorified and exalted, revealed: And they followed what the devils recited during the reign of Solomon, meaning what the devils wrote of magic and blasphemy. Solomon did not disbelieve, but the devils disbelieved, so God, may He be glorified and exalted, revealed and excused him.

Muhammad ibn Abd al-A'la al-San'ani told me: Al-Mu'tamir ibn Sulayman told us: I heard Imran ibn Hudayr, on the authority of Abu Majlaz, who said: Solomon took a covenant from every animal, and if a man was afflicted and asked about that covenant, he would be released. Then the people saw the rhyming prose and magic and said: This is what Solomon used to do. Then God, the Most High, said: And Solomon did not disbelieve, but the devils disbelieved, teaching people magic.

Abu Hamid narrated: Jarir narrated on the authority of Husayn ibn Abd al-Rahman on the authority of Imran ibn al-Harith, who said: While we were with Ibn Abbas, a man came to him. Ibn Abbas said to him: Where have you come from? He said: From Iraq. He said:

From which country? He said: From Kufa. He said: What is the report? He said: I left them saying that Ali is coming to them. He was startled and said: What are you saying? May your father be cursed. If we knew, we would not have married his women or divided his inheritance. As for me, I will tell you about that, that the devils used to eavesdrop from the sky, and one of them would come with a word of truth that he had heard. When he spoke the truth, he would lie with it seventy lies. He said: The hearts of the people would drink it up. So God informed Solomon of it, so he buried it under his throne. When Solomon, son of David, died, a devil stood on the road and said: Shall I not guide you to his forbidden treasure, the like of which is unparalleled? Under the throne. They took him out and said: This is magic. The nations copied it, and even the remnants of it are what the people of Iraq talk about. Then God revealed Solomon's excuse: "And they followed what the devils had recited during the reign of Solomon. And it was not Solomon who disbelieved, but the devils disbelieved, teaching people magic."

Bishr bin Muadh narrated: Yazid narrated: Saeed narrated: Qatada said: It was mentioned to us, and God knows best, that the devils invented a book in which there was magic and a great matter, then they spread it among the people and taught it to them. When Solomon, the Prophet of God, may God bless him and grant him peace, heard of that, he tracked down those books, brought them, and buried them under his throne, not wanting people to learn them. When God took His Prophet Solomon, the devils deliberately extracted them from the place where they were and taught them to the people. They informed them that this was knowledge that Solomon had concealed and kept to himself. So God excused His Prophet Solomon and cleared him of that, saying, **It was not Solomon who disbelieved, but the devils disbelieved.**

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, who said: The devils wrote books containing magic and polytheism, then they buried those books under the throne of Solomon. When Solomon died, the people extracted those books and said: This is knowledge that Solomon concealed. Then God, the Almighty, the Majestic, said: And they followed what the devils recited during the reign of Solomon. And it was not Solomon who disbelieved, but the devils disbelieved, teaching people magic.

Al-Qasim told us, he said: Hajjaj told us, Al-Hussein told us, he said: On the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: And they followed what the devils recited during the reign of

Solomon. He said: The devils were listening to the revelation from the heaven, and whenever they heard a word they added something similar to it. And Solomon took what they had written of that and buried it under his throne, and when he died the devils found it and taught it to the people.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated to me, on the authority of Abu Bakr, on the authority of Shahr ibn Hawshab, who said: When Solomon's kingdom was taken away, the devils were writing down magic during Solomon's absence. They wrote: Whoever wants to do such and such should face the sun and say such and such, and whoever wants to do such and such should turn his back to the sun and say such and such. So I wrote it down and made its title: This is what Asaf ibn Barkhiya wrote to King Solomon, son of David, from the treasures of knowledge. Then I buried it under his throne. When Solomon died, Satan stood up and gave a sermon and said: O people, Solomon was not a prophet, but a magician. Search for his magic in his belongings and houses. Then he showed them the place where he was buried, and they said: By God, Solomon was a magician. This is his magic. This is what we worshipped, and this is what we were subdued by. The believers said: Rather, he was a believing prophet. When God sent the Prophet Muhammad, may God bless him and grant him peace, he began to mention the prophets until he mentioned David and Solomon. The Jews said: Look at Muhammad, he mixes truth with falsehood, he mentions Solomon with the prophets, but he was only a magician who rode the wind. So God revealed Solomon's excuse: And they followed what the devils recited during the reign of Solomon.

Ibn Humayd told us: Salamah told us: Ibn Ishaq told me: Solomon did not disbelieve, but the devils disbelieved, teaching people magic. This is because, as I have heard, when the Messenger of God, may God bless him and grant him peace, mentioned Solomon, son of David, among the messengers, some of the Jewish rabbis said: Are you not amazed at Muhammad claiming that the son of David was a prophet? By God, he was nothing but a magician. So God revealed regarding that from their saying: Solomon did not disbelieve, but the devils disbelieved, meaning by following magic and practicing it and what was revealed to the two angels in Babylon, Harut and Marut.

Abu Ja'far said: If the matter in that is as we have described and the interpretation of his saying: And they followed what the devils recited during the reign of Solomon - and Solomon did not disbelieve, but the devils disbelieved - what we have mentioned, then it becomes clear that there is something omitted in the speech that was omitted, and what was mentioned of it was sufficient, and that the meaning of the speech is: And they followed what the devils recited of magic during the reign of Solomon, so you attribute it to Solomon - and Solomon did not disbelieve, so he practices magic, but the devils disbelieved, teaching people magic.

Qatada interpreted his statement: **It was not Solomon who disbelieved, but the devils disbelieved**, as we

said.

Bishr bin Muadh told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement: **It was not Solomon who disbelieved, but the devils disbelieved**. He said: It was not based on his advice, nor was it based on his approval, but rather it was something that the devils did without him.

We have previously demonstrated the difference of opinion among those who differ on the meaning of tatalawa, and the explanation of those who pointed to tatalawa meaning talat, since what preceded it was a past-tense report, which is his statement: **And they followed**, and the explanation of those who directed that to the opposite of that. We have explained in it and its counterpart the correct statement, so that makes it unnecessary to repeat it in this place. As for the meaning of his statement: **What you recite**, it means what you recite, which is magic.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: And they followed what the devils had recited during the reign of Solomon, meaning magic.

Abu Ja'far said: Perhaps someone might say: Or was magic only during the days of Solomon? It was said to him: Yes, it was before that, and God has informed us about the magicians of Pharaoh what He has informed us about them, and they were before Solomon, and He informed us about the people of Noah that they said to Noah that he was a magician. He said: So how did He inform us about the Jews that they followed what the devils recited during the time of Solomon? It was said: Because they attributed that to Solomon, as we have already explained, so God, the Most High, wanted to exonerate Solomon from what they attributed to him and what they had found either in his treasures or under his throne, according to what the traces that we have mentioned have brought about that. So He limited the report to what the Jews followed in what the devils recited during the days of Solomon and not others for that reason, even though the devils had followed magic and disbelief before that.

The statement in the interpretation of the Almighty's saying: **And what was revealed to the two angels in Babylon, Harut and Marut**.

Scholars differed in the interpretation of what is in His statement: **And what was revealed to the two angels**. Some of them said: Its meaning is denial, and it means **did not**. Those who said that mentioned:

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: And what was revealed to the two angels in Babylon, Harut and Marut, he says: God did not reveal magic.

Ibn Hamid told us: Hakam told me on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas: And what was revealed to the two angels? He said: God did not reveal magic to them.

The interpretation of the verse according to this meaning that we mentioned from Ibn Abbas and Al-Rabi' from their interpretation of the meaning of his saying: And what was revealed to the two angels to:

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And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

And it was not revealed to the two angels, and they followed what the devils recited during the reign of Solomon of magic, and Solomon did not disbelieve nor did God send down magic to the two angels, but the devils disbelieved, teaching people magic in Babylon, Harut and Marut, so then his saying: in Babylon, Harut and Marut is from the postponement which means the presentation.

If someone were to say to us: How is this presented? It would be said: The way to present it is to say: And they followed what the devils recited during the reign of Solomon and what was revealed to the two angels, but the devils disbelieved, teaching people magic in Babylon, Harut and Marut. So what is meant by the two angels is Gabriel and Michael, because the Jewish magicians, as mentioned, claimed that God revealed magic through Gabriel and Michael to Solomon, son of David. So God denied them with that and informed His Prophet Muhammad, may God bless him and grant him peace, that Gabriel and Michael never revealed magic, and He acquitted Solomon of what they attributed to him of magic, so He informed them that magic is the work of the devils, and that they teach people in Babylon, and that those who teach them that are two men, one of whom is named Harut and the other is named Marut, so Harut and Marut, according to this interpretation, are a translation for the people and a refutation of them.

Others said: Rather, the interpretation of what is in His statement: And what was revealed to the two angels. Those who said that mentioned:

Al-Hasan bin Yahya narrated: Abd al-Razzaq narrated: Muammar said: Qatada and al-Zuhri said on the authority of Abdullah: And what was revealed to the two angels in Babylon, Harut and Marut, they were two angels from the angels, and they were sent down to judge between the people. That is because the angels mocked the judgments of the sons of Adam. He said: A woman brought them to judge, and they were afraid of her, then they went to ascend, but they were prevented from that and were given the choice between the punishment of this world and the punishment of the Hereafter, and they chose the punishment of this world. Muammar said: Qatada said: So they taught people magic, and they were made to take a covenant from them that they would not teach anyone until they said: We are only a trial, so do not disbelieve.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi: As for his saying: And what was revealed to the two angels in Babylon, Harut and Marut, this is another magic that they also disputed with him about. He says: They disputed with

him about what was revealed to the two angels, and the speech of the angels among themselves, if it is taught to mankind and he does and acts upon it, it is magic.

Bishr bin Muadh told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement: They teach people magic and that which was revealed to the two angels in Babylon, Harut and Marut. Magic is of two types: magic taught by the devils, and magic taught by Harut and Marut.

Al-Muthanna told me: Abdullah bin Saleh told us: Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: And what was revealed to the two angels at Babylon, Harut and Marut. He said: The separation between a man and his wife.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: But the devils disbelieved, teaching people magic and what was revealed to the two angels. So he recited until he reached: So do not disbelieve. He said: The devils and the two angels teach people magic.

Abu Ja'far said: The meaning of the verse, according to the interpretation of this statement that we mentioned from the one we mentioned from him: The Jews followed what the devils followed in the kingdom of Solomon, which was revealed to the two angels in Babylon, Harut and Marut. They are two angels from the angels of God. We will mention what was narrated from the report about them, God willing.

They said: If someone were to say to us: Is it permissible for God to send down magic, or is it permissible for His angels to teach it to people? We would say to him: God, the Almighty, has sent down all good and evil. And He made all of that clear to His servants, so He revealed it to His messengers and commanded them to teach His creation and inform them of what is permissible for them and what is forbidden to them, such as adultery, theft, and all the other sins that He made known to them and forbade them from committing them. Magic is one of those sins that He informed them of and forbade them from committing.

They said: There is no sin in knowing magic, just as there is no sin in knowing how to make wine, carve idols, tambourines, and playthings. Rather, the sin is in doing it and making it.

They said: Likewise, there is no sin in knowing magic, but the sin is in acting upon it and harming someone who it is not permissible to harm.

They said: There is no sin in God sending it down to

the two angels, nor in the two angels teaching it to the people from among His scholars, if their teaching it to the people from among His scholars was with God's permission for them to teach it after they inform him that it is a trial and forbid him from magic and practicing it and disbelief. Rather, the sin is upon the one who learns it from them and practices it, since God, the Most High, mentioned, forbade him from learning it and practicing it.

They said: If God had permitted the children of Adam to learn that, there would have been no difficulty in learning it, just as they would not have been difficult to learn it, since their knowledge of it was from God's revelation to them.

Others said: The meaning of *what* is the meaning of *which*, and it is in apposition to the first *what*, except that the first has the meaning of magic and the latter has the meaning of separating a man from his wife.

The interpretation of the verse according to this statement is: And they followed the magic that the devils recited during the reign of Solomon, and the separation between a man and his wife that was revealed to the two angels in Babylon, Harut and Marut. Mention of those who said that:

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: And what was revealed to the two angels in Babylon, Harut and Marut, while they knew by what they separated between a man and his wife, and that is the saying of God, the Most High: And it was not Solomon who disbelieved, but the devils disbelieved. And he used to say: As for magic, only the devils teach it, and as for what the two angels teach, it is separation between a man and his wife, as God, the Most High, said.

Others said: It is possible for *ma* to mean *who*, and it is possible for *ma* to mean **did not**. Mention those who said that.

Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Al-Layth ibn Sa'd told me, on the authority of Yahya ibn Sa'id, on the authority of al-Qasim ibn Muhammad, and a man asked him about the statement of God: They teach people magic and that which was revealed to the two angels at Babylon, Harut and Marut. The man said: Are they teaching people what was revealed to them, or are they teaching people what was not revealed to them? Al-Qasim said: I do not care which of the two it is.

Yunus bin Abdul A'la told me: Bishr bin Ayyad told us, on the authority of some of his companions, that Al-Qasim bin Muhammad was asked about the statement of God Almighty: **And what was revealed to the two angels.** He was asked: **Was it revealed or not?** He said: **I do not care which of the two it was, except that I believe in it.**

The correct statement in this regard, in my opinion, is the statement of the one who refers to what is in His statement: **And what was revealed to the two angels** to mean what is less than the meaning of what is in the sense of denial. I have chosen this because if what is directed to the sense of denial, it negates the two angels from having been revealed to them. The two

names that come after them, I mean Harut and Marut, are not without being a substitute for them and a translation of them, or a substitute for the people in His statement: **They teach people magic** and a translation of them. If they are made a substitute for the two angels and a translation of them, then the meaning of His statement: **And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve'** is invalidated. They learn from them that by which they separate a man from his wife, because if they do not know what separates a man from his wife, then what can someone learn from them who separates a man from his wife?

And then, what is in His statement: And what was revealed to the two angels, if it is in the meaning of denial in apposition to His statement: And Solomon did not disbelieve, then God, the Most High, denied with His statement: And Solomon did not disbelieve, from Solomon that magic was from his work, or from his knowledge or teaching. If what was denied from the two angels of that is similar to what was denied from Solomon, and Harut and Marut are the two angels, then from whom did he learn what separates a man from his wife? And from whom is the report that he informed about with His statement: And they do not teach anyone until they say, **We are only a trial, so do not disbelieve?** The error of this statement is clear and obvious. And if His statement Harut and Marut is a translation of **from the people** who are in His statement: But the devils disbelieved, teaching people magic, then it is necessary that the devils are the ones who taught Harut and Marut magic, and the magicians only learned magic from Harut and Marut from the devils teaching them. If that is the case, then Harut and Marut will not be without one of two things in the opinion of the one who said this statement: Either they were two angels, and if they were two angels in his view, then he has made it obligatory for them to disbelieve in God and to disobey Him by attributing to them that they learn magic from the devils and teach it to people, and their insistence on that and their persistence in it is greater than what was mentioned about them that they committed the disobedience for which they deserved punishment, and in the report of God the Almighty about them that they do not teach anyone what they learn from them until they say: We are only a trial, so do not disbelieve, which makes it unnecessary to elaborate on the error of this statement. Or they were two men from the children of Adam, and if that is the case, then it is necessary that with their destruction magic and knowledge of it and practice have been removed from the children of Adam, because if knowledge of that was taken from them and learned from them, then it is necessary that with their destruction and non-existence there is no way to reach the meaning that could not be reached except through them, and in the existence of magic in every time and place there is the clearest evidence of the corruption of this statement. The one who says this may claim that they are two men from the children of Adam, who have not been absent from the earth since it was created, and will not be absent since magic was found among people. He claims something whose length is not hidden.

If these aspects that we have shown to be corrupt are corrupted, then it is clear that the meaning of *what* in

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And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

His statement: **and what was revealed to the two angels** is in the sense of *who*, and that Harut and Marut are translated by them from the two angels, and therefore the endings of their names were opened, because they are in the position of a genitive in response to the two angels, but since they were not in the accusative case, the endings of their names were opened.

If a fool is confused by what we have said, and says: How is it permissible for the angels of God to teach people how to separate a man from his wife? Or how is it permissible for God, the Blessed and Exalted, to send that down to the angels? It will be said to him: God, the Most High, has informed His servants of all that He has commanded them to do and all that He has forbidden them from doing, then He commanded them and forbade them after they had learned from Him what they are commanded to do and forbidden from doing. If the matter were otherwise, then the command and prohibition would not have had an understood meaning, for magic is something that He has forbidden His servants from the children of Adam from, so it is not strange that the Most High taught it to the two angels whom He named in His revelation and made them a trial for His servants from the children of Adam, as He informed us about them, that they say to whoever learns that from them: We are only a trial, so do not disbelieve, in order to test His servants whom He has forbidden from separating a man from his wife and from magic, so the believer is purified by his abandoning learning from them, and the disbeliever is disgraced by learning magic and disbelief from them, and the two angels are obedient to God in their teaching of those who know that, since they were taught by God's permission to those who know that. A group of God's saints were worshipped instead of God, but that did not harm them, since it was not because they had commanded them to do so. Rather, some of them worshipped, but the one worshipped forbade them from doing so. Likewise, the two angels were not harmed by the magic of the magician who learned that from them after they forbade him from it and admonished him by saying: We are only a trial, so do not disbelieve, since they had carried out what they were commanded to do by saying that. Likewise:

Muhammad bin Bashar told us: Yahya bin Saeed told us, on the authority of Awf, on the authority of Al-Hasan, regarding his statement: **And what was revealed to the two angels in Babylon, Harut and Marut**, to his statement: **So do not disbelieve**, he took that upon them.

Tafsir al-Qurtubi

It contains twenty-four issues:

First: The Almighty's saying: **And they followed what the devils had recited during the reign of Solomon.** This is a statement from God the Almighty about the group who rejected the Book that they also followed magic, and they are the Jews. Al-Suddi said: The Jews opposed Muhammad, may God bless him and grant him peace, with the Torah, and the Torah and the Qur'an agreed, so they rejected the Torah and took the Book of Asif and the magic of Harut and Marut. Muhammad bin Ishaq said: When the Messenger of God, may God bless him and grant him peace, mentioned Solomon among the messengers, some of their rabbis said: Muhammad claims that the son of David was a prophet! By God, he was nothing but a magician, so God the Almighty revealed: **And Solomon did not disbelieve, but the devils disbelieved.** That is, they conveyed to the children of Adam that what Solomon did of riding the sea and subjugating the birds and devils was magic. Al-Kalbi said: The devils wrote magic and magic spells on the tongue of Asaf, the scribe of Solomon, and buried him under his prayer rug so that God would take away his kingdom without Solomon noticing. When Solomon died, they took him out and said to the al-Nas 114: This is your kingdom, so learn it. As for the scholars of the Children of Israel, they said: God forbid that this is the knowledge of Solomon! As for the lowly ones, they said: This is the knowledge of Solomon, and they accepted his teaching and rejected the books of their prophets until God sent Muhammad, may God bless him and grant him peace. Then God Almighty revealed to His Prophet the excuse of Solomon and they declared his innocence of what he was accused of, so He said: **And they followed what the devils recited.** Ata' said: *Recite* is read from *recitation*. Ibn Abbas said: *Recite* is *follow*, as you say: **The people came following one another.** Al-Tabari said: **They followed and went astray.**

I said: Because whoever follows something and makes it his priority has preferred it over something else. The meaning of *taltala* means *talaqat*, so it means **to proceed**. The poet said:

If you pass by his grave, bury the camels in the ground, with every limb swimming.

And sprinkle the sides of his grave with her blood, for he may be a brother of blood and sacrifices.

Meaning: It was. And it was the object of the verb **they followed**, meaning they followed what the devils said about Solomon and his recitation. It was said: What is negated, and it is nothing, neither in the system of

speech nor in its correctness, as Ibn al-Arabi said. **On the kingdom of Solomon** meaning on his law and prophethood. Al-Zajaj said: The meaning is during the reign of Solomon. It was said: The meaning is in the kingdom of Solomon, meaning in his stories, descriptions and report. Al-Farra' said: *On* and *in* are suitable in such a place. He said: *On* and **not yet** because of the Almighty's saying: **And We did not send before you any messenger or prophet except that when he recited, Satan cast into his recitation.** That is, in his recitation. The meaning of the devil and its derivation have been mentioned previously, so there is no point in repeating it. And the devils here are said to be the devils of the jinn, and this is what is understood from this name. It was said: What is meant are the devils of mankind who rebel in misguidance, like the saying of Jarir:

Days they call me the devil because of my flirting, and they used to love me when I was a devil

The second: The Almighty's saying: **And Solomon did not disbelieve** is an exoneration from God for Solomon, and it was not mentioned in the verse that anyone attributed disbelief to him, but the Jews attributed it to magic, but since magic is disbelief, it became like someone who attributed it to disbelief, then He said: **But the devils disbelieved** so He established their disbelief by teaching magic. And they know is in the accusative case as a state, and it is permissible for it to be in the nominative case as a second predicate. The Kufians except for Asim read **but the devils** with a lightened *but* and raising the *nun* of **the devils**, and that is in al-Anfal 8: **But God threw** and Ibn Amir agreed with them. The rest read it with emphasis and in the accusative. But is a word that has two meanings: negating the past predicate and affirming the future predicate, and it is built from three words: La, Ka, In. La is a negation, and Kaf is an address, and In is an affirmation and confirmation, so the hamza was removed due to heaviness, and it is heavy and light, so if it is heavy, it is in the accusative case like the heavy *in*, and if it is light, it is raised with it as it is raised with the light *in*.

Third: Magic. It was said: Magic is originally deception through tricks and illusions. It is when the magician does things and meanings, and the bewitched person imagines that they are different from what they are, like someone who sees a mirage from afar and imagines that it is water, and like the passenger of a ship moving quickly and imagines that what he sees of trees and mountains is moving with him. It was said that it is derived from the verb *sahartu al-sabi*, meaning to deceive a boy, and likewise if you make him sick. And *sihr* is similar to it. Labid said:

If you ask us what we are, then we are birds from this enchanted people

last :

He showed us two places for an unseen matter and we were enchanted by food and drink.

Friendly birds and flies, bolder than a pack of wolves.

God the Almighty says: **You are only one of those bewitched.** It is said: the bewitched is the one who was created with magic, and it is said: one of the deceivers,

meaning one who eats food and drinks. It is said: its origin is concealment, because magic is done in secret. And its origin is diversion, it is said: what bewitched you from such-and-such, meaning what diverted you from it, so magic is diverted from its direction. And it is said: its origin is attraction, and whoever bewitches you has bewitched you. And it is said: in His Almighty saying: **Rather, we are a people bewitched,** meaning he bewitched us, so he made us slip by imagination from our knowledge. Al-Jawhari said: Magic is taking, and everything that has a subtle and delicate take is magic, and he bewitched him, bewitches him with magic. And the magician is the scholar, and his magic also means he deceived him, and we have mentioned it. Ibn Masoud said: We used to call magic in the pre-Islamic era the bite... and the bite among the Arabs: the intensity of slander and the camouflage of lies. The poet said:

I seek refuge in my Lord from the slanderers who bite the biting one.

Fourth: There is a difference of opinion as to whether it is real or not. Al-Ghaznawi al-Hanafi mentioned in his book, 'Uyun al-Ma'ani: According to the Mu'tazila, magic is deception that has no basis, and according to al-Shafi'i, it is whispers and diseases. He said: According to us, its origin is a talisman based on the influence of the characteristics of the planets, like the influence of the sun on the mercury of Pharaoh's staff, or the glorification of the devils to make easy for him what was difficult.

I said: And we believe that it is true and has a reality, and God creates with it what He wills, as will come. Then there is magic that is done by sleight of hand like sorcery. And the sorcerer is the messenger because of the lightness of his gait. Ibn Faris said in Al-Mujmal: Magic is not from the speech of the Bedouins, and it is sleight of hand and taking like sorcery, and from it there is what is memorized speech, and incantations from the names of God Almighty. And it may be from the covenants of the devils, and it may be medicines and smokes and other than that.

Fifth: The Messenger of God, may God bless him and grant him peace, called eloquence in speech and the tongue in it magic, and he said:

Indeed, some eloquence is magic. Narrated by Malik and others. This is because it supports falsehood until the listener thinks it is true. Based on this, his statement, peace be upon him: **Indeed, some eloquence is magic** was made to criticize eloquence and fluency, as he likened them to magic. It was also said that it was made to praise eloquence and prefer eloquence. This was stated by a group of scholars. The first is more correct, and the evidence for it is his statement, peace be upon him:

Perhaps some of you will be more eloquent in his argument than others, and his saying:

The most hated of you to me are the chatterboxes and the arrogant. Chattering means talking a lot and repeating it. It is said: A man chattered, so he is a chatterbox and a babbler. The same applies to the one who is arrogant. Ibn Duraid said: So-and-so is arrogant in his speech if he elaborates and is pedantic. He said:

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Its origin is fahaq, which means to be full, as if he filled his mouth with it.

I said: And with this meaning that we mentioned, Amer Al-Sha'bi, the narrator of the hadith, and Sa'sa'ah bin Suhan interpreted it and said: As for his saying, may God bless him and grant him peace: **Indeed, some eloquence is magic**, a man may be in the right but he is more eloquent in his arguments than the one who is in the right, so he bewitches the people with his eloquence and takes away the truth while he is in the right. Scholars only praise eloquence and the tongue as long as it does not go to the extent of prolixity and verbosity, and portraying falsehood as truth. This is clear, and praise be to God.

Sixth: There is magic that constitutes disbelief on the part of the one who does it, such as what they claim of changing people's forms, and making them appear as animals, and traveling a distance of a month in one night, and flying in the air. So whoever does this to make people think that he is right, then that is disbelief on his part, as stated by Abu Nasr Abd al-Raheem al-Qushayri. Abu Amr said: Whoever claims that the magician can change an animal from one form to another, and makes a person into a donkey or something similar, and is able to move bodies and destroy them and change them, then this person sees the killing of the magician because he is a disbeliever in the prophets, and he claims the same as their signs and miracles, and with this the knowledge of the truth of prophethood is not possible, since the like of it can be obtained through trickery. As for whoever claims that magic is deception, trickery, camouflage and imagination, then it is not obligatory on the basis of his principle to kill the magician, unless he kills someone by his action, in which case he is killed by it.

Seventh: The Sunnis believed that magic is proven and has a reality. The majority of the Mu'tazila and Abu Ishaq al-Istrabadi, one of the followers of al-Shafi'i, believed that magic has no reality, but rather it is a deception, illusion, and illusion of something being other than what it is, and that it is a type of sleight of hand and sorcery, as God the Almighty said: **It appeared to him from their magic that it was moving**. He did not say that it was moving in reality, but rather He said that it was made to appear to him. He also said: **They bewitched the eyes of the people**. There is no proof in this, because we do not deny that illusion and other things are part of magic, but behind that there are proven matters that reason allows and that have been heard, such as what came in this verse about mentioning magic and teaching it, and if it had no reality it would not have been possible to teach it, nor did God the Almighty inform that they taught it to the people, which indicates that it has a reality. God

the Almighty said in the story of Pharaoh's magicians: **And they produced a great magic**. Surat Al-Falaq, with the agreement of the commentators that the reason for its revelation was the magic of Labid bin Al-A'sam, which is what Al-Bukhari, Muslim and others narrated on the authority of Aisha, may God be pleased with her, who said:

A Jew from the Jews of Banu Zuraiq, called Labid bin Al-A'sam, cast a spell on the Messenger of God (peace be upon him).

The hadith states: "When the spell was cast, the Prophet (*peace be upon him*) said: 'God has healed me.'" Healing is achieved by removing the illness and eliminating the disease, which indicates that it has a right and a reality, and it is certain that it exists and occurs through the information of God the Most High and His Messenger. According to this, the people of authority and contract who are the ones who make the consensus are responsible for it, and no attention should be paid to their agreement with the dregs of the Mu'tazilah and their opposition to the people of truth. Magic was widespread and well-known in the past, and people talked about it, and none of the Companions or the Followers denied its origin. Sufyan narrated on the authority of Abu Al-A'war on the authority of Armah on the authority of Ibn Abbas, who said: Magic was taught in a village in Egypt called Al-Farma, so whoever denies it is an unbeliever, a liar to God and His Messenger, and a denier of what he saw and saw with his own eyes.

Eighth: Our scholars said: It is not denied that the magician can cause a breach of the norm that is beyond the capacity of humans, such as illness, separation, disappearance, and deformation of a limb, and other things that have been proven to be impossible for people to be capable of. They said: It is not far-fetched in magic that the magician's body becomes so thin that it can enter into niches and holes, and stand erect like a reed, and run on a thin thread, and fly in the air, and walk on water, and ride a dog, and other things. Despite this, magic does not cause this, nor is it a reason for its occurrence, nor a generative cause, and the magician is not independent of it. Rather, God, the Most High, creates these things and brings them about when magic occurs, just as He creates satiety when eating, and satisfaction when drinking water. Sufyan narrated on the authority of Ammar al-Dahni that a magician was with al-Walid ibn Uqbah who walked on a rope, and entered the donkey's anus and exited from its mouth, so Jundub grabbed his sword and killed him - this is Jundub ibn Ka'b al-Azdi, and it is said al-Bajali - and he is the one about whom the Prophet, may God bless him and grant him peace, said:

There will be in my nation a man called Jundub who

will strike with the sword and distinguish between truth and falsehood. They used to think of him as Jundub, the killer of the magician. Ali ibn al-Madini said: Haritha ibn Mudrib narrated from him.

Ninth: Muslims have agreed that there is magic that God does, such as sending down locusts, lice, and frogs, splitting the sea, turning the staff upside down, bringing the dead back to life, making dumb people speak, and similar great miracles of the Messengers, peace be upon them. This and similar things must be determined that God does not happen or do it when the magician wants it. Judge Abu Bakr ibn al-Tayyib said: We only forbade it by consensus, and if it were not for that, we would have permitted it.

Tenth: Regarding the difference between magic and miracles, our scholars said: Magic is performed by the magician and others, and there may be a group who know it and can perform it at the same time. And God cannot allow anyone to perform a miracle like it or to oppose it. Then the magician did not claim prophethood, so what comes from him is distinct from the miracle, because the condition of a miracle is the coupling of the claim of prophethood and the challenge with it, as mentioned in the introduction to the book.

Eleventh: The jurists differed regarding the ruling on a Muslim or non-Muslim magician. Malik held that if a Muslim practices magic on himself with words that constitute blasphemy, he should be killed and not given a chance to repent, nor should his repentance be accepted, because it is something he does secretly, like a heretic or an adulterer, and because God Almighty called magic blasphemy by saying:

And they did not teach it to anyone until they had said, 'We are only a trial, so do not disbelieve.' This is the opinion of Ahmad ibn Hanbal, Abu Thawr, Ishaq, al-Shafi'i, and Abu Hanifa. Killing a sorcerer was narrated on the authority of Umar, Uthman, Ibn Umar, Hafsah, Abu Musa, Qais ibn Sa'd, and on the authority of seven of the Tabi'un. It was narrated on the authority of the Prophet, may God bless him and grant him peace:

The punishment for a sorcerer is to strike him with the sword. Narrated by Al-Tirmidhi, but it is not strong.

Ismail bin Muslim is the only one who narrated it, and they consider it weak. It was narrated by Ibn Uyaynah from Ismail bin Muslim from Al-Hasan, as a mursal. Some of them attributed it to Al-Hasan from Jundub. Ibn al-Mundhir said: We have narrated from Aisha that she sold a sorceress who had bewitched her and put her price towards freeing slaves. Ibn al-Mundhir said: If a man admits that he had bewitched her with words that constitute kufr, he must be killed if he does not repent. Likewise, if evidence is established against him and the evidence describes words that constitute kufr. If the words that he said he had bewitched with are not kufr, it is not permissible to kill him. If he caused the bewitched person to commit a crime that necessitates retaliation, then retaliation is taken from him if he did that intentionally. But if it is something for which there is no retaliation, then blood money is due for that. Ibn al-Mundhir said: If the companions of the Messenger of God (peace and blessings of God be upon him) differed on an issue, it is obligatory to follow the one who is most similar to the Book and the

Sunnah. It may be possible that the magic that ordered the one among them to kill the magician was magic that constituted disbelief, and that would be in accordance with the Sunnah of the Messenger of God (peace and blessings of God be upon him). It is possible that Aisha **may God be pleased with her** ordered the sale of a witch whose magic was not disbelief. If someone uses as evidence the hadith of Jundub from the Prophet (peace and blessings of God be upon him): **The punishment for the magician is to strike him with the sword**, if it were authentic, it would be possible that he ordered the killing of the magician whose magic constituted disbelief, and that would be in accordance with the reports that came from the Prophet (peace and blessings of God be upon him) that he said:

A person's blood is not permissible to be shed except in one of three cases.

I said: This is correct, and the blood of Muslims is forbidden and cannot be made permissible except with certainty, and there is no certainty with disagreement, and God knows best. Some scholars said: If the people of the craft say that magic is not done except with disbelief and arrogance, or glorifying Satan, then magic if it indicates disbelief is based on this estimation, and God knows best. It was narrated from Al-Shafi'i: The magician is not killed unless he kills with his magic and says I intentionally killed, and if he says I did not intentionally, he is not killed, and the blood money is paid for it like accidental killing, and if he harms him, he is disciplined according to the extent of the harm. Ibn Al-Arabi said: This is false for two reasons, the first of which is that he did not know magic, and its reality is that it is composed speech by which someone other than God is glorified, and destinies and beings are attributed to Him. The second is that God, the Exalted, has stated clearly in His Book that he disbelieved, saying: **And Solomon did not disbelieve** by saying magic, **but the devils disbelieved** in it and in teaching it. And Harut and Marut say: **We are only a trial, so do not disbelieve** and this is an emphasis on the statement.

Malik's companions argued that his repentance is not accepted, because magic is hidden and its doer does not show it, so his repentance is not known, like the zindiq. Rather, repentance is called upon only for the one who shows disbelief and apostasy. Malik said: If the magician or zindiq comes repentant before testifying against them, their repentance is accepted. The evidence for that is the statement of God the Almighty: **But their faith did not benefit them when they saw Our punishment.** This indicates that their faith did benefit them before the punishment descended, and so it is with these two.

Twelfth: As for the sorcerer of the dhimmi, it was said that he should be killed. Malik said: He should not be killed unless he kills by his sorcery and he is liable for what he has committed, and he should be killed if he does something that he did not promise. Ibn Khuwaiz Mandad said: As for if he is a dhimmi, the narrations from Malik differ. He said once: He should be given a chance to repent and his repentance is Islam. He said once: He should be killed even if he converts to Islam. As for the combatant, he should not be killed if he

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repents. Malik said the same about the dhimmi who curses the Prophet, may God bless him and grant him peace: He should be given a chance to repent and his repentance is Islam. He said once: He should be killed and he should not be given a chance to repent like the Muslim. Malik also said about the dhimmi if he practices sorcery: He should be punished, unless he killed by his sorcery or caused an accident, in which case it should be taken from him according to his share. Another said: He should be killed because he has broken the covenant. The sorcerer does not inherit from his heirs, because he is an unbeliever, unless his sorcery is not called unbelief. Malik said about a woman who marries a husband for herself or for someone else: She should be punished but not killed.

Thirteenth: They differed as to whether the magician should ask the one who is bewitched to remove the magic. Saeed bin Al-Musayyab permitted it according to what Al-Bukhari mentioned, and Al-Muzani leaned towards it, but Al-Hasan Al-Basri disliked it. Al-Sha'bi said: There is nothing wrong with the leaflet. Ibn Battal said: In the book of Wahb bin Munabbih: To take seven leaves of green Sidr, crush them between two stones, then throw them in water and recite Ayat Al-Kursi over it, then take three sips of it and wash yourself, for everything that is in him will go away, God willing. It is good for a man if he is prevented from his family.

Fourteenth: Most of the Mu'tazila denied the devils and the jinn, and their denial indicates their lack of concern and the weakness of their religion. There is nothing impossible in proving them rationally, and the texts of the Book and the Sunnah indicate their proof. It is the right of the wise man who holds fast to the rope of God to prove what reason has decided to be right, and the Shari'ah has stated its proof. God Almighty said: **But the devils disbelieved** and He said: **And among the devils are those who dive for him** and other verses, and Surat al-Jinn dictates this, and he, peace be upon him, said:

The devil runs through the son of Adam as blood runs through him. Many people have denied this report, and have transformed two souls into one body. The mind does not deny their behavior among humans if their bodies are thin and simple, as some people say, rather most of them. If they were dense, this would also be true of them, just as it is true that food and drink enter the empty space of the body. Likewise, worms may be in the sons of Adam while they are alive.

Fifteenth: The Almighty's saying: **And what was revealed to the two angels** is what is negated, and the waw is for conjunction with His saying: **And Solomon did not disbelieve** because the Jews said: God sent

Gabriel and Michael with magic, so God denied that. And in the speech there is an inversion, the meaning is: And Solomon did not disbelieve, and what was revealed to the two angels, but the devils disbelieved, teaching people magic in Babylon, Harut and Marut, so Harut and Marut are substitutes for the devils in His saying: **But the devils disbelieved.** This is the first interpretation that the verse is based on, and the most correct of what has been said about it, and no attention should be paid to anything else, for magic is from the extraction of devils due to the delicacy of their essence, and the subtlety of their understanding, and what most of the people practice it is women, especially during their menstruation, God Almighty said: **And from the evil of those who blow on knots.** And the poet said:

I seek refuge in my Lord from the slanderers....

Sixteenth: If someone says: How can two be a substitute for a group, when the substitute is only on the same level as the one being replaced? The answer is from three aspects. The first: That two may be called a group, as God Almighty said: **But if he has brothers, then to his mother is a sixth.** And nothing prevents her from a third to a sixth except two brothers or more, as will be explained in the chapter on women. The second: That since they were the head in education, He specified them without following them, as God Almighty said: **Over it are nineteen.** The third: They were only mentioned specifically from among them because of their rebellion, as God Almighty said: **In them are fruits and palm trees and pomegranates** and His statement: **And Gabriel and Michael.** This is common in the Qur'an and in the speech of the Arabs. Some general people may be mentioned either for their honor or for their virtue, such as the Almighty's saying: **Indeed, the people most worthy of Abraham are those who followed him and this Prophet** and His saying: **And Gabriel and Michael,** or for their goodness, such as His saying: **Fruits, date palms, and pomegranates,** or for their majority, such as the saying of the Prophet, may God bless him and grant him peace:

The earth has been made for me a place of prostration and its soil is pure, or because of his rebellion and insolence as in this verse, and God knows best. It has been said that *ma* is conjoined with magic and it is the object, so according to this, *ma* has the meaning of *who*, and magic is sent down to the two angels as a trial for the people and a test, and God has the right to test His servants as He wills, as He tested Talut with the river, and for this reason the two angels say: We are only a trial, meaning a test from God, we inform you that the work of the magician is disbelief, so if you obey us, you will be saved, and if you disobey us, you will perish. It has been narrated from Ali, Ibn Masoud,

Ibn Abbas, Ibn Omar, Kaab al-Ahbar, al-Suddi, and al-Kalbi, meaning that when corruption increased among the children of Adam, peace be upon him - and that was during the time of Idris, peace be upon him - the angels taunted them, so God, the Most High, said: If you were in their place and I had instilled in you what I had instilled in them, you would have done the same deeds as they did, so they said: Glory be to You! We should not have done that. He said: So choose two angels from among your best, and they chose Harut and Marut. He sent them down to earth and rode lust in them. Not a month had passed before they were tempted by a woman whose name in Nabataean was Bidakht, in Persian Nahil, and in Arabic, Zahra. They argued with them and tried to seduce her, but she refused unless they entered her religion, drank wine, and killed the soul that God had forbidden. They agreed to it and drank wine and had intercourse with her. A man saw them and they killed him. She asked them about the name by which they would ascend to heaven, so they taught it to her and she spoke it, so she ascended and was transformed into a planet.

Salim said on the authority of his father on the authority of Abdullah: Kaab al-Habr told me that they did not complete their day until they did what God had forbidden them. And in another hadith: So they were given the choice between the torment of this world and the torment of the Hereafter, and they chose the torment of this world. So they are being tormented in Babylon in a region of the earth. It was said: Babylon of Iraq. And it was said: Babylon of Nahavand. Ibn Omar, according to what is narrated on the authority of Ata, whenever he saw Al-Zahra and Suhayl, he would curse and insult them, saying: Suhayl was a tax collector in Yemen who used to oppress people, and Al-Zahra was the companion of Harut and Marut.

We said: All of this is weak and far from Ibn Omar and others. None of it is authentic, as it is a statement that is rejected by the fundamentals regarding the angels who are the trustees of God over His revelation and His ambassadors to His messengers: **They do not disobey God in what He commands them and do what they are commanded.** "Rather, they are honored servants. They do not precede Him in speech and they act by His command." **They glorify God night and day, never slackening.** As for the mind, it does not deny that the angels commit sins and that they go against what they were commanded to do, and that desires are created in them, as everything is imaginary in the power of God, the Most High. This is the fear of the prophets and the virtuous and knowledgeable saints, but the occurrence of this possibility can only be perceived by hearing and it is not authentic. What indicates its invalidity is that God, the Most High, created the stars and planets when He created the sky, as in the report:

When the heaven was created, seven planets were created in it: Saturn, Jupiter, Bahram, Mercury, Venus, the sun, and the moon. This is the meaning of the statement of God Almighty: **And each floats in an orbit.** Thus it is proven that Venus and Canopus existed before the creation of Adam. Then the statement of the angels: **It was not fitting for us** is shameful: they are not able to tempt us. This is blasphemy, from which we seek refuge with God, and from attributing it to the honorable angels, may God's prayers be upon them all.

We have declared them to be pure, and they are pure, from everything that the commentators have mentioned and transmitted. Glory be to your Lord, the Lord of Majesty, from what they describe.

Seventeenth: Ibn Abbas, Ibn Abi Zayd, Ad-Dahhak, and Al-Hasan read **the two kings** with a kasra on the *lam*. Ibn Abi Zayd said: They are David and Solomon. So *ma* according to this statement is also a negative, and Ibn Al-Arabi weakened this statement. Al-Hasan said: They are two kings in Babylon, so *ma* according to this statement is a non-negative object.

Eighteenth: The Almighty's saying: **in Babylon.** Babylon is not declined due to being feminine, definite, or foreign. It is a region of the earth. It was said: Iraq and its neighbors. Ibn Masoud said to the people of Kufa: You are between Al-Hirah and Babylon. Qatada said: It is from Nasibin to Ras Al-Ain. Some people said it is in the Maghreb. Ibn Atiyya said: This is weak. Some people said: It is Mount Nahavand. And God Almighty knows best.

There is a difference of opinion about its name, Babel. It was said that it was named thus because the languages were confused there when the palace of Nimrod fell. It was also said that it was named thus because when God Almighty wanted to create discord among the languages of the children of Adam, He sent a wind that gathered them from the horizons to Babel. God confused their languages with it, then that wind dispersed them in the lands and caused confusion. The best of it is what was narrated by Dawud ibn Abi Hind on the authority of Alba' ibn Ahmar on the authority of Ikrimah on the authority of Ibn Abbas: When Noah, peace be upon him, descended to the bottom of Mount Judi, he built a village and named it Thamanin. One day, their languages were confused in eighty languages, one of which was the Arabic language, and they could not understand each other.

Nineteenth: Abdullah bin Busr Al-Mazini narrated that the Messenger of God, may God bless him and grant him peace, said:

Beware of this world, for by Him in Whose hand is my soul, it is more enchanting than Harut and Marut. Our scholars said: This world is more enchanting than them because it enchants with its deceptions, and conceals its temptations from you, so it calls you to be keen on it and compete in it, and to gather for it and withhold it, until it separates you from obeying God the Most High, and separates you from seeing the truth and observing it. This world is more enchanting than them, for it takes your heart away from God, and from fulfilling His rights, and from His promise and threat. The enchantment of this world is loving it and enjoying its desires, and making you desire its false wishes until it takes hold of your heart. For this reason, the Messenger of God, may God bless him and grant him peace, said:

Loving you is something that blinds and deafens.

Al-Muwaffiyah twentieth: The Almighty said: **Harut and Marut** Harut is not declined, because it is a foreign proper noun, and so is Marut, and the plural of Hawarit and Mawarit, like Tawagheet, and it is said: Hawaratah and Hawar, and Mawaratah and Mawaar, and the

And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

same is true of Goliath and Talut, so know. And it was mentioned before, are they two angels or other than them? There is disagreement. Al-Zajjaj said: It was narrated on the authority of Ali, may God be pleased with him, that he said: That is, by the One who sent down to the two angels, and that the two angels teach the people a warning against magic, not a call to it. Al-Zajjaj said: This is the opinion held by most linguists and theorists, and its meaning is that they teach the people the prohibition, so they say to them: Do not do such-and-such, and do not use such-and-such to separate a man from his wife. And what was sent down to them is the prohibition, as if it were a statement to the al-Nas 114: Do not do such-and-such, so they know in the sense of they know, as He said: **And We have certainly honored the children of Adam**, meaning We have honored.

Twenty-first: The Almighty's saying: **And they do not know anyone** Min is an additional word for emphasis, and the meaning is: And they do not know anyone. **Until they say** Until they say is in the accusative case with until, and that is why the letter *nun* was deleted from it. The language of Hudhayl and Thaqif is with the unvoiced *ayn*. The pronoun in **they know** refers to Harut and Marut, and there are two opinions regarding **they know**, one of them is that it is in its category from *education*. The second is that it is from *information* and not from *education*, so **they know** means **they know**. And in the speech of the Arabs it has come to mean **I know**, as mentioned by Ibn al-A'rabi and Ibn al-Anbari. Ka'b ibn Malik said:

The Messenger of God learned that you will catch up with me and that a threat from you is like taking me by the hand.

Al-Qatami said:

Learn that after error comes guidance and that error will be dispelled.

Zuhair said:

Learn, by God, this is a division, and be able to use your arm and see where you slip away.

Another said:

Know that there is no bird except upon a bird of prey, which is death.

We are only a trial. When he informed of their trial, the world was more magical than them when it concealed its trial. **So do not disbelieve.** One group said that it teaches magic, and another group said that it uses it. Al-Mahdawi said that it was mockery, because they were saying this to someone whose misguidance we had confirmed.

Twenty-second: The Almighty's statement: **And they learn from them.** Sibawayh said: The meaning is that they learn. Something similar to him said: **Be, and it is.** It was said that it is connected to the position of what they know, because his statement: **And what they know**, even if the negative *ma* enters into it, then its dammah indicates the affirmation of teaching. Al-Farra' said: It is returned to his statement: **They teach people magic**, so they learn, and **it is**, so they learn is connected to his statement: **We are only a trial**, so they come and learn. Al-Suddi said: They used to say to whoever came to them: We are only a trial, so do not disbelieve. If he refused to return, they would say to him: Go to these ashes and urinate in them. When he urinates in them, a light comes out of it shining to the sky, which is faith, then black smoke comes out of it and enters his ears, which is disbelief. So when he tells them what he saw of that, they teach him what they use to separate a man from his wife. A group of scholars said that the magician is not capable of doing more than what God has told us about causing division, because God mentioned that in the context of censuring magic and the purpose of teaching it. If he had been capable of doing more than that, he would have mentioned it. A group said: That is most likely, and it cannot be denied that magic has an effect on hearts, through love and hatred and by casting evils until the magician separates a man from his wife, and comes between a man and his heart, by causing pain and great illness. All of that is perceived through observation, and denying it is stubbornness. This has been mentioned before, and praise be to God.

Twenty-third: The Almighty's statement: **And they can not harm anyone thereby except by God's permission.** What they are refers to is the magicians. It was also said to the Jews, and it was also said to the devils. **Harming anyone thereby** means by magic. **Of anyone** means anyone, and *of* is redundant. **Except by God's permission** means by His will and decree, not by His command, because the Almighty does not command indecency and decree it upon creation. Al-Zajjaj said: **Except by God's permission** means by God's knowledge. Al-Nahas said: Abu Ishaq's statement **Except by God's permission** means by God's knowledge is a mistake, because knowledge is only said to be permissible, and I have given permission. But since He did not prevent what was between them and Him and they continued to do it, it was as if He permitted it metaphorically.

Twenty-fourth: The Almighty's statement: **And they learn what harms them.** He means in the Hereafter, even if they take it for a little while in this world. It was said: It harms them in this world, because the harm of magic and separation returns to the magician in this

world if he stumbles upon it, because he is disciplined and warned, and the evil of magic befalls him. The rest of the verses are clear because their meanings have been presented. The lam in **and certainly knew** is a lam of emphasis. **For whoever purchased it** is a lam of an oath, and it is also for emphasis. The position of *man* is raised by the beginning, because what comes before the lam does not work on what comes after it. *Man* means *who*. Al-Farra' said: It is for recompense. Al-Zajaj said: This is not a position of condition, and *man* means *who*, as you say: **I have learned**, for whoever comes to you who has no intellect. **Man khalaq** is redundant, and the meaning is that he has no khalaq in the Hereafter, and it is not added to the obligatory, this is the saying of the Basrans. The Kufians said: It is redundant in obligatory words, and they provided evidence for it with the words of God Almighty: **He will forgive you some of your sins**. And *al-Khalaq* means *share*, Mujahid said. Al-Zajaj said: And it is also the case with the linguists, except that it is hardly used except for a share of good. He was asked about the words of God Almighty: **And they certainly knew that whoever buys it will have no share in the Hereafter**, so he informed that they knew, then he said: **And evil is that for which they sold themselves, if they only knew**, so he informed that they did not know. So the answer, which is the saying of Qatrub and Al-Akhfash, is that those who know are the devils, and those who sold themselves are the humans who do not know. Al-Zajaj said: Ali bin Sulayman said: I think it is better to say **and they certainly knew** for the two angels, because they are more deserving of knowing. He said: They knew, as it is said: The two Zayds stood up. Al-Zajaj said: Those who knew were the Jewish scholars, but it was said: **If they had known**, meaning they entered into the position of someone who is told: You are not a scholar, because they abandoned working with their work and sought guidance from those who practiced magic.

Tafsir Ibn Kathir

And the Almighty said: **And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve.'** Abu Ja'far al-Razi said, on the authority of al-Rabi' ibn Anas, on the authority of Qays ibn 'Ibad, on the authority of Ibn 'Abbas, who said: So when the one who came to them wanted to practice magic, they forbade him with the strongest prohibition and said to him: We are only a trial, so do not disbelieve. This is because they knew good and evil, disbelief and faith, so they knew that magic is from disbelief. He said: So if he refused them, they ordered him to go to such and such a place, and when he came to him, he saw Satan and taught him, and when he learned him, a light came out of him, and he looked at him shining in the sky and said: Oh, what a pity! Oh, what did he do? And on the authority of al-Hasan al-Basri, he said in the interpretation of this verse: Yes, the two angels sent down magic to teach people the affliction with which God wanted to test people, so He took a covenant from them that they would not teach anyone until they said: We are only a trial, so do not disbelieve. Narrated by Ibn Abi Hatim. Qatada said: He took a covenant from them that they would not teach

anyone until they said: We are only a trial, meaning a trial with which we have been afflicted, so do not disbelieve. As-Suddi said: If a person came to them wanting to practice magic, they would admonish him and say to him: Do not disbelieve, we are only a trial. If he refused, they would say to him: Go to these ashes and urinate on them. When he urinates on them, a light comes out of it and shines until it enters the sky, and that is faith. Something black like smoke comes and enters his ears, and everything, and that is the wrath of God. If he tells them about that, they would teach him magic. This is the statement of God the Most High: **And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve.'** (al-Baqarah 2:170) Sunayd said on the authority of Hajjaj on the authority of Ibn Jurayj regarding this verse: None would dare to practice magic except a disbeliever. As for the trial, it is the test and choice, and from it is the saying of the poet:

He tempted people in their religion and left Ibn Affan in a state of evil for a long time.

And also the saying of the Almighty, informing about Moses, peace be upon him, where he said: **It is only your trial, meaning your trial, your test, and your examination, with which You misguide whom You will and guide whom You will.** Some of them have used this verse as evidence for the disbelief of those who learn magic, and they have cited as evidence for it the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar, who told us, Muhammad bin Al-Muthanna told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Hammam, on the authority of Abdullah, who said: "Whoever goes to a soothsayer or magician and believes what he says, has disbelieved in what was revealed to Muhammad, may God bless him and grant him peace." This is a sound chain of transmission and it has other corroborating evidence. And the saying of the Almighty: **And they learn from them that by which they cause separation between a man and his wife**, meaning that people learn from Harut and Marut the science of magic and what they do with it in what they do of reprehensible actions, by which they cause separation between spouses, despite the mixing and harmony between them, and this is from the doing of the devils, as Muslim narrated in his Sahih from the hadith of Al-A'mash, on the authority of Abu Sufyan, on the authority of Talhah bin Nafi', on the authority of Jabir ibn Abdullah narrated on the authority of the Prophet, may God bless him and grant him peace, who said: "The devil places his throne on the water and then sends out his armies among the people. The one closest to him in status is the one who causes the greatest temptation. One of them comes and says: 'I kept on with so-and-so until I left him saying such-and-such.' Iblis says: 'No, by God, I did nothing!'" And one of them comes and says: 'I did not leave him until I separated him from his family.' He acknowledges it, brings him close, embraces him and says: 'Yes, you are.'" The reason for separation between spouses through magic is what a man or woman imagines of the other in terms of bad appearance, character, or something similar, or a contract, or hatred, or something similar to the reasons that necessitate separation. 'Man' refers to a man and its feminine form is 'woman.' Both of them are dual, but

And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

they are not plural, and God knows best.

And the Almighty's saying: **And they can not harm anyone thereby except by permission of God.** Sufyan al-Thawri said: Except by the decree of God.

Muhammad ibn Ishaq said: Except by God's leaving him alone with what He willed. Al-Hasan al-Basri said:

And they can not harm anyone thereby except by permission of God. He said: Yes, whoever God wills, He gives them power over him, and whoever God does not will, He does not give them power over him, and they cannot do anything to anyone except by permission of God, as God the Almighty said. And in a narration from Al-Hasan, he said: This magic does not harm anyone except the one who engages in it. And the Almighty's saying: **And they learn that which harms them and does not benefit them** means that it harms them in their religion and has no benefit that matches its harm. **And they have certainly known that whoever buys it will have no share in the Hereafter** means that the Jews who exchanged magic for following the Messenger, may God bless him and grant him peace, knew that whoever did what they did, that he will have no share in the Hereafter. Ibn Abbas, Mujahid and Al-Suddi said: No share. And Abd Al-Razzaq said from Muammar from Qatadah: He will have no share in the Hereafter with God. And Abd Al-Razzaq said, and Al-Hasan said: He has no religion. And Saad said from Qatadah: **He will have no share in the Hereafter** He said: And the People of the Book knew in what God entrusted them with that the magician will have no share in the Hereafter. And the Almighty's saying: "And evil is that for which they sold themselves, if they only knew. And if they had believed and feared God, the reward from God would have been better, if they only knew." The Almighty says: **And evil** is the substitute that they exchanged for magic in place of faith. And following the Messenger, if they had knowledge of what they were admonished with, **And if they had believed and feared God, the reward from God would have been better for them.** That is, if they had believed in God and His Messengers and feared the forbidden things, God's reward for that would have been better for them than what they sought for themselves and were satisfied with, as God the Almighty said, "And those who were given knowledge said, 'Woe to you! The reward from God is better for him who believes and does righteousness. And none is granted it except the patient.'"

And the saying of **And if they had believed and feared God** was used as evidence by those who considered the magician to be an infidel, as is narrated by Imam Ahmad ibn Hanbal and a group of the Salaf. It was said: Rather, he is not an infidel, but his punishment is to behead him, as narrated by Al-Shafi'i and Ahmad

ibn Hanbal. They said: Sufyan, who is Ibn Uyaynah, told us on the authority of Amr ibn Dinar that he heard Bajalah ibn Abdah say: Umar ibn Al-Khattab, may God be pleased with him, wrote: Kill every male and female magician. He said: So we killed three female magicians. Al-Bukhari also included it in his Sahih. And thus it was authenticated that Hafsa, the Mother of the Believers, was bewitched by a slave girl of hers, so she ordered that she be killed. Imam Ahmad ibn Hanbal said: It was authenticated on the authority of three of the companions of the Prophet, may God bless him and grant him peace, regarding killing the magician. Al-Tirmidhi narrated from the hadith of Ismail bin Muslim from Al-Hasan from Jundub Al-Azdi that he said: The Messenger of God, may God bless him and grant him peace, said: **The punishment for a magician is to strike him with a sword.** Then he said: We do not know it as being attributed to the Prophet except from this source, and Ismail bin Muslim is considered weak in hadith, and the correct version is from Al-Hasan from Jundub as a mursal. I said: Al-Tabarani narrated it from another source from Al-Hasan from Jundub as a mursal. And God knows best. It has been narrated from multiple chains of transmission that Al-Walid bin Uqbah had a magician playing in front of him. He would strike a man's head and then shout at him, and his head would be returned to him. The people said: Glory be to God, He brings the dead back to life. A righteous man from the Muhajireen saw him, so the next day he came with his sword wrapped around him and went to play that game. The man drew his sword and struck the magician's neck, and said: If he is telling the truth, then let him revive himself. Then he recited the verse of God, **Do you then practice magic while you are seeing?** Al-Walid became angry because he did not ask his permission to do so, so he imprisoned him and then released him. And God knows best. Imam Abu Bakr Al-Khalal said: Abdullah bin Ahmad bin Hanbal told us, my father told us, Yahya bin Saeed told us, Abu Ishaq told me on the authority of Haritha, who said: There was a man playing with one of the princes, then a soldier came with his sword drawn and killed him. He said: I think he was a magician. Al-Shafi'i, may God have mercy on him, attributed the story of Umar and Hafsa to magic that constitutes polytheism, and God knows best.

Chapter Abu Abdullah al-Razi narrated in his interpretation of the Mu'tazila that they denied the existence of magic. He said: And perhaps they disbelieved whoever believed in its existence. He said: As for the Sunnis, they allowed that the magician could fly in the air and turn a human into a donkey, and a donkey into a human, except that they said: God creates things when the magician says those

incantations and specific words. As for the one who has an effect on that being the heavens and the stars, then no, contrary to the philosophers, astrologers, and Sabians. Then he provided evidence for the occurrence of magic and that it is by the creation of God Almighty by His Almighty saying: **And they do not harm anyone thereby except by permission of God.** And from the report that the Messenger of God, may God bless him and grant him peace, was bewitched, and that magic worked on him and the story of that woman with Aisha, may God be pleased with her, and what that woman mentioned about her coming to Babylon and learning magic. He said: And from what is mentioned in this chapter of many stories, then he said after this.

The fifth issue is that knowledge of magic is not ugly or forbidden - the scholars agreed on this because knowledge in itself is noble, and also because of the generality of the Almighty's saying: "Say: Are those who know equal to those who do not know?" And because if magic were not known, it would not be possible to differentiate between it and a miracle, and knowledge that a miracle is a miracle is obligatory, and whatever the obligation depends on is obligatory. This requires that acquiring knowledge of magic be obligatory, and whatever is obligatory, how can it be forbidden and ugly? This is his wording on this issue, and this statement is questionable from several aspects, one of which is his saying: Knowledge of magic is not ugly rationally, so his opponents from the Mu'tazila forbid this, even if he meant that it is not ugly religiously, so in this noble verse there is an ugliness to learning magic, and in the Sahih: **Whoever goes to a fortune teller or a soothsayer has disbelieved in what was revealed to Muhammad,** and in the Sunan: **Whoever ties a knot and blows into it has practiced magic,** and his saying: and there is no prohibition, the scholars have agreed on that, how could it not be prohibited with what we have mentioned from the verse and the hadith and the agreement of the scholars requires that the imams of the scholars or most of them have stated this issue, and where are their texts on that? Then, its inclusion in the science of magic in the generality of the Almighty's saying: "Say: Are those who know equal to those who do not know?" There is a consideration in this, because this verse only indicates the praise of those who know Islamic knowledge. And why did I say that this is from it? Then, it is an advancement to the obligation of learning it, because knowledge of the miracle cannot be obtained except through it. It is weak, rather corrupt, because the greatest miracle of our Messenger, may God bless him and grant him peace, is the Great Qur'an, which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy. Then, the knowledge that it is a miracle does not depend on the knowledge of magic at all. Then, it is known by necessity that the Companions, the Followers, the Imams of the Muslims and their common folk knew the miracle and differentiated between it and other things, and they did not know magic, nor did they know it, nor did they teach it. And God knows best.

Then Abu Abdullah al-Razi mentioned that there are eight types of magic: **The first** is the magic of the liars and the Kasdaniyyin, who used to worship the seven

wandering planets, which are the moving ones, and they believed that they governed the world and that they bring good and evil. They are the ones to whom God sent Abraham, peace be upon him, to invalidate their statement and reject their doctrine. He investigated it thoroughly in **The Book of the Hidden Secret, in Addressing the Sun and the Stars** attributed to him, as mentioned by Judge Ibn Khalikan and others. It is said that he repented from it, and it is said that he wrote it in order to show virtue, not as a matter of belief. This is what is thought of him, except that he mentioned in it their method in addressing each of these seven planets and the manner in which they do, what they wear, and what they adhere to.

He said: **And the second type** is the magic of those with delusions and strong souls. Then he provided evidence that delusion has an effect in that a person can walk on a bridge placed on the ground, but he cannot walk on it if it is extended over a river or something similar. He said: And just as the doctors agreed to forbid the frightened from looking at red things, and the possessed from looking at things that are very shiny or rotating, and that is only because souls were created obedient to delusions. He said: The wise have agreed that the evil eye is true - and he can prove that with what is proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **The evil eye is true, and if there were anything that could overtake destiny, it would be the evil eye.** He said: So if you know this, then we say that the soul that does these actions may be very strong, so it does not need to resort to tools and instruments in these actions, and it may be weak, so it needs to resort to these tools. The truth of this is that if the soul is elevated above the body and strongly attracted to the world of the heavens, it becomes as if it is a spirit from the heavenly spirits, so it is strong in influencing the materials of this world. If it is weak and strongly attached to this physical self, then at that time it has no influence at all except in this body. Then he advised to treat this disease by reducing food, cutting off from people and showing off. I said: What he is referring to is dealing with the state, and it is of two types: sometimes it is a correct, legitimate state, in which one deals with what God and His Messenger, may God bless him and grant him peace, have commanded, and one leaves what God and His Messenger, may God bless him and grant him peace, have forbidden. These states are gifts from God the Almighty and miracles for the righteous of this nation, and this is not called magic in the Sharia. Sometimes the situation is corrupt and its owner does not comply with what God and His Messenger, may God bless him and grant him peace, commanded, and does not act in that way. This is the situation of the wretched who oppose the Sharia, and God giving them these situations does not indicate His love for them. Likewise, the Antichrist has supernatural powers that are indicated by many hadiths, even though he is condemned in the Sharia, may God curse him, and likewise those who resemble him from those who oppose the Muhammadan Sharia, upon its owner the best prayers and peace. Explaining this would take a long time and this is not the place for it.

He said: **The third type** of magic is seeking help from earthly spirits, who are the jinn, contrary to the

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And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

philosophers and the Mu'tazila, who are divided into two groups: believers and infidels, who are the devils. He said: The communication of the speaking souls with them is easier than their communication with the heavenly spirits, because of the relevance and closeness between them. Then the masters of the craft and the masters of experience have witnessed that communication with these earthly spirits results in a few easy works of incantation, smoke, and abstraction. This type is called incantations and the work of subjugation.

He said: **The fourth type** of magic is imagination, taking the eyes, and magic. It is based on the fact that sight may err and be occupied with a specific thing and not with something else. Do you not see the skilled magician showing off the work of something that astounds the minds of those who look at it and takes their eyes to it until, when they are exhausted by the preoccupation with that thing by talking and the like, he does something else very quickly. Then something else appears to them other than what they expected, and they are very amazed by it. If he were silent and did not speak in a way that would divert the thoughts to the opposite of what he wants to teach, and the souls and imaginations were not moved to other than what he wants to bring out, the observers would be aware of everything he does. **He said** And whenever the conditions are beneficial to good sight, some type of defect is more severe, the work is better, such as if the magician sits in a very bright or dark place, so the seeing power does not stop at its conditions in this case.

I said Some commentators said: The magic of the magicians before Pharaoh was only a form of sorcery, and for this reason the Almighty said: **So when they cast, they bewitched the eyes of the people and struck terror into them and produced a great magic.** And the Almighty said: **It appeared to him from their magic that it was moving.** They said: And it was not moving in reality, and God knows best.

The fifth type of magic: The amazing works that appear from the assembly of machines based on geometric proportions, such as a knight on a horse with a trumpet in his hand, every hour of the day he strikes the trumpet without anyone touching him - and from them are the images that the Romans and Indians depicted so that the observer cannot distinguish between them and a human being until they depict them laughing and crying, until he said: These faces are from the subtle matters of imagination. He said: And the magic of Pharaoh's magicians was of this type **I said** meaning what some of the commentators said: They took those ropes and sticks and filled them with mercury so that they began to twist

because of what was in them of that mercury, so it seemed to the observer that they were moving of their own free will. Al-Razi said: And from this category is the assembly of a watch box, and the science of dragging weights with light machines falls under this category. He said: And this in reality should not be considered magic because it has known and certain causes that whoever looks at them can do. **I said** And of this kind are the tricks of the Christians upon their common people with what they show them of lights, such as the case of the garbage of the church that they have in the city of Jerusalem, and the trick they use of secretly bringing fire into the church and lighting that lamp with a clever craft that is popular with the common people among them. As for the elite, they acknowledge that, but they interpret that they are uniting their companions in their religion, so they see that as permissible for them. And there is a doubt about them for the ignorant fools among the worshippers of the Karamiyyah who see the permissibility of fabricating hadiths in encouragement and intimidation, so they are included in the number of those about whom the Messenger of God, may God bless him and grant him peace, said: **Whoever lies about me intentionally, let him take his seat in the Fire.** And his saying: **Talk about me and do not lie about me, for whoever lies about me will enter the Fire.** Then he mentioned here a story about some monks, which is that he heard the voice of a bird with a sad voice and weak movement, so when the birds heard it, they took pity on it and went and threw olive fruits into its nest to eat them. So this monk proceeded to make a bird in his shape and reached the point of making it hollow, so when the wind entered it, a sound like the sound of a bird was heard from it, and he secluded himself in a monastery that he built and claimed that it was on the grave of one of their righteous people, and he hung that bird in a place in it, so when it was the time of the olives, he opened a door on its side so that the wind would enter inside this image, and every bird in its shape would also hear its sound, so the birds would come and carry a lot of olives, and you would not see it among the Christians. Except for that olive in this monastery, and they do not know what caused it, so he tempted them with that and made them think that this was one of the miracles of the owner of this grave, upon them be the continuous curses of God until the Day of Resurrection.

(Al-Razi said: The sixth type of magic) is seeking help from the properties of medicines, meaning in this case foods and ointments. He said: Know that there is no way to deny the properties, because the effect of magnets is observable. **I said** Many of those who claim poverty and trick ignorant people with these properties fall into this category, claiming that they are conditions

for him, such as mixing with fire and holding snakes, and other such impossibilities.

He said: **The seventh type of magic** is the attachment of the heart, which is that the magician claims that he knows the Greatest Name and that the jinn obey him and submit to him in most matters. If it happens that the listener is weak-minded and has little discernment, he believes that it is true and his heart is attached to it and a kind of terror and fear occurs in his soul. If fear occurs, the sensitive powers weaken, and then the magician is able to do whatever he wants. **I said** This type is called *al-tanbalaḥ* and it is only popular among the weak-minded among the sons of Adam. In the science of physiognomy there is guidance in knowing the mind from its deficiency. If the one who is being *al-tanbalaḥ* is skilled in the science of physiognomy, he knows who among the people will submit to him and who will not.

He said: **The eighth type of magic** is seeking to gossip and bring people closer together in light and pleasant ways, and this is common among people. **I said** Gossip is of two types: sometimes it is for the purpose of causing discord among people and dividing the hearts of the believers, then this is forbidden and agreed upon. But if it is for the purpose of reforming among people and uniting the Muslims' word, as stated in the hadith, **He is not a liar who divulges good**, or it is for the purpose of discouraging and dividing the masses of the infidels, then this is a required matter, as stated in the hadith, **War is deception**, and as Nu'aym ibn Mas'ud did in dividing the word of the Confederates and Banu Qurayyah: he came to these people and spread to them some words about these people, and he conveyed from these people to those people something else, then he made a distinction between that and the souls became estranged and separated. Only the one with penetrating insight can do such a thing, and God is the One sought for help.

Then Al-Razi said: This is the summary of the discussion on the types of magic and the explanation of its types and kinds. **I said** Many of these mentioned types were included in the art of magic because of the subtlety of their perceptions, because magic in the language is an expression for what is subtle and hidden because of it, and for this reason it came in the hadith: **Indeed, some eloquence is magic**. And it was called *suhūr* because it occurs hidden at the end of the night, and magic is the lung, which is the place of food and it was called that because of its concealment and the subtlety of its passages to the parts of the body and its wrinkles, as Abu Jahl said on the day of Badr to Utbah: His magic swelled, meaning his lung swelled from fear. And Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, died between my throat and my chest, and God Almighty said: **They bewitched the eyes of the people**, meaning they concealed their knowledge from them, and God knows best.

Abu Abdullah Al-Qurtubi said: We believe that magic is true and has a reality, and God creates with it what He wills, contrary to the Mu'tazila and Abu Ishaq Al-Isfarayni of the Shafi'i, who said: It is deception and imagination. He said: And from magic is that which is done by sleight of hand, like sorcery, and the

sorcerer is the mailman due to his lightness of movement. Ibn Faris said: This word is not from the speech of the Bedouins. Al-Qurtubi said: And from it is that which is spoken by memorizing incantations of the names of God Almighty, and it may be from the covenants of the devils and it may be medicines and smokes and other than that. He said: And his saying, peace be upon him: **Indeed, some eloquence is magic** may be praise as a group says, and it may be a censure of eloquence. He said: This is more correct. He said: Because it corrects falsehood until the listener thinks that it is true, as the Prophet, peace and blessings be upon him, said: **Perhaps some of you will be more eloquent in his argument than others, so I will rule in his favor**. The hadith.

Chapter The minister Abu al-Muzaffar Yahya ibn Muhammad ibn Hubayrah, may God have mercy on him, mentioned in his book **Al-Ishraf ala Madhahib al-Ashraf** a chapter on magic and said: They agreed that magic has a reality except for Abu Hanifa, who said: It has no reality according to him. They differed about the one who learns magic and uses it. Abu Hanifa, Malik and Ahmad said that he is a disbeliever because of that. Among the companions of Abu Hanifa, there are those who said that if he learns it to guard against it or avoid it, then he is not a disbeliever, and the one who learns it believing that it is permissible or that it benefits him is a disbeliever. Likewise, the one who believes that the devils do whatever he wants for him is a disbeliever. Al-Shafi'i, may God have mercy on him, said: If he learns magic, we say to him, **Describe your magic to us**. If he describes what necessitates disbelief, such as what the people of Babylon believed about drawing closer to the seven planets and that they do what is sought from them, then he is a disbeliever. If it does not necessitate disbelief, then if he believes that it is permissible, then he is a disbeliever. Ibn Hubayrah said: Is he killed simply because of his doing and using it? Malik and Ahmad said: Yes. Ash-Shafi'i and Abu Hanifa said: No. If someone kills a person with his magic, then he is to be killed according to Malik, Ash-Shafi'i and Ahmad. Abu Hanifa said: He is to be killed unless he repeats it or admits to it with regard to a specific person. If he kills, then he is to be killed as a prescribed punishment according to them, except Ash-Shafi'i who said: He is to be killed in this case as retaliation. He said: If the magician repents, is his repentance accepted? Malik, Abu Hanifa and Ahmad said in the well-known opinion from them: It is not to be accepted. Ash-Shafi'i and Ahmad said in the other narration: It is to be accepted. As for the magician of the People of the Book, according to Abu Hanifa, he is to be killed just as a Muslim magician is to be killed. Malik, Ahmad and Ash-Shafi'i said: He is not to be killed, meaning because of the story of Labid ibn Al-A'sam. They differed concerning the Muslim female magician. According to Abu Hanifa, she is not to be killed, but she is to be imprisoned. The three said that her ruling is the same as that of a man, and God knows best. Abu Bakr Al-Khalaf said: Abu Bakr Al-Marwazi told us: Umar ibn Harun read to Abu Abdullah - meaning Ahmad ibn Hanbal - that Yunus told us on the authority of Al-Zuhri: He said: The Muslim sorcerer is killed, but the polytheist sorcerer is not killed, because the Messenger of God, may God bless him and grant him

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And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

peace, was bewitched by a Jewish woman, but he did not kill her. Al-Qurtubi narrated on the authority of Malik, may God have mercy on him, that he said about the dhimmi, he is killed if he kills his sorcery. Ibn Khuwaiz Mandad narrated two narrations on the authority of Malik about the dhimmi who is bewitched: One of them is that he is asked to repent, and if he converts to Islam, otherwise he is killed. The second is that he is killed even if he converts to Islam. As for the Muslim sorcerer, if his sorcery includes disbelief, he is considered a disbeliever according to the four imams and others, based on the words of God the Almighty: **And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve.'** But Malik said: If he is found out, his repentance is not accepted, because he is like a heretic. If he repents before he is found out and comes to us repentant, we accept him. If he kills, his sorcery is killed. Al-Shafi'i said: If he says, **I did not intend to kill**, then he is mistaken and blood money is due on him.

Question And does the magician ask for a solution for his magic? Saeed bin Al-Musayyab permitted it, as narrated by Al-Bukhari, and Amer Al-Shaabi said: There is nothing wrong with spreading it, and Al-Hasan Al-Basri disliked it. And in the Sahih, on the authority of Aisha, she said: O Messenger of God, why didn't you spread it? He said: **As for God, He has healed me, and I feared that I would open evil upon the people.** And Al-Qurtubi narrated on the authority of Wahb: He said: Seven leaves of Sidr are taken and crushed between two stones, then they are mixed with water and the Throne Verse is recited over them and the bewitched person drinks three sips of it, then he washes with the rest of it, for what is with him will go away. And it is good for the man who takes it from his wife. I **said** The most beneficial thing to use to remove magic is what God revealed to His Messenger to remove it, and they are the two Mu'awwidhat, and in the hadith: **The one seeking refuge has not sought refuge with anything like them.** And likewise the recitation of the Throne Verse, for it repels the devils.

Fath al-Qadir

His saying: 102- **And they followed what the devils recited** is connected to his saying: they cast aside, meaning they cast aside the Book of God and followed what the devils recited of magic and the like. At-Tabari said: they followed means they did. The meaning of *recite* is **you say it and you read it and during the reign of Solomon** is during the reign of Solomon, as Al-Zajaj said. It was said: the meaning in the reign of Solomon: meaning in his stories, descriptions and report. Al-Farra' said: **And in** is suitable in this place, but the first is more apparent. They thought that this was the

knowledge of Solomon and that he would permit it and say it, so God rejected that and said: **And Solomon did not disbelieve, but the devils disbelieved.** It was not mentioned before that anyone attributed Solomon to disbelief, but when the Jews attributed magic to him, they became like someone who attributed disbelief to him because magic requires that, and for this reason God, the Most High, confirmed the disbelief of the devils and said: **But the devils disbelieved** meaning in their teaching. His saying: **They teach people magic** is in the accusative case as a state, and it is permissible for it to be in the nominative case as a predicate after a predicate. Ibn Amir and the Kufians except Asim read **but the devils** with a lightened *but* and the raising of the devils, and the rest with a heavy and accusative. Magic is what the magician does of tricks and illusions that cause the bewitched to get corrupt thoughts similar to what happens to someone who sees a mirage and thinks it is water, and what the rider of a ship or an animal thinks that the mountains are moving. It is derived from the word **sahart al-sabi** if you deceived the boy. It was said: its origin is concealment, because the magician does it secretly. It was said: its origin is spending because magic is diverted from its direction. It was said: its origin is attracting because whoever bewitches you has attracted you. Al-Jawhari said: Magic is taking, and everything that is subtle and delicate is magic. He bewitched him, bewitches him with magic, and the magician is the scholar, and he bewitched him also means he deceived him. There is a difference of opinion as to whether it has a reality or not. The Mu'tazila and Abu Hanifa went to the view that it is [deception] that has no origin or reality. Others went to the fact that it has an influential reality. It has been authenticated that the Prophet, may God bless him and grant him peace, was bewitched by Labid bin Al-A'sam the Jew, until he imagined that something was happening to him when it was not, then God Almighty healed him. The discussion of that is long. And His statement: **And what was revealed to the two angels** means that they teach people what was revealed to the two angels, so it is conjoined with magic. It was said: It is conjoined with His statement: What the devils recite, meaning and they followed what God revealed to the two angels. It was said: What is in His statement: **And what was revealed to the two angels** is negative, and the waw is a conjunction with His statement: And Solomon did not disbelieve. There is an inversion of the statement, and the estimate is: And Solomon did not disbelieve, nor did he disbelieve, but the devils disbelieved, teaching people magic in Babylon, Harut and Marut, so Harut and Marut are substitutes for the devils in His statement: **But the devils disbelieved.** Ibn Jarir mentioned this and said: If someone were to say to us: How did this come to be presented? It was said: The

reason for presenting it is to say: And they followed what the devils recited during the reign of Solomon. Solomon did not disbelieve, nor did God send down to the two angels. Rather, the devils disbelieved, teaching people magic in Babylon, and Harut and Marut. So it is protected by the two angels Gabriel and Michael, because the Jewish magicians, as mentioned, claimed that God sent down magic through the tongues of Gabriel and Michael to Solomon, son of David. So God denied them in that and informed His Prophet, may God bless him and grant him peace, that Gabriel and Michael did not send down magic, and He acquitted Solomon of what they attributed to him of magic, and He informed them that magic is the work of the devils, and that they teach people that in Babylon, and that those who teach them that are two men, one of them is Harut and the other is Marut. So Harut and Marut, according to this interpretation, are a translation from the people and a response to them. End quote. Al-Qurtubi said in his interpretation after he narrated the meaning of this statement and preferred that Harut and Marut were a substitute for the devils, what he said: This is the most appropriate meaning of the verse and the most correct thing that has been said about it, and no attention should be paid to anything else, for magic is from the extraction of devils due to the delicacy of their essence and the sharpness of their understanding, and most of what is practiced by humans is women, especially during their menstruation. God said: **And from the evil of those who blow on knots.** Then he said: If it is said, how can two be a substitute for a group, and the substitute is only on the same level as the substituted? Then he answered that by saying that two may be called a group, or that they were specifically mentioned without others due to their rebellion, and this is supported by the fact that Ibn Abbas, Ad-Dahhak, and Al-Hasan read **the two angels** with a kasra on the lam, and perhaps the reason for being certain of this interpretation, despite its remoteness and the apparent difficulty of it, is to exonerate God, the Most High, from sending magic to His earth as a trial for His servants through the tongues of His angels. I believe that there is no reason for this arbitrariness that contradicts what is apparent, for God Almighty can test His servants as He wills, just as He tested Talut with the River. For this reason, the two angels say: **We are only a trial.** Ibn Jarir said: Many of the predecessors believed that they were two angels from the heavens, and that they were sent down to the earth and what happened to them happened. Babylon is said to be Iraq, and it is said to be Nahavand, and it is said to be Nasibin, and it is said to be Morocco. Harut and Marut are two foreign names that are not declined. And his saying: **And they do not teach anyone until they say** Al-Zajaj said: Teaching is a warning against magic, not teaching an invitation to it. He said: This is what most people of language and thought agree on, and its meaning is: that they teach as a prohibition, so they say to them: Do not do such and such. And *from* in his saying: **from anyone** is redundant for emphasis. And it has been said: that his saying: they teach is from informing, not from teaching. And in the speech of the Arabs it has come to mean teach, as Ibn al-Anbari and Ibn al-A'rabi narrated, and it is common in their poetry, like the saying of Ka'b ibn Malik:

The Messenger of God learned that you will catch up with me and that a threat from you is like taking me by the hand.

Al-Qatami said:

Learn that after error comes guidance and that error will be dispelled.

His statement: **We are only a trial** is to be taken literally. That is, we are only a trial and test from God for His servants. It was said that it was a mockery of them because they only say this to someone whose misguidance they have realized. In their statement: **So do not disbelieve** is the most eloquent and greatest warning: that this is a sin that makes the one who does it a disbeliever, so do not disbelieve. It is evidence that learning magic is disbelief. Its apparent meaning is that there is no difference between the one who believes and the one who does not believe, and between the one who learns it to be a magician and the one who learns it to be able to repel it. His statement: **So they learn** contains a pronoun that refers to his statement: **From anyone**. Sibawayh said: The meaning is that they learn. He said: And similar to it is **Be and it is**. It was said: It is conjoined with the position of what they know, because even though it is negated, it includes the affirmative. Al-Farra' said: It is a response to his statement: **They teach people magic**, meaning they teach people so they learn. His statement: **That by which they cause separation between a man and his wife**, in attributing separation to magicians and making magic a cause for that, is evidence that magic has an effect on hearts through love and hate, unity and separation, closeness and distance. A group of scholars have said that the magician is not capable of doing more than what God has informed us about in terms of separation, because God mentioned that in the context of censuring magic and explaining what is the goal of teaching it. If he was capable of doing more than that, He would have mentioned it. Another group said: That was stated in a most likely manner, and that the magician is capable of doing other than what is stated explicitly. It was said: Magic has no effect in itself at all, because God the Almighty said: **And they can harm no one thereby except by God's permission.** The truth is that there is no contradiction between his statement: **And they learn from them that by which they cause separation between a man and his wife**, and his statement: **And they can harm no one thereby except by God's permission.** What is understood from all of that is that magic has an effect in itself, but it does not cause harm except to those whom God has permitted it to affect. The scholars have agreed that it has an effect on itself and is a proven fact, and no one disagreed with that except the Mu'tazila and Abu Hanifa, as mentioned above. His statement, **And they learn what harms them and does not benefit them** clearly states that magic does not benefit its practitioner and does not bring him any benefit, but rather it is pure harm and sheer loss. The lam in his statement, **And indeed** is the answer to an omitted oath, and in his statement, **For whoever bought it** is for emphasis, and *from* is a relative pronoun and is in the nominative case as a subject, and the predicate is his statement, **He will have no share in the Hereafter.** Al-Farra' said: It is a conditional particle for recompense. Al-Zajaj said: This

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And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

is not a conditional particle, and he preferred that it is a relative pronoun as we mentioned. What is meant by buying here is substitution, i.e. whoever substitutes what the devils recite in the Book of God. And the share is the portion according to the linguists, as Al-Zajjaj said. What is meant by his statement, **For which they sold themselves** is that they sold them. He affirmed knowledge for them in His statement: **And they certainly knew**, and denied it for them in His statement: **If they only knew**. They differed in interpreting that. Qutrub and Al-Akbfash said: What is meant by His statement: **And they certainly knew** are the devils, and what is meant by His statement: **If they only knew** are mankind. Al-Zajjaj said: The first refers to the two angels, even though it is in the plural form, so it is like their saying: The two Zayds stood up. The second refers to the scholars of the Jews, and He only said: **If they only knew** because they abandoned acting on their knowledge.

Tafsir al-Baghawi

102. The Almighty said: **And they followed** meaning the Jews **what the devils recited** meaning: they did not recite. The Arabs put the future in place of the past, and the past in place of the future. It was said: what you were reciting, meaning reading. Ibn Abbas, may God be pleased with him, said: following and acting upon it. Ata' said: speaking and speaking of it **during the reign of Solomon** meaning: his reign and his covenant.

The story of the verse: The devils wrote magic and magic spells on the tongue of Asaf bin Barkhiya. This is what Asaf bin Barkhiya taught King Solomon. Then they buried it under his prayer mat until God took away the kingdom from him and Solomon did not notice. When he died, they extracted it and said to the al-Nas 114: Solomon made them king through it, so learn it. As for the scholars and righteous people of the Children of Israel, they said: God forbid that this be from God's knowledge. As for the lowly ones, they said: This is Solomon's knowledge. They turned to learning it and rejected the books of their prophets. Solomon was blamed for it. This was their state and their actions until God sent Muhammad, may God bless him and grant him peace, and revealed to him the innocence of Solomon. This is what Al-Kalbi said.

Al-Suddi said: The devils would ascend to heaven and hear the words of the angels about what would happen on earth of death and other things. They would come to the priests and mix in what they heard seventy lies in every word and tell them about it. [So he wrote that

down.] It spread among the Children of Israel that the jinn knew the unseen. So Solomon sent among the people and collected those books and put them in a box and buried it under his throne and said: I will not hear anyone say that the devil knows the unseen except that I will strike his neck. So when Solomon died and the scholars who knew about Solomon and his burying of the books had gone, and he left behind those who came after them, the devil appeared in the form of a human and came to a group of the Children of Israel and said: Shall I guide you to a treasure that you will never eat? They said: Yes. So he went with them and showed them the place under his throne. They dug and he stood in a corner and they said to him: Come closer. He said: I will not be present. If you do not find it, kill me. This is because none of the devils would come near the throne except that he would be burned. So they dug and took out those books. The devil, may God curse him, said: Solomon used to control the jinn, humans, devils and birds with this, then he flew away. The devil was away from them, and it became widespread among the people that Solomon was a magician, and they took those books **and used them**, so that is why magic is mostly found among the Jews. When Muhammad, may God bless him and grant him peace, came, God Almighty acquitted Solomon of that, and revealed in Solomon's excuse: **And Solomon did not disbelieve** in magic. It was said: Solomon was not a disbeliever in magic and did not practice it. **But the devils disbelieved**. Ibn Abbas, may God be pleased with him, Al-Kisa'i, and Hamzah read, *but* with a light *nun* and **and the devils** in the nominative case. The others read *but* with a stressed *nun* and **and the devils** in the accusative case. Likewise, **but God killed them** *17-Al-Anfal* **but God threw** *17-Al-Anfal*. The meaning of *but* is to negate the past report and affirm the future.

They teach people. It was said: The meaning of magic is knowledge and skill in something. God Almighty said: **And they said, 'O magician, call upon your Lord for us'** *49-Az-Zukhruf*, meaning the scholar. The correct view is that magic is a form of deception and imagination. Magic is a reality according to the Sunnis, and most nations agree with it. However, acting upon it is disbelief. It was narrated from Al-Shafi'i, may God be pleased with him, that he said: Magic makes people imagine, sickens, and may kill. He even made retaliation obligatory for those who kill with it. It is the work of Satan. The magician receives it from him by teaching it to him. When he receives it from him, he uses it for something else. It was said: It affects the heart of people, making a human being look like a donkey, or making a donkey look like a dog. The most correct view is that it is imagination. God Almighty said: **It appears to him from their magic that they are moving**

fast. 66-Taha. However, it affects bodies with diseases, death, and madness. Speech has an effect on dispositions and souls. A person may hear something he dislikes, so he becomes angry and furious, and he may become feverish because of it. Some people have died because of speech they heard, so it is like accidents and illnesses that affect bodies.

The Almighty said, **And what was revealed to the two angels in Babylon**, meaning, they act upon what was revealed to the two angels [i.e., inspiration and knowledge, so revelation means inspiration and teaching. It was said: And they followed what was revealed to the two angels]. Ibn Abbas and Al-Hasan read **the two angels** with a kasra on the lam, and Ibn Abbas said: They are two magicians who were in Babylon, and Al-Hasan said: They are two strangers because the angels do not know magic.

Babylon is Babylon of Iraq. It was named Babylon because the tongues were confused there when the tower of Nimrod fell, i.e. they were scattered. Ibn Masoud said: Babylon is the land of Kufa, and it was said Mount Damavand. The reading known to the two angels is with the fatha. If it is said: How is it permissible to teach magic from angels? It is said: It has two interpretations: One of them is that they do not intend to teach, but they describe magic and mention its invalidity and command its avoidance, and teaching means informing, so the wretched one abandons their advice and learns magic from their craft.

The second interpretation: which is the most correct: that God Almighty tested people with the two angels at that time. Whoever is wretched learns magic from them [and takes it from them and practices it] and disbelieves in it, and whoever is fortunate leaves it and remains in faith, and the two teachers are increased in torment by teaching, so in it is a trial for the teacher [and the learner], and God can test His servants with whatever He wills, for He has the command and the judgment.

The Almighty said, **Harut and Marut** are two Syriac names and they are in the accusative case according to the interpretation of the two angels, except that they were in the accusative case because of their foreignness and their being known. Their story, according to Ibn Abbas and the commentators, was that the angels saw what was ascending to the heavens of the evil deeds of the sons of Adam in the time of Idris, peace be upon him, so they rebuked them and said: These are the ones whom you made a successor on earth and chose them, so they disobey you. So God Almighty said: If I had sent you down to the earth and imposed on you what you imposed on them, you would have imposed what they imposed. So they said: Glory be to you, it was not appropriate for us to disobey you. God Almighty said to them: So choose two angels from among the best of you whom I will send down to the earth. So they chose Harut and Marut, and they were among the most righteous and devout of the angels. Al-Kalbi said: God Almighty said to them: Choose three, so they chose Uzza, who is Harut, and Uzzaya, who is Marut - he changed their names because they committed the sin - and Uzail. So God imposed lust in them and sent them down to the earth and commanded them to judge between people

with justice and forbade them from Polytheism, unjust killing, adultery, and drinking alcohol. As for Uzail, when lust entered his heart, he faced his Lord and asked Him to raise him to the heavens. He raised him to the heavens, and He released him. He prostrated for forty years without raising his head, and after that he continued to lower his head out of shame before God Almighty.

As for the other two: they remained steadfast in that and used to judge between the people during the day. When evening came, they would mention the greatest name of God and ascend to the heavens. Qatada said: Not even a month had passed before they were tempted. They all said that one day, Venus, who was one of the most beautiful women, argued with them. Ali ibn Abi Talib, may God be pleased with him, said: She was from Persia and was a queen in her country. When they saw her, she captured their hearts, so they tried to seduce her, but she refused and left. Then she returned the second day, and they did the same thing, but she refused and said: No, unless you worship what I worship, pray to this idol, kill a soul, and drink wine. They said: There is no way to do these things, for God Almighty has forbidden us from them. So she left, then she returned the third day, and with her was a cup of wine, and in their hearts was the inclination towards her, so they tried to seduce her, so she presented to them what she had said the day before, and they said: Praying to other than God is a great sin, and killing a soul is a great sin, and the lesser of the three is drinking wine. So they drank the wine, became intoxicated, and fell upon the woman, and committed adultery. When they finished, a man saw them, so they killed him. Al-Rabi' ibn Anas said: They prostrated to the idol, so God transformed Venus into a star. Some of them said: A woman, one of the most beautiful people, came to them, arguing with her husband, so one of them said to the other: Has something fallen into your heart? Like what fell into my soul **from the love of this**? He said: Yes. He said: Would you like to rule for her against her husband according to what you say? His companion said to him: Do you not know what punishment and torment is with God? His companion said to him: Do you not know what forgiveness and mercy is with God? They asked her herself, and she said: No, unless you kill him. One of them said: Do you not know what punishment and torment is with God? His companion said: Do you not know what forgiveness and mercy is with God? They killed him. Then they asked her herself, and she said: No, I have an idol that I worship. If you pray to it with me, I will. One of them said to his companion the same as the first saying, and his companion said the same, so they prayed with her to it, and she was transformed into a meteor.

Ibn Abi Talib, may God be pleased with him, and Al-Kalbi and Al-Suddi said: She said to them when they asked her about herself: You will not reach me until you tell me what you are ascending to heaven with. They said: In the name of God the Greatest. She said: You will not reach me until you teach me it. One of them said to his companion: Teach it. He said: I fear God, Lord of the worlds. The other said: Then where is the mercy of God Almighty? They taught her that, so she spoke, and she ascended to the sky, so God transformed her into a planet. Some of them believed

Surat al-Baqarah 2:102

And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they could not harm anyone thereby. No one except by permission of Allah. And they learn what harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And wretched is that for which they have sold themselves, if they only knew.

that it was Venus itself, while others denied this and said: Venus is one of the seven planets that God swore by, saying, **So I swear by the receding stars, the moving stars, the sweeping stars 15-At-Takwir**. The one who tempted Harut and Marut was a woman who was called Venus for her beauty, but when she refused, God transformed her into a meteor. They said: When evening came, Harut and Marut intended to ascend to the sky, but their wings did not obey them, so they knew what had befallen them **of wrath**, so they went to Idris, the Prophet, peace be upon him, and informed him of their situation and asked him to intercede for them with God Almighty. They said to him: We have seen you ascend to worship as much as all the people of the earth ascend, so intercede for us with your Lord. Idris, peace be upon him, did that, so God gave them the choice between the torment of this world and the torment of the Hereafter, so they chose the torment of this world, since they knew that it would end, so they were being tormented in Babylon.

They differed about the manner of their punishment. Abdullah bin Masoud said: They will be suspended by their hair until the Day of Resurrection. Ata bin Abi Rabah said: Their heads will be directed under their wings. Qatada said: *Shackled* from their feet to the roots of their thighs. Mujahid said: They will be placed in a well filled with fire. Omar bin Saad said: Upside down and beaten with iron whips.

It was narrated that a man went to Harut and Marut to learn magic, but he found them hanging by their feet, their eyes blue, their skin black, and there were only four fingers between their tongues and the water, and they were being tortured with thirst. When he saw that, he was terrified by their location, so he said: There is no god but God. When they heard his words, they said to him: Who are you? He said: A man from the people. They said: Which nation are you from? He said: From the nation of Muhammad, may God bless him and grant him peace. They said: He is the Prophet of the Hour, and the end of our torment has drawn near.

The Almighty said: **And they do not teach anyone** meaning anyone, and *from* is a connection to *until* they advise him first and **say, 'We are only a trial'** a test and trial **so do not disbelieve** meaning do not learn magic and practice it and thus disbelieve. The root of the word *fitna* is testing and examination, from their saying: **I melted gold and silver** if you melted them in fire, to distinguish the good from the bad. The word *fitna* is singular, and there are two of them, because *fitna* is a source, and sources are not dualized or pluralized. It was said that they say **We are only a trial, so do not disbelieve** seven times.

Ata and Al-Suddi said: If he insists on learning, they

say to him: Go to these ashes **and approach them**, and a bright light will emerge from them in the sky, and that is the light of knowledge, and something black like smoke will descend until it enters his ears, and that is the wrath of God Almighty. Mujahid said: No one can reach Harut and Marut, and a devil will differ between them on every issue, **and they will learn from them that by which they will separate a man from his wife**, which is that each one will be taken from his companion, and each one will be hated by his companion. God Almighty said: **And they**, it was said: the magicians, and it was said: the devils, **can harm anyone with it**, meaning with magic, **except by God's permission**, meaning with His knowledge and creation, so the magician bewitches and God is.

Sufyan al-Thawri said: Its meaning is except by His decree, power and will. **And they learn what harms them** means that magic harms them "and does not benefit them. And they have certainly known" meaning the Jews **that whoever buys it** meaning they choose magic **has no share in the Hereafter** meaning in Paradise **and evil is that for which they have sold** they sold **their souls** their share, since they chose magic and disbelief over religion and truth **if they only knew**. If it is said: Did He not say **and they certainly knew for whoever buys it** then what is the meaning of His Most High's saying **if they only knew** after He informed us that they knew? It was said: By His saying **and they certainly knew** He meant the devils and His saying **if they only knew** He meant the Jews. It was said: Both of them refer to the Jews, meaning: But when they did not act upon what they knew, it was as if they did not know.

Tafsir al-Baidawi

102- **And they followed what the devils recited** is in apposition to *rejecting*, meaning they rejected the Book of God and followed the books of magic that the devils from the jinn or mankind read or follow, or both. **During the reign of Solomon** meaning his era, and it is recited as a story of a past situation. It was said: They used to eavesdrop and add lies to what they heard, and they would tell them to the priests who would write them down and teach the people. This became widespread during the reign of Solomon, peace be upon him, until it was said: The jinn know the unseen, and that Solomon's kingdom was completed with this knowledge, and that the jinn, mankind, and the wind were subject to him by it. **And Solomon did not disbelieve** is a denial of those who claimed that, and

magic was expressed as disbelief to indicate that it was disbelief, and that whoever was a prophet was protected from it. **But the devils disbelieved** by using it, and Ibn Amir, Hamza, and Al-Kisa'i read *but* with a light /, and **the devils** was raised. **They teach people magic** as a means of seduction and misguidance. The sentence is a state of the pronoun. What is meant by magic is that which is obtained by drawing closer to Satan, which a person cannot do independently. This is only established by someone who is compatible with him in terms of spark and evil soul. For compatibility is a condition for solidarity and cooperation, and by this the magician is distinguished from the prophet and the saint. As for what is astonishing, as the masters of tricks do with the help of tools and medicines, or what the sleight-of-hand shows, then it is not blameworthy. Calling it magic is an act of metaphor, or because of the subtlety in it, because in the original its cause is hidden. **And what was revealed to the two angels** is in apposition to magic, and what is meant by them is one, and the apposition is for the difference in consideration, or what is meant by it is a stronger type than it, or for what you recite. They are two angels who were sent down to teach magic as a test from God to the people, and to distinguish it from a miracle. And what was narrated that they were two human beings, and lust was mixed in them, so they exposed themselves to a woman called: Zahra, so she led them to sins and polytheism, then she ascended to the sky with what she learned from them, so it is narrated from the Jews and perhaps it is from the symbols of the ancients and its solution is not hidden from those with insight. And it was said: Two men were called angels in consideration of their righteousness, and this is supported by the reading of the two angels with the kasra. And it was said: What was sent down is a negation conjoined with what Solomon disbelieved in, denying the Jews in this story. **In Babylon** is an adverb, or a state of the two angels, or the pronoun in **was sent down** and it is well known that it is a city in the blackness of Kufa. **Harut and Marut** is an explanatory apposition for the two angels, and their inflection was prevented due to the action and foreignness, and if they were from *hert* and *mart* with the meaning of the kasra, they would have been inflected. And whoever made *ma* a negation replaced them with *devils* instead of some, and what is between them is an objection and it was read with the nominative on them **Harut and Marut. And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve.'** So its meaning according to the first is that they do not teach anyone until they advise him and tell him, **We are only a test from God.** So whoever learns from us and acts upon it is a disbeliever, and whoever learns from us and avoids acting upon it is steadfast in faith, so do not disbelieve by believing in its permissibility and acting upon it. This is evidence that learning magic and what is not permissible to follow is not forbidden, but rather the prohibition is on following it and acting upon it. According to the second, they do not teach anyone until they say, **We are only a trial, so do not be like us.** "And they learn from them" is the pronoun for what it indicates from someone. **That by which they separate between a man and his wife** meaning from magic that which is the cause of their separation. **And they do not harm thereby anyone except by God's permission** because it and other causes are not effective in and of

themselves, but by His command and making. *Bidari* was read as an addition to someone, and the preposition was made part of it and the separation was by the circumstance. **And they learn what harms them** because they intend it to be an action, or because knowledge often leads to action **and does not benefit them** since merely knowing it is not intended nor beneficial in both worlds. And in it, it is more appropriate to avoid it. **And they certainly knew** meaning the Jews. **For whoever bought it** meaning he exchanged what the devils recited for the Book of God Almighty. And it is more apparent that the lam is the lam of initiation, and they knew about the action **for him there is no share in the Hereafter.** "And evil is that for which they sold themselves" it is possible to mean both meanings based on what was mentioned. "If they had known" they thought about it, or they knew its ugliness specifically, or the right to what follows it of punishment, and what is established for them first on the oath of affirmation is the instinctive mind or general knowledge that the action is ugly, or the punishment is arranged without verification. And it was said, its meaning is if they were to act according to their knowledge, for whoever does not act according to what he knows is like someone who did not know.

Surat Al-Baqarah 2:103

And if only they had believed and feared Allah, a reward from Allah would have been better, if they only knew.

Surat al-Baqarah 2:103

And if only they had believed and feared God, a reward from God would have been better, if they only knew.

Tafsir al-Jalalayn

And if they that is, the Jews **had believed** in the Prophet and the Qur'an **and feared** God's punishment by abandoning His sins such as magic, and the answer to *if* is omitted: that is, they would have been rewarded. It is indicated by **a reward** a reward, and it is a subject and the lam in it is for swearing **from God is better** its predicate is what they sold themselves for **if they had known** that it was better, they would not have preferred it over it.

Tafsir al-Suyuti

Tafsir al-Tabari

He mentioned some of the report that describes the two angels, and whoever said that Harut and Marut are the two angels that God Almighty mentioned in His saying: in Babylon:

Muhammad bin Bashir narrated: Muadh bin Hisham narrated: My father narrated to me, on the authority of Qatada, who narrated: Abu Shu'bah Al-Adawi narrated to us during the funeral of Yunus bin Jubayr Abu Ghulab, on the authority of Ibn Abbas, who said: God opened the heavens for His angels to look at the deeds of the children of Adam. When they saw them committing sins, they said: O Lord, these are the children of Adam whom You created with Your hand, and to whom Your angels prostrated, and whom You taught the names of all things, committing sins. He said: If you were in their place, you would have done the same deeds as they did. They said: Glory be to You, it was not fitting for us. He said: So they were commanded to choose who would descend to the earth. He said: So they chose Aaron and Marut, and they descended to the earth, and everything in it was made lawful for them except that they should not associate anything with God, nor steal, nor commit adultery, nor drink alcohol, nor kill a soul which God has forbidden, except by right. He said: They did not continue until a woman who had been given half of her beauty appeared to them, and her name was Baidhakht. When they saw her, they wanted to commit adultery with her, but she said: No, unless you associate partners with God, drink wine, kill a soul, and prostrate to this idol. They said: We would never associate anything with God. One of them said to the other: Go back to her. She said: No, unless you drink wine. So they drank until they became drunk, and a beggar entered upon them, and they killed him. When they fell into evil, God opened the heavens for His angels, and they said: Glory be to You, I knew better.

He said: Then God revealed to Solomon, son of David, to give them the choice between the punishment of this world and the punishment of the Hereafter, and they chose the punishment of this world. So they were chained from their heels to their necks with things like the necks of camels, and they were taken to Babylon.

Al-Muthanna told me: Al-Hajjaj bin Al-Munhal told us: Hajjaj told us, on the authority of Ali bin Zaid, on the authority of Abu Uthman Al-Nahdi, on the authority of Ibn Masoud and Ibn Abbas, that they said: When the children of Adam increased in number and disobeyed, the angels, the earth, the heavens, and the mountains prayed against them: Our Lord, would You not destroy them? So God revealed to the angels: If I were to send down lust and Satan from your hearts and you were to descend, you would do so as well. He said: So they told themselves that if they were tested, they would hold fast. So God revealed to them to choose two angels from among the best of you. So they chose Harut and Marut, and they descended to the earth, and Venus was sent down to them in the form of a woman from the people of Persia, and the people of Persia called her Bidakht. He said: So they committed a sin, and the angels used to ask forgiveness for those who believed. Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented. When they committed the sin, they asked forgiveness for those on earth. **Behold, God is the Forgiving, the Merciful.** So he gave them the choice between the punishment of this world and the punishment of the Hereafter, and they chose the punishment of this world.

Al-Muthanna told me: Al-Hajjaj told me: Hammad told us, on the authority of Khalid Al-Hadha', on the authority of Amr bin Saeed, who said: I heard Ali say: Al-Zahra was a beautiful woman from Persia. She argued before the two angels, Harut and Marut, and they tried to seduce her, but she refused unless they taught her speech that if she spoke it, she would ascend to the heavens. So they taught her, and she spoke, and it ascended to the heavens and was transformed into a planet.

Muhammad ibn Bashir and Muhammad ibn al-Muthanna told us: Muammil ibn Ismail told us, and al-Hasan ibn Yahya told us: Abd al-Razzaq told us all, on the authority of al-Thawri, on the authority of Muhammad ibn Uqbah, on the authority of Salim, on the authority of Ibn Umar, on the authority of Ka'b, who said: The angels mentioned the deeds of the children of Adam and the sins they commit, so they were told: Choose two of you. Al-Hasan ibn Yahya said in his hadith: Choose two angels, so they chose Harut and Marut. So it was said to them: I send messengers to the children of Adam, and there is no messenger between me and you. Come down and do not associate anything with me, do not commit adultery, and do not drink wine. Ka'b said: By God, they did not spend the evening of the day on which they were sent down to earth until they had completed everything they were forbidden from. Al-Hasan ibn Yahya said in his hadith: They did not complete the day on which they were sent down until they did what God had forbidden

them.

Al-Muthanna told me: Mu'alla ibn Asad told us: Abdul Aziz ibn al-Mukhtar told us, on the authority of Musa ibn Uqbah: Salim told me that he heard Abdullah narrating on the authority of Ka'b al-Ahbar that he had been told that the angels disapproved of the deeds of the children of Adam and the sins they commit on earth. So God said to them: If you were in their place, you would commit the sins they commit. So choose two angels from among you, and they chose Harut and Marut. So God said to them: I am sending My messengers to the people, and there is no messenger between Me and you. Descend to the earth, and do not associate anything with Me, and do not commit adultery. So Ka'b said: By the One in Whose Hand is Ka'b's soul, they did not complete the day in which they descended until they committed what God had forbidden them.

Musa bin Harun told me: Amr told us: Asbat told us, on the authority of Al-Suddi: It was from the matter of Harut and Marut that they criticized the people of the earth for their judgments. It was said to them: I have given the son of Adam ten desires, and with them they disobey Me. Harut and Marut said: Our Lord, if You had given us those desires and then descended, we would have ruled with justice. So He said to them: Go down, for I have given you those ten desires, so judge between the people. So they descended to Babylon Danbawand, and they judged until evening came, and when morning came, they went down. They remained like that until a woman came to them who was disputing with her husband. They were amazed by her beauty. Her name in Arabic was Al-Zahra, in Nabataean it was Bidakht, and in Persian it was Anahid. One of them said to his companion: I like her. The other said: I wanted to tell you about her, but I felt shy before you. The other said: Would you like me to tell her about herself? He said: Yes, but how can we deal with the punishment of God? The other said: We hope for the mercy of God. So when she came to quarrel with her husband, they mentioned herself to her, and she said: No, not until you both judge in my favor against my husband. So they judged in her favor against her husband. Then she made an appointment with them to go to a ruined place, so they went to it for that purpose. When he wanted to have intercourse with her, she said: I will not do that until you tell me with what words you ascend to the heavens? And with what words you descend from it? So they told her, and she spoke and ascended. But God made her forget what she was descending with, so she remained where she was, and God made her a star, and whenever Abdullah ibn Umar saw her, he cursed her and said: This is the one who tempted Harut and Marut. So when night came, they wanted to ascend, but they could not, so they knew their destruction, so they were given the choice between the punishment of this world and the Hereafter, so they chose the punishment of this world over the punishment of the Hereafter. So they became attached to Bal and began to speak to the people with their speech, which was magic.

Al-Muthanna bin Ibrahim told me: Ishaq told us: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', who said: When people after Adam fell into what they fell into of sins and disbelief in

God, the angels in heaven said: O Lord of this world, I only created them to worship and obey You, but they committed disbelief, killing unlawfully, consuming unlawful wealth, stealing, committing adultery, and drinking alcohol. So they began to invoke curses upon themselves and did not excuse themselves. So it was said to them: They are in the unseen, but they did not excuse them. So it was said to them: Choose from among you two angels whom I will command with My command and forbid them from disobeying Me. So they chose Harut and Marut, and they were sent down to Earth, and He placed in them the desires of the children of Adam, and they were commanded to worship God and not associate anything with Him, and they were forbidden from killing unlawfully, consuming unlawful wealth, stealing, committing adultery, and drinking alcohol. So they remained on earth for a period of time, judging between people with justice. That was during the time of Idris. At that time there was a woman whose beauty among all people was like the beauty of Venus among all the stars. She came to them and they submitted to her in speech and wanted her for herself. She refused unless they followed her command and religion. They asked her about the religion she was following, so she brought out an idol for them and said: This is more worshipped. They said: We have no need to worship this. So they went and were patient as God willed. Then they came to her and submitted to her in speech and wanted her for herself. She said: No, unless you follow what I follow. They said: We have no need to worship this. When she saw that they refused to worship the idol, she said to them: Choose one of three options: Either you worship the idol, or kill a person, or drink wine. They said: None of these are appropriate, and the least of the three is drinking wine. So he gave them wine to drink, and when the wine had taken hold of them, they fell into it. A man passed by them while they were in that state, and they feared that he would disclose them, so they killed him. When their intoxication had gone away, they realized the sin they had committed and wanted to ascend to the heavens, but they could not. So, they were prevented from doing so, and the veil was removed between them and the people of the heavens. Then the angels looked at the sin they had committed and were amazed to the utmost, and they knew that whoever is in the dark is less stunned. So after that, they began to ask forgiveness for those on the earth. When they had committed the sin they had committed, it was said to them: Choose the punishment of this world or the punishment of the Hereafter. They said: As for the punishment of this world, it will be interrupted, but as for the punishment of the Hereafter, it will never be interrupted. So they chose the punishment of this world, and they were put in Babylon, where they are being punished.

Al-Qasim narrated: Al-Husayn narrated: Faraj bin Fadala narrated: Muawiyah bin Salih narrated: Nafi' said: I traveled with Ibn Umar, and when it was the end of the night, he said: O Nafi', look, the red star has risen. He said it two or three times. Then I said: It has risen. He said: No welcome and no hello. I said: Glory be to God, a star that is submissive, listening and obedient? He said: I only told you what I heard from the Messenger of God, may God bless him and grant him peace. He said: The Messenger of God, may God

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And if only they had believed and feared Allah, a reward from Allah would have been better, if they only knew.

bless him and grant him peace, said to me: The angels said: O Lord, how patient are you with the children of Adam in their sins and wrongdoings? He said: I tested them and spared you. They said: If we were in their place, we would not disobey you. He said: Then choose two angels from among you. He said: They did not fail to choose, so they chose Harut and Marut.

Al-Muthanna told me: Abu Hudhayfah told us: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: As for the matter of Harut and Marut, the angels were amazed at the injustice of the children of Adam, even though the messengers, books, and clear proofs had come to them. So their Lord said to them: Choose from among you two angels whom He has sent down to judge on earth between the children of Adam. So they chose Harut and Marut. Then He said to them when He sent them down: You are amazed at the children of Adam and their injustice and disobedience. The messengers and books only come to them from behind, behind, and there is no messenger between me and you. So do such and such. And he called upon such and such, and he commanded them to do something and forbade them. Then they descended upon that, and no one is more obedient to God than them. So they judged and were just. They judged during the day between the children of Adam, and when evening came, they ascended and were with the angels. And they descended in the morning and judged and were just. Until Venus descended upon them in the most beautiful form of a woman arguing, so they passed judgment against her. When she arose, each of them found it in himself, so one of them said to the other: Did you find what I found? He said: Yes. So they sent to her: Come to us and we will cancel it for you. When she returned, they said to her and decided for her: Come to us. So she came to them, and they uncovered their private parts for her. Their desire was in themselves, and they were not like the sons of Adam in their desire for women and their pleasure. When they reached that and found it permissible and were tempted, the flower flew and returned to where it was. When evening came, they ascended and were alone, and no permission was given to them, and their wings did not carry them. So they sought help from a man from the sons of Adam, and they came to him and said: Call upon your Lord for us. He said: How can the people of the earth intercede for the people of the heaven? They said: We heard your Lord mention you with good in the heaven. So He promised them a day and a tomorrow and He will supplicate for them. So he supplicated for them and his request was answered, and he was given the choice between the punishment of this world and the punishment of the Hereafter. Then one of them looked at the other and they said: We know that the types of punishment of God in the Hereafter are such and such in eternity and with the world seven times the same. So he ordered that they be brought down to Babylon, and there their punishment would be. He claimed that they were suspended in iron, folded up and flapping their wings.

Abu Ja'far said: It was narrated that some of the

reciters used to recite: **And what was revealed to the two angels**, meaning two men from among the children of Adam. We have demonstrated the error of this recitation by way of evidence. As for the transmission, the consensus of the evidence on the error of this recitation by the Companions, the Followers, and the reciters of the regions is that this is sufficient as evidence of its error. As for his saying *Babylon*, it is the name of a village or a place on earth. The people of interpretation differed about it. Some of them said: It is Babylon, Danbawand.

Musa told me that. He said: Amr told us. He said: Asbat told us, on the authority of Al-Suddi.

Some of them said: Rather, it is Babylon, Iraq. Those who said that mentioned:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Abi Al-Zinad, on the authority of Hisham Ibn Urwa, on the authority of his father, on the authority of Aisha, in a story she mentioned about a woman who came to Medina, and she mentioned that she had been in Iraq in Babylon, so Harut and Marut came with her and she learned magic from them.

There is a difference of opinion about the meaning of magic. Some of them said: It is tricks, deceptions and illusions that the magician does, until the bewitched person imagines that something is different from what it is, like someone who sees a mirage from afar, and imagines that it is water, and sees something from afar and believes it is different from what it really is. And like the passenger of a ship moving quickly, it seems to him that what he sees of trees and mountains is moving with him. They said: So is the bewitched person, that is his description, he thinks after what he has achieved from the magic of the magician that what he sees or does is different from what it really is. Like the one who:

Ahmad bin Al-Walid and Sufyan bin Wakee' told me: Yahya bin Saeed told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha: When the Prophet, may God bless him and grant him peace, was bewitched, he would imagine that he was doing something when he was not.

Ibn Wakee' told us: Ibn Numayr told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, who said: A Jew from the Jews of Banu Zuraiq, called Labid ibn al-A'sam, bewitched the Messenger of God, may God bless him and grant him peace, until the Messenger of God, may God bless him and grant him peace, imagined that he was doing something when he was not.

Yunus told me, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, he said: Urwah bin al-Zubayr and Sa'id ibn al-Musayyab used to narrate: The Jews of Banu Zuraiq tied a magic knot for the Messenger of God, may God bless him and grant him peace, and they put it in the well of Hazm until the Messenger of God, may God bless him and

grant him peace, lost his sight, and God showed him what they had done. So the Messenger of God, may God bless him and grant him peace, sent for the well of Hazm where the knot was and pulled it out, and the Messenger of God, may God bless him and grant him peace, used to say: The Jews of Banu Zuraiq have bewitched me.

The author of this article denied that the magician could, by his magic, change something from its true nature, or make something of God's creation subservient to something similar to what the rest of the children of Adam are able to do, or create any of the bodies other than the deceptions and illusions imagined for the eyes of the observers contrary to their true natures that we have described. They said: If it were within the power of the magicians to create bodies and change the true natures of objects from their true forms, there would be no separation between truth and falsehood, and it would be possible that all the perceptible things were among those that the magicians bewitched and changed their true natures. They said: And in the description of God, the Almighty and Majestic, of the magicians of Pharaoh in His saying: Then their ropes and their staffs appeared to him, because of their magic, to be crawling. And in the report of Aisha from the Messenger of God, may God bless him and grant him peace, that when he was bewitched, it seemed to him that he was doing something when he was not doing it, the clearest evidence of the length of the claim of the claimants: that the magician creates the true natures of things by his magic, and makes subservient what is impossible for other children of Adam to make subservient, such as the dead, the inanimate, and the animals, and the correctness of what we have said.

Others said: The magician may be able, through his magic, to turn a human into a donkey, or to enchant a human and a donkey and create objects and bodies. They based this on the following:

Al-Rabi' bin Sulayman narrated to us: Ibn Wahb narrated to us: Ibn Abi Al-Zinad narrated to us: Hisham bin Urwah narrated to me, on the authority of his father, on the authority of Aisha, the wife of the Prophet, may God bless him and grant him peace, that she said: A woman from the people of Dumat Al-Jandal came to me seeking the Messenger of God, may God bless him and grant him peace, after his recent death, asking him about something she had entered into regarding magic but had not practiced it. Aisha said to Urwah: O son of my sister, I saw her crying when she did not find the Messenger of God, may God bless him and grant him peace, to heal her. She was crying until I felt sorry for her, and she said: I fear that I have perished. I had a husband who left me. An old woman came to me and I complained to her about that, and she said: If you do what I command you, I will make him come to you. When night came, she brought me two black dogs, and I rode one of them and she rode the other. It was as if nothing had happened until we stopped in Babylon, and there were two men hanging by their legs. They said: What brought you? I said: Do you learn magic? They said: We are a trial, so do not disbelieve and go back. I refused and said: No. They said: Go to that oven and urinate in it. I went and was frightened but did not do it. I returned to them and they

said: Did you do it? I said: Yes. They said: Did you see anything? I said: I did not see anything. They said: You did not do it. Go back to your country and do not disbelieve. I refused. They said: Go to that oven and urinate in it. I went and shuddered and became afraid. Then I returned to them and said: I have done it. They said: What did you see? I said: I did not see anything. They said: You lied, you did not do it. Go back to your country and do not disbelieve, for you are at the pinnacle of your affairs. I refused. They said: Go to that oven and urinate in it. I went to it and urinated in it. I saw a horseman wearing an iron mask who came out of me until he went into the sky and disappeared from me until I could not see him. I came to them and said: I have done it. They said: What did you see? I said: A masked knight came out from me and went into the sky until I could not see him. They said: You have spoken the truth. That is your faith that has come out of you. Go. I said to the woman: By God, I do not know anything, and they did not say anything to me. She said: Yes, you will not want anything but it will come true. Take this wheat and sow it, so I sowed. I said: Look up, so I looked up. I said: Plow it, so I plowed it. Then I said: Rub it, so I rubbed it. Then I said: Dry it, so it dried. Then I said: Grind it, so I ground it. Then I said: Bake it, so I baked. When I saw that I did not want anything but it came true, I was disappointed and regretted it, by God, O Mother of the Believers. By God, I have never done anything and I will never do it.

The people of this article said what we have described and relied on what we have mentioned, and they said: If the magician had not been able to do what he claimed he was able to do, he would not have been able to separate a man from his wife. They said: And God Almighty has informed us about them that they learn from the two angels what they can use to separate a man from his wife. And if that were not true and was based on imagination and calculation, it would not be a true separation. And God Almighty has informed us about them that they separate in a true manner. And others said: Rather, magic is taking by the evil eye.

The statement in the interpretation of the Almighty's saying: **And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve.'**

The interpretation of that is: And the two angels do not teach anyone of the people that it was revealed to them of separation between a man and his wife until they say to him: We are only a trial and a trial for the children of Adam, so do not disbelieve in your Lord. Like:

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: If a man came to them - meaning Harut and Marut - wanting to practice magic, they would admonish him and say to him: Do not disbelieve, we are only a trial. If he refused, they would say to him: Go to these ashes and urinate on them. So when he urinated on them, a light would come out of him that would shine until it entered the sky, and that is faith. And it was said that it was something black like smoke until it entered his ears and everything from it, and for that reason God became angry. So if he informed them of that, they would teach him magic. So that is the saying of God:

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And if only they had believed and feared Allah, a reward from Allah would have been better, if they only knew.

And they do not teach anyone until they say, **We are only a trial, so do not disbelieve** 10:13.

Bishr bin Muadh told us: Yazid told us, on the authority of Saeed, on the authority of Qatada and Al-Hasan: Until they say, **We are only a trial, so do not disbelieve**. He said: He made a covenant with them that they would not teach anyone until they said, **We are only a trial, so do not disbelieve**.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us: Qatada said: They were teaching people magic, so he took an oath from them that they would not teach anyone until they said: We are only a trial, so do not disbelieve.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, he said: Other than Qatada said: He took a pledge from them that they would not inform anyone until they went to him and said: We are only a trial, so do not disbelieve.

Ibn Bashar told us: Yahya bin Saeed told us, on the authority of Aouf, on the authority of Al-Hasan, who said: He took it from them that they should say that.

Al-Qasim told us: Al-Husayn told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: They took a covenant from them that they would not teach anyone until they said: We are only a trial, so do not disbelieve. No one would dare to practice magic except a disbeliever. As for the trial in this context, its meaning is testing and trial, as the poet said.

He tempted people in their religion and left Ibn Affan with a long history of evil.

And from it is his saying: He tested the gold in the fire: if he tested it to know its quality from its badness, he tested it with a test and tests. Like:

Bishr bin Muadh told us: Yazid told us: Saeed told us, on the authority of Qatada: We are only a trial, meaning a calamity.

The statement in the interpretation of the Almighty's saying: **And they learn from them that by which they cause separation between a man and his wife**.

Abu Ja'far said: His statement, may His praise be exalted: **And they learn from them** is a predicate of the two angels who learn from what was revealed to them, and it is not an answer to His statement: **And they do not teach from anyone**. Rather, it is a new predicate, and for this reason it was raised, so it was said: **And they learn**.

The meaning of the statement is: They do not teach anyone until they say: We are only a trial. So they refuse to accept that from them and learn from them that by which they cause separation between a man and his wife.

It has been said: His saying: **And they learn** is report about the Jews, connected to his saying: "But the devils disbelieved, teaching people magic and what was revealed to the two angels in Babylon, Harut and

Marut, and they learned from them that by which they cause separation between a man and his wife." They made that from the deferred, which means bringing forward.

What we have said is more like an interpretation of the verse because attaching that to what follows it from the speech is what has a correct interpretation and is more appropriate than attaching it to what has been prevented from it from an interjection of the speech. The ha, mim, and alif in His statement: from them are from the mention of the two angels. The meaning of that is: So people learn from the two angels by which they separate between a man and his wife. And what is with yafreoon means who. It was said that the meaning of that is: the magic by which they separate, and it was said: it is a meaning other than magic. We have already mentioned their differences in that before. As for man, it means a man from the names of the sons of Adam, and the female of it is woman, it is singular and dual, and the three of them are not pluralized in its form. It is said from it: this is a righteous man, and these two are righteous men, and it is not said: these are men of truth, but it is said: these are men of truth, and people of truth. Likewise, woman is singular and dual, but it is not pluralized in its form. It is said: this is a woman and these two are women, and it is not said: these are women, but these are women.

As for the husband, the people of Hijaz say to a man's wife: she is his wife, just like the male husband. This includes the statement of God Almighty: **Keep your wife to yourself**. Tamim and many of Qais and the people of Najd say: she is his wife, as the poet said:

And the one who walks, provoking my wife, Kmarsh, to the lion of the market, will take her

If someone says: How does a magician separate a man from his wife? It is said: We have previously demonstrated that the meaning of magic is to make something appear to a man to be different from what it is in reality and in its true form, sufficiently for those who are guided to understand it. If that is correct, based on what we have cited as evidence, then his separation between a man and his wife is his making each of them appear, through his magic, to be different from what he is in reality of beauty and handsomeness, until he finds him ugly and turns away and ignores him, until the husband causes separation between his wife. Thus, the magician separates them by causing the cause that caused the separation between them. We have demonstrated in more than one place in this book that the Arabs attribute a thing to its cause in order to cause it, even if he did not directly do what was caused by the cause, which makes it unnecessary to repeat it in this place. So too is the magician's separation between a man and his wife through his magic. A number of the people of interpretation have said something similar to what we have said about that. Those who said that mentioned:

Bishr bin Muadh told us: Yazid bin Zari' told us: Saeed told us, on the authority of Qatada: They learn from them what will separate a man from his wife, and

separating them means that each one of them will be taken away from the other, and each one of them will be hated by the other.

As for those who refused that the two angels teach people how to separate a man from his wife, they directed the interpretation of His statement: **They learn from them to They learn instead of what they taught them what they can use to separate a man from his wife**, like the saying of the speaker: **If only we had such and such instead of such and such**, meaning such and such. As the poet said:

I collected the good things, medicine, a box and a purse for the descendants of the oppressed

And from all the morals of the noble is gossip

And in pursuit of the next door neighbor with the son

He means by his saying: I have gathered from the good things, instead of the good things of this world, these bad morals and vile actions. And from it is the saying of another:

Your qualities are too hard to soften, and you inherited disobedience from your noble ancestors.

It means that you inherited the place of your noble ancestors as disobedience from your parents.

The statement in the interpretation of the Almighty's saying: **And they do not harm anyone thereby except by permission of God**.

He means by His Most High's saying: And they can not harm anyone thereby except by permission of God. And those who learned from the two angels, Harut and Marut, that by which they separate between a man and his wife, can not harm anyone by what they learned from them of the meaning by which they separate between a man and his wife, except for one for whom God has decreed that it will harm him. As for the one from whom God has warded off its harm and protected him from the evil of magic, blowing, and incantations, then it will not harm him nor will it cause him harm.

There are several meanings of permission in the speech of the Arabs: one of them is the command without the meaning of obligation, and it is not permissible for it to be from his saying: And they will not harm anyone thereby except by permission of God, because God, the Most High, has forbidden the separation between a man and his wife without magic, so how about it in the form of magic on the tongue of the nation. Another of them is the release between the one who is given permission and the one who is released between him and him. Another of them is knowledge of something, from it it is said: I have given permission for this matter, if I know about it, I gave permission for it with permission, and from it is the saying of Al-Hutay'ah:

Oh Hind, if you renew your connection, then inform me of the end.

Meaning, then inform me. And from this is the saying of the Most High: Then they were warned of a war from God. This is the meaning of the verse, as if the Most High said: And they will not harm anyone with what they learned from the two angels except with the

knowledge of God. He means with what God had previously known would harm him. Like:

Al-Muthanna bin Ibrahim told me: Suwaid bin Nasr told us: Ibn al-Mubarak told us, on the authority of Sufyan, regarding his statement: **And they do not harm anyone thereby except by permission of God**, he said: By the decree of God.

The statement in the interpretation of the Almighty's saying: **And they learn what harms them and does not benefit them**.

By this, He, the Most High, means: And they learn, that is, the people who learn from the two angels, what was revealed to them of the meaning by which they separate a man from his wife, they learn from them magic that harms them in their religion and does not benefit them in their afterlife. As for the immediate life in this world, they used to earn a living by it and obtain a livelihood from it.

The statement in the interpretation of the Almighty's saying: **And they certainly know that whoever buys it will have no share in the Hereafter**.

Meaning by His Most High's saying: And they have certainly known that whoever buys it will have no share in the Hereafter. The group who, when there came to them a Messenger from God, confirming what was with them, threw the Book of God behind their backs as if they did not know, and followed what the devils had recited during the reign of Solomon. So He, Most High, said: Those of the Jews of the Children of Israel who threw My Book behind their backs, ignoring it, have abandoned working according to what is in it, from following you, O Muhammad, and following what you have brought, after I sent down to you My Book confirming what was with them, and after you sent to them acknowledging what was with them and what was in their hands, preferring over it following the magic that the devils recited during the time of Solomon, and which was sent down to the two angels in Babylon, Harut and Marut. Whoever buys magic in exchange for My Book that I sent down to My Messenger and prefers it over it, will have no share in the Hereafter. Like:

Bishr bin Muadh told us, he said: Yazid bin Zari' told us, he said: Saeed told us, on the authority of Qatada: And they knew that whoever bought it would have no share in the Hereafter. He said: The People of the Book knew that in God's covenant with them, that the magician would have no share with God on the Day of Resurrection.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: And they knew that whoever bought it would have no share in the Hereafter, meaning the Jews. He said: The Jews knew that whoever learned it or chose it would have no share in the Hereafter.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: And they have certainly known that whoever buys it will have no share in the Hereafter for whoever buys that by which a man separates from his wife.

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And if only they had believed and feared Allah, a reward from Allah would have been better, if they only knew.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: And they knew that whoever bought it would have no share in the Hereafter. He said: The Jews knew that in the Book of God in the Torah it says that whoever bought magic and abandoned the religion of God would have no share in the Hereafter, so the Fire would be his abode and refuge.

As for his saying: **For whoever bought it**, then *min* is in the nominative case, and his saying: **And they knew** is not an agent in it, because his saying: **They knew** means an oath, so it was in the nominative case, because the speech means: **By God, whoever bought magic, he will have no share in the Hereafter**. And because his saying: **They knew** means an oath, it was confirmed with the lam of the oath, so it was said: **For whoever bought it**, just as it is said: **I swear to whoever stood is better than whoever sat**, and just as it is said: **I knew that Amr is better than your father**. As for *min*, it is a particle of recompense. It was said **bought it** and not **buy it**, because the lam of the oath entered into *min*. And it is the custom of the Arabs, when they introduce the lam of the oath into the particle of recompense, that they do not pronounce the verb with it except with a verb without *yaf'ul* except rarely, out of dislike that they introduce something new into the recompense and it is in the jussive mood, as God Almighty said: **If they are expelled, they will not be expelled with them**. And it is permissible to show his verb after it as *yaf'ul* in the jussive mood, as the poet said:

Even if your houses are too narrow for you, my Lord knows that my house is spacious.

The people of interpretation differed in the interpretation of his statement: **He will have no share in the Hereafter**. Some of them said: **The share in this place means the portion**. Those who said that mentioned:

Al-Muthanna bin Ibrahim told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: He has no share in the Hereafter, he says: no portion.

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: He has no share in the Hereafter.

Al-Muthanna told me, he said: Ishaq told me, he said: Waki' told us, Sufyan said: We heard in: **And he has no share in the Hereafter** that he has no share in the Hereafter.

Some of them said: The Creator here is the argument. Those who said that were mentioned:

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada: **And he has no share in the Hereafter**. He said: He has no argument in the Hereafter.

Others said: The Creator is the religion. Those who said that were mentioned:

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us: Al-Hasan said: He has no share in

the afterlife. He said: He has no religion.

Others said: The Creator here is the Sustainer. Those who said that mentioned:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, he said: Ibn Jurayj said: Ibn Abbas said: He has no share in the Hereafter. He said: Sustainability.

The most correct of these sayings is the saying of the one who said: The meaning of *al-Khalaq* in this context is *share*, because that is its meaning in the speech of the Arabs. From this is the saying of the Prophet, may God bless him and grant him peace: **God will support this religion with people who have no share or portion in Islam and religion**. From this is the saying of Umayyah ibn Abi al-Salt:

They call for woe therein. They have no morals except garments of tar and shackles.

He means by this: They have no share or portion except garments and shackles.

Likewise, His statement: **He will have no share in the Hereafter** means that he will have no share of Paradise in the Hereafter, because he had no faith, religion, or righteous deeds for which he would be rewarded in Paradise, so that he would have a share or portion of Paradise. Rather, the Most High said: **He will have no share in the Hereafter**, describing him as having no share in the Hereafter, and He meant by that that he will have no share of recompense, reward, or Paradise, except for his share of the Fire. For His condemnation of their actions, for which He denied that they would have a share in the Hereafter, indicated His intention of good, and that He only meant by that that they would have no share in it of the good, but as for the evils, they would have a share in it.

The statement in the interpretation of the Almighty's saying: **And evil is that for which they sold themselves, if they only knew**.

Abu Jaafar, may God have mercy on him, said: We have previously demonstrated that the meaning of **they sold** is **they sold**. So the meaning of the statement is: **How evil is what he sold himself for by learning magic, if he had known the evil consequences of it**. Like:

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And evil is that for which they sold their souls**. He said: Evil is that for which they sold their souls.

If someone were to say to us: How could He, the Most High, say: **And evil is that for which they have sold themselves, if they only knew**, and He said before: **And they certainly knew that whoever buys it will have no share in the Hereafter**, so how could they know that whoever learns magic will have no share, while they are ignorant of the evil that they have sold themselves for magic? It would be said: The meaning of that is not as you imagined, that they are described as ignorant of what they are described as knowing, but that is from

the deferred which means to advance, and the meaning of the speech is: And they do not harm anyone with it except by God's permission, and they learn what harms them and does not benefit them, and evil is that for which they have sold themselves, if they only knew, and they certainly knew that whoever buys it will have no share in the Hereafter. His saying: **How evil is that for which they have sold themselves, if they only knew** is a censure from God, the Most High, of the actions of the two angels who taught separation between a man and his wife. It is report from Him, the Most High, about them that how evil is that for which they sold themselves, by accepting magic instead of their religion, by which their souls are saved from destruction, out of their ignorance of the evil consequences of their actions and the loss of their transaction, since that could have been learned from them by someone who does not know God, nor does he know what He has permitted and forbidden, His commands and prohibitions. Then He returns to the group about whom God informed that they threw His Book behind their backs as if they did not know: **And they followed what the devils recited during the reign of Solomon, and what was revealed to the two angels.** He informed about them that they knew that whoever bought magic would have no share in the Hereafter, and he described them as committing sins against God knowingly, and disbelieving in God and His messengers, and preferring to follow the devils and act according to what they have created of magic over acting according to His Book, revelation, and sending down, out of their stubbornness and aggression against His messengers, and their transgression of His limits, knowing that whoever does that will have punishment and torment from God. So that is the interpretation of His statement.

Some claimants have said that his statement, **And they have certainly known that whoever buys it will have no share in the Hereafter**, refers to the devils, and that his statement, **If they only knew**, refers to the people. This is a contradictory statement by all the interpreters, because they agree that his statement, **And they have certainly known that whoever buys it will have no share in the Hereafter**, refers to the Jews, not the devils. Moreover, it is contrary to what is indicated by the revelation, because the verses before his statement, **And they have certainly known that whoever buys it will have no share in the Hereafter**, and after his statement, **If they only knew**, came from God condemning the Jews and rebuking them for their misguidance, and condemning them for throwing the revelation of God and the verses of His Book behind their backs, despite their knowledge of the error of their actions. So his statement, **And they have certainly known that whoever buys it will have no share in the Hereafter**, is one of those reports about them.

Some of them said: Those whom God, the Most High, described with His saying: And evil is that for which they have sold themselves, if they only knew, and He denied them knowledge, are those whom God described with His saying: And they certainly know that whoever buys it will have no share in the Hereafter. And He, the Most High, denied them knowledge with His saying: If they only knew, after describing them that they had known with His saying: And they

certainly knew, because they did not act upon what they knew. And only the knowledgeable person is the one who acts upon his knowledge. As for if his action contradicts his knowledge, then he is among the meanings of the ignorant. He said: And it may be said to the doer of an action contrary to what he should have done, even if he is knowledgeable about his action: If I had known, I would have fallen short, as Ka'b ibn Zuhayr al-Muzani said, describing a wolf and a crow that followed him to get some of his food and provisions:

If they were present, I would say, **If you knew about this, you would know that I am a widow.**

So he informed that he said to them: If you knew it, so he denied them knowledge. Then he asked them and said: Did you not know? They said: So is his saying: And they certainly knew for whoever bought it, and: If they only knew. This is an interpretation, even if it has an explanation and a face, because it is contrary to the apparent meaning understood by the speech itself. I mean by his saying: And they certainly knew, and his saying: If they only knew. It is only an extraction. And the interpretation of the Qur'an according to the apparent meaning of the speech without the hidden and inner meaning of it, until an indication comes from the face that must be accepted with a meaning contrary to its apparent evidence that is commonly known among the people of the language in whose language the Qur'an was revealed, is more appropriate.

Tafsir al-Qurtubi

God Almighty says: **And if they had believed and feared God, the reward from God would have been better, if they only knew.**

God the Almighty said: **And if only they had believed and feared God** meaning, they had feared magic. **For a reward** The reward is the recompense, and it is the answer to **And if only they had believed** among some people. Al-Akhfash Saeed said: **There is no answer for 'law' here in wording, but in meaning, and the meaning is that they would have been rewarded.** The position of *an* in His statement: **And if only they had believed** is in the nominative case, meaning if their belief had occurred, because *law* is only followed by a verb, whether explicit or implicit, because it is like the letters of condition, since it must have an answer, and a verb must follow it. Muhammad bin Yazid said: **And it was not permissible to use 'law** because the way of all letters of reward is to change the past tense to a future meaning, so since this was in *law*, it was not permissible to reward with it.

Tafsir Ibn Kathir

And the Almighty said: **And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve.'** Abu Ja'far al-Razi said, on the authority of al-Rabi' ibn Anas, on the authority of Qays ibn 'Ibad, on the authority of Ibn 'Abbas, who said: So when the one who came to them wanted to practice magic, they forbade him with the strongest prohibition and said to

Surat Al-Baqarah 2:103

And if only they had believed and feared Allah, a reward from Allah would have been better, if they only knew.

him: We are only a trial, so do not disbelieve. This is because they knew good and evil, disbelief and faith, so they knew that magic is from disbelief. He said: So if he refused them, they ordered him to go to such and such a place, and when he came to him, he saw Satan and taught him, and when he learned him, a light came out of him, and he looked at him shining in the sky and said: Oh, what a pity! Oh, what did he do? And on the authority of al-Hasan al-Basri, he said in the interpretation of this verse: Yes, the two angels sent down magic to teach people the affliction with which God wanted to test people, so He took a covenant from them that they would not teach anyone until they said: We are only a trial, so do not disbelieve. Narrated by Ibn Abi Hatim. Qatada said: He took a covenant from them that they would not teach anyone until they said: We are only a trial, meaning a trial with which we have been afflicted, so do not disbelieve. As-Suddi said: If a person came to them wanting to practice magic, they would admonish him and say to him: Do not disbelieve, we are only a trial. If he refused, they would say to him: Go to these ashes and urinate on them. When he urinates on them, a light comes out of it and shines until it enters the sky, and that is faith. Something black like smoke comes and enters his ears, and everything, and that is the wrath of God. If he tells them about that, they would teach him magic. This is the statement of God the Most High: **And they do not teach anyone until they say, 'We are only a trial, so do not disbelieve.'** (al-Baqarah 2:170) Sunayd said on the authority of Hajjaj on the authority of Ibn Jurayj regarding this verse: None would dare to practice magic except a disbeliever. As for the trial, it is the test and choice, and from it is the saying of the poet:

He tempted people in their religion and left Ibn Affan in a state of evil for a long time.

And also the saying of the Almighty, informing about Moses, peace be upon him, where he said: **It is only your trial**, meaning your trial, your test, and your examination, **with which You misguide whom You will and guide whom You will**. Some of them have used this verse as evidence for the disbelief of those who learn magic, and they have cited as evidence for it the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar, who told us, Muhammad bin Al-Muthanna told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Hammam, on the authority of Abdullah, who said: "Whoever goes to a soothsayer or magician and believes what he says, has disbelieved in what was revealed to Muhammad, may God bless him and grant him peace." This is a sound chain of transmission and it has other corroborating evidence. And the saying of the Almighty: **And they learn from them that by which they cause separation between a man and his wife**, meaning that people learn from Harut and Marut the science of magic and what they do with it in what they do of reprehensible actions, by which they cause separation between spouses, despite the mixing and harmony between them, and this is from the doing of the devils, as Muslim narrated in his Sahih from the hadith of

Al-A'mash, on the authority of Abu Sufyan, on the authority of Talhah bin Nafi', on the authority of Jabir ibn Abdullah narrated on the authority of the Prophet, may God bless him and grant him peace, who said: "The devil places his throne on the water and then sends out his armies among the people. The one closest to him in status is the one who causes the greatest temptation. One of them comes and says: 'I kept on with so-and-so until I left him saying such-and-such.' Iblis says: 'No, by God, I did nothing!'" And one of them comes and says: 'I did not leave him until I separated him from his family.' He acknowledges it, brings him close, embraces him and says: 'Yes, you are.'" The reason for separation between spouses through magic is what a man or woman imagines of the other in terms of bad appearance, character, or something similar, or a contract, or hatred, or something similar to the reasons that necessitate separation. 'Man' refers to a man and its feminine form is 'woman.' Both of them are dual, but they are not plural, and God knows best.

And the Almighty's saying: **And they can not harm anyone thereby except by permission of God**. Sufyan al-Thawri said: Except by the decree of God. Muhammad ibn Ishaq said: Except by God's leaving him alone with what He willed. Al-Hasan al-Basri said: **And they can not harm anyone thereby except by permission of God**. He said: Yes, whoever God wills, He gives them power over him, and whoever God does not will, He does not give them power over him, and they cannot do anything to anyone except by permission of God, as God the Almighty said. And in a narration from Al-Hasan, he said: This magic does not harm anyone except the one who engages in it. And the Almighty's saying: **And they learn that which harms them and does not benefit them** means that it harms them in their religion and has no benefit that matches its harm. **And they have certainly known that whoever buys it will have no share in the Hereafter** means that the Jews who exchanged magic for following the Messenger, may God bless him and grant him peace, knew that whoever did what they did, that he will have no share in the Hereafter. Ibn Abbas, Mujahid and Al-Suddi said: No share. And Abd Al-Razzaq said from Muammar from Qatadah: He will have no share in the Hereafter with God. And Abd Al-Razzaq said, and Al-Hasan said: He has no religion. And Saad said from Qatadah: **He will have no share in the Hereafter** He said: And the People of the Book knew in what God entrusted them with that the magician will have no share in the Hereafter. And the Almighty's saying: "And evil is that for which they sold themselves, if they only knew. And if they had believed and feared God, the reward from God would have been better, if they only knew." The Almighty says: **And evil** is the substitute that they exchanged for magic in place of faith. And following the Messenger, if they had knowledge of what they were admonished with, **And if they had believed and feared God, the reward from God would have been better for them**. That is, if they had believed in God and His Messengers and feared the forbidden things, God's reward for that would have been better for them than what they sought for

themselves and were satisfied with, as God the Almighty said, "And those who were given knowledge said, 'Woe to you! The reward from God is better for him who believes and does righteousness. And none is granted it except the patient.'"

And the saying of **And if they had believed and feared God** was used as evidence by those who considered the magician to be an infidel, as is narrated by Imam Ahmad ibn Hanbal and a group of the Salaf. It was said: Rather, he is not an infidel, but his punishment is to behead him, as narrated by Al-Shafi'i and Ahmad ibn Hanbal. They said: Sufyan, who is Ibn Uyaynah, told us on the authority of Amr ibn Dinar that he heard Bajalah ibn Abdah say: Umar ibn Al-Khattab, may God be pleased with him, wrote: Kill every male and female magician. He said: So we killed three female magicians. Al-Bukhari also included it in his Sahih. And thus it was authenticated that Hafsa, the Mother of the Believers, was bewitched by a slave girl of hers, so she ordered that she be killed. Imam Ahmad ibn Hanbal said: It was authenticated on the authority of three of the companions of the Prophet, may God bless him and grant him peace, regarding killing the magician. Al-Tirmidhi narrated from the hadith of Ismail bin Muslim from Al-Hasan from Jundub Al-Azdi that he said: The Messenger of God, may God bless him and grant him peace, said: **The punishment for a magician is to strike him with a sword.** Then he said: We do not know it as being attributed to the Prophet except from this source, and Ismail bin Muslim is considered weak in hadith, and the correct version is from Al-Hasan from Jundub as a mursal. I said: Al-Tabarani narrated it from another source from Al-Hasan from Jundub as a mursal. And God knows best. It has been narrated from multiple chains of transmission that Al-Walid bin Uqbah had a magician playing in front of him. He would strike a man's head and then shout at him, and his head would be returned to him. The people said: Glory be to God, He brings the dead back to life. A righteous man from the Muhajireen saw him, so the next day he came with his sword wrapped around him and went to play that game. The man drew his sword and struck the magician's neck, and said: If he is telling the truth, then let him revive himself. Then he recited the verse of God, **Do you then practice magic while you are seeing?** Al-Walid became angry because he did not ask his permission to do so, so he imprisoned him and then released him. And God knows best. Imam Abu Bakr Al-Khalal said: Abdullah bin Ahmad bin Hanbal told us, my father told us, Yahya bin Saeed told us, Abu Ishaq told me on the authority of Haritha, who said: There was a man playing with one of the princes, then a soldier came with his sword drawn and killed him. He said: I think he was a magician. Al-Shafi'i, may God have mercy on him, attributed the story of Umar and Hafsa to magic that constitutes polytheism, and God knows best.

Chapter Abu Abdullah al-Razi narrated in his interpretation of the Mu'tazila that they denied the existence of magic. He said: And perhaps they disbelieved whoever believed in its existence. He said: As for the Sunnis, they allowed that the magician could fly in the air and turn a human into a donkey, and a donkey into a human, except that they said: God creates things when the magician says those

incantations and specific words. As for the one who has an effect on that being the heavens and the stars, then no, contrary to the philosophers, astrologers, and Sabians. Then he provided evidence for the occurrence of magic and that it is by the creation of God Almighty by His Almighty saying: **And they do not harm anyone thereby except by permission of God.** And from the report that the Messenger of God, may God bless him and grant him peace, was bewitched, and that magic worked on him and the story of that woman with Aisha, may God be pleased with her, and what that woman mentioned about her coming to Babylon and learning magic. He said: And from what is mentioned in this chapter of many stories, then he said after this.

The fifth issue is that knowledge of magic is not ugly or forbidden - the scholars agreed on this because knowledge in itself is noble, and also because of the generality of the Almighty's saying: "Say: Are those who know equal to those who do not know?" And because if magic were not known, it would not be possible to differentiate between it and a miracle, and knowledge that a miracle is a miracle is obligatory, and whatever the obligation depends on is obligatory. This requires that acquiring knowledge of magic be obligatory, and whatever is obligatory, how can it be forbidden and ugly? This is his wording on this issue, and this statement is questionable from several aspects, one of which is his saying: Knowledge of magic is not ugly rationally, so his opponents from the Mu'tazila forbid this, even if he meant that it is not ugly religiously, so in this noble verse there is an ugliness to learning magic, and in the Sahih: **Whoever goes to a fortune teller or a soothsayer has disbelieved in what was revealed to Muhammad,** and in the Sunan: **Whoever ties a knot and blows into it has practiced magic,** and his saying: and there is no prohibition, the scholars have agreed on that, how could it not be prohibited with what we have mentioned from the verse and the hadith and the agreement of the scholars requires that the imams of the scholars or most of them have stated this issue, and where are their texts on that? Then, its inclusion in the science of magic in the generality of the Almighty's saying: "Say: Are those who know equal to those who do not know?" There is a consideration in this, because this verse only indicates the praise of those who know Islamic knowledge. And why did I say that this is from it? Then, it is an advancement to the obligation of learning it, because knowledge of the miracle cannot be obtained except through it. It is weak, rather corrupt, because the greatest miracle of our Messenger, may God bless him and grant him peace, is the Great Qur'an, which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy. Then, the knowledge that it is a miracle does not depend on the knowledge of magic at all. Then, it is known by necessity that the Companions, the Followers, the Imams of the Muslims and their common folk knew the miracle and differentiated between it and other things, and they did not know magic, nor did they know it, nor did they teach it. And God knows best.

Then Abu Abdullah al-Razi mentioned that there are eight types of magic: **The first** is the magic of the liars and the Kasdaniyyin, who used to worship the seven

And if only they had believed and feared Allah, a reward from Allah would have been better, if they only knew.

wandering planets, which are the moving ones, and they believed that they governed the world and that they bring good and evil. They are the ones to whom God sent Abraham, peace be upon him, to invalidate their statement and reject their doctrine. He investigated it thoroughly in **The Book of the Hidden Secret, in Addressing the Sun and the Stars** attributed to him, as mentioned by Judge Ibn Khalikan and others. It is said that he repented from it, and it is said that he wrote it in order to show virtue, not as a matter of belief. This is what is thought of him, except that he mentioned in it their method in addressing each of these seven planets and the manner in which they do, what they wear, and what they adhere to.

He said: **And the second type** is the magic of those with delusions and strong souls. Then he provided evidence that delusion has an effect in that a person can walk on a bridge placed on the ground, but he cannot walk on it if it is extended over a river or something similar. He said: And just as the doctors agreed to forbid the frightened from looking at red things, and the possessed from looking at things that are very shiny or rotating, and that is only because souls were created obedient to delusions. He said: The wise have agreed that the evil eye is true - and he can prove that with what is proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **The evil eye is true, and if there were anything that could overtake destiny, it would be the evil eye.** He said: So if you know this, then we say that the soul that does these actions may be very strong, so it does not need to resort to tools and instruments in these actions, and it may be weak, so it needs to resort to these tools. The truth of this is that if the soul is elevated above the body and strongly attracted to the world of the heavens, it becomes as if it is a spirit from the heavenly spirits, so it is strong in influencing the materials of this world. If it is weak and strongly attached to this physical self, then at that time it has no influence at all except in this body. Then he advised to treat this disease by reducing food, cutting off from people and showing off. I said: What he is referring to is dealing with the state, and it is of two types: sometimes it is a correct, legitimate state, in which one deals with what God and His Messenger, may God bless him and grant him peace, have commanded, and one leaves what God and His Messenger, may God bless him and grant him peace, have forbidden. These states are gifts from God the Almighty and miracles for the righteous of this nation, and this is not called magic in the Sharia. Sometimes the situation is corrupt and its owner does not comply with what God and His Messenger, may God bless him and grant him peace, commanded, and does not act in that way. This is the situation of the wretched who oppose the Sharia, and God giving them these situations does not indicate His love for them. Likewise, the Antichrist has supernatural powers that are indicated by many hadiths, even though he is condemned in the Sharia, may God curse him, and likewise those who resemble him from those who oppose the Muhammadan Sharia, upon its owner the best prayers and peace. Explaining this would take a long time and this is not the place for

it.

He said: **The third type** of magic is seeking help from earthly spirits, who are the jinn, contrary to the philosophers and the Mu'tazila, who are divided into two groups: believers and infidels, who are the devils. He said: The communication of the speaking souls with them is easier than their communication with the heavenly spirits, because of the relevance and closeness between them. Then the masters of the craft and the masters of experience have witnessed that communication with these earthly spirits results in a few easy works of incantation, smoke, and abstraction. This type is called incantations and the work of subjugation.

He said: **The fourth type** of magic is imagination, taking the eyes, and magic. It is based on the fact that sight may err and be occupied with a specific thing and not with something else. Do you not see the skilled magician showing off the work of something that astounds the minds of those who look at it and takes their eyes to it until, when they are exhausted by the preoccupation with that thing by talking and the like, he does something else very quickly. Then something else appears to them other than what they expected, and they are very amazed by it. If he were silent and did not speak in a way that would divert the thoughts to the opposite of what he wants to teach, and the souls and imaginations were not moved to other than what he wants to bring out, the observers would be aware of everything he does. **He said** And whenever the conditions are beneficial to good sight, some type of defect is more severe, the work is better, such as if the magician sits in a very bright or dark place, so the seeing power does not stop at its conditions in this case.

I said Some commentators said: The magic of the magicians before Pharaoh was only a form of sorcery, and for this reason the Almighty said: **So when they cast, they bewitched the eyes of the people and struck terror into them and produced a great magic.** And the Almighty said: **It appeared to him from their magic that it was moving.** They said: And it was not moving in reality, and God knows best.

The fifth type of magic: The amazing works that appear from the assembly of machines based on geometric proportions, such as a knight on a horse with a trumpet in his hand, every hour of the day he strikes the trumpet without anyone touching him - and from them are the images that the Romans and Indians depicted so that the observer cannot distinguish between them and a human being until they depict them laughing and crying, until he said: These faces are from the subtle matters of imagination. He said: And the magic of Pharaoh's magicians was of this type **I said** meaning what some of the commentators said: They took those ropes and sticks and filled them with mercury so that they began to twist because of what was in them of that mercury, so it seemed to the observer that they were moving of their own free will. Al-Razi said: And from this category is the assembly of a watch box, and the science of

dragging weights with light machines falls under this category. He said: And this in reality should not be considered magic because it has known and certain causes that whoever looks at them can do. **I said** And of this kind are the tricks of the Christians upon their common people with what they show them of lights, such as the case of the garbage of the church that they have in the city of Jerusalem, and the trick they use of secretly bringing fire into the church and lighting that lamp with a clever craft that is popular with the common people among them. As for the elite, they acknowledge that, but they interpret that they are uniting their companions in their religion, so they see that as permissible for them. And there is a doubt about them for the ignorant fools among the worshippers of the Karamiyyah who see the permissibility of fabricating hadiths in encouragement and intimidation, so they are included in the number of those about whom the Messenger of God, may God bless him and grant him peace, said: **Whoever lies about me intentionally, let him take his seat in the Fire.** And his saying: **Talk about me and do not lie about me, for whoever lies about me will enter the Fire.** Then he mentioned here a story about some monks, which is that he heard the voice of a bird with a sad voice and weak movement, so when the birds heard it, they took pity on it and went and threw olive fruits into its nest to eat them. So this monk proceeded to make a bird in his shape and reached the point of making it hollow, so when the wind entered it, a sound like the sound of a bird was heard from it, and he secluded himself in a monastery that he built and claimed that it was on the grave of one of their righteous people, and he hung that bird in a place in it, so when it was the time of the olives, he opened a door on its side so that the wind would enter inside this image, and every bird in its shape would also hear its sound, so the birds would come and carry a lot of olives, and you would not see it among the Christians. Except for that olive in this monastery, and they do not know what caused it, so he tempted them with that and made them think that this was one of the miracles of the owner of this grave, upon them be the continuous curses of God until the Day of Resurrection.

(Al-Razi said: The sixth type of magic) is seeking help from the properties of medicines, meaning in this case foods and ointments. He said: Know that there is no way to deny the properties, because the effect of magnets is observable. **I said** Many of those who claim poverty and trick ignorant people with these properties fall into this category, claiming that they are conditions for him, such as mixing with fire and holding snakes, and other such impossibilities.

He said: **The seventh type of magic** is the attachment of the heart, which is that the magician claims that he knows the Greatest Name and that the jinn obey him and submit to him in most matters. If it happens that the listener is weak-minded and has little discernment, he believes that it is true and his heart is attached to it and a kind of terror and fear occurs in his soul. If fear occurs, the sensitive powers weaken, and then the magician is able to do whatever he wants. **I said** This type is called *al-tanbalaḥ* and it is only popular among the weak-minded among the sons of Adam. In the science of physiognomy there is guidance in knowing the mind from its deficiency. If the one who is being

al-tanbalaḥ is skilled in the science of physiognomy, he knows who among the people will submit to him and who will not.

He said: **The eighth type of magic** is seeking to gossip and bring people closer together in light and pleasant ways, and this is common among people. **I said** Gossip is of two types: sometimes it is for the purpose of causing discord among people and dividing the hearts of the believers, then this is forbidden and agreed upon. But if it is for the purpose of reforming among people and uniting the Muslims' word, as stated in the hadith, **He is not a liar who divulges good**, or it is for the purpose of discouraging and dividing the masses of the infidels, then this is a required matter, as stated in the hadith, **War is deception**, and as Nu'aym ibn Mas'ud did in dividing the word of the Confederates and Banu Qurayzah: he came to these people and spread to them some words about these people, and he conveyed from these people to those people something else, then he made a distinction between that and the souls became estranged and separated. Only the one with penetrating insight can do such a thing, and God is the One sought for help.

Then Al-Razi said: This is the summary of the discussion on the types of magic and the explanation of its types and kinds. **I said** Many of these mentioned types were included in the art of magic because of the subtlety of their perceptions, because magic in the language is an expression for what is subtle and hidden because of it, and for this reason it came in the hadith: **Indeed, some eloquence is magic.** And it was called *suhur* because it occurs hidden at the end of the night, and magic is the lung, which is the place of food and it was called that because of its concealment and the subtlety of its passages to the parts of the body and its wrinkles, as Abu Jahl said on the day of Badr to Utbah: His magic swelled, meaning his lung swelled from fear. And Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, died between my throat and my chest, and God Almighty said: **They bewitched the eyes of the people**, meaning they concealed their knowledge from them, and God knows best.

Abu Abdullah Al-Qurtubi said: We believe that magic is true and has a reality, and God creates with it what He wills, contrary to the Mu'tazila and Abu Ishaq Al-Isfarayni of the Shafi'is, who said: It is deception and imagination. He said: And from magic is that which is done by sleight of hand, like sorcery, and the sorcerer is the mailman due to his lightness of movement. Ibn Faris said: This word is not from the speech of the Bedouins. Al-Qurtubi said: And from it is that which is spoken by memorizing incantations of the names of God Almighty, and it may be from the covenants of the devils and it may be medicines and smokes and other than that. He said: And his saying, peace be upon him: **Indeed, some eloquence is magic** may be praise as a group says, and it may be a censure of eloquence. He said: This is more correct. He said: Because it corrects falsehood until the listener thinks that it is true, as the Prophet, peace and blessings be upon him, said: **Perhaps some of you will be more eloquent in his argument than others, so I will rule in his favor.** The hadith.

And if only they had believed and feared Allah, a reward from Allah would have been better, if they only knew.

Chapter The minister Abu al-Muzaffar Yahya ibn Muhammad ibn Hubayrah, may God have mercy on him, mentioned in his book **Al-Ishraf ala Madhahib al-Ashraf** a chapter on magic and said: They agreed that magic has a reality except for Abu Hanifa, who said: It has no reality according to him. They differed about the one who learns magic and uses it. Abu Hanifa, Malik and Ahmad said that he is a disbeliever because of that. Among the companions of Abu Hanifa, there are those who said that if he learns it to guard against it or avoid it, then he is not a disbeliever, and the one who learns it believing that it is permissible or that it benefits him is a disbeliever. Likewise, the one who believes that the devils do whatever he wants for him is a disbeliever. Al-Shafi'i, may God have mercy on him, said: If he learns magic, we say to him, **Describe your magic to us.** If he describes what necessitates disbelief, such as what the people of Babylon believed about drawing closer to the seven planets and that they do what is sought from them, then he is a disbeliever. If it does not necessitate disbelief, then if he believes that it is permissible, then he is a disbeliever. Ibn Hubayrah said: Is he killed simply because of his doing and using it? Malik and Ahmad said: Yes. Ash-Shafi'i and Abu Hanifa said: No. If someone kills a person with his magic, then he is to be killed according to Malik, Ash-Shafi'i and Ahmad. Abu Hanifa said: He is to be killed unless he repeats it or admits to it with regard to a specific person. If he kills, then he is to be killed as a prescribed punishment according to them, except Ash-Shafi'i who said: He is to be killed in this case as retaliation. He said: If the magician repents, is his repentance accepted? Malik, Abu Hanifa and Ahmad said in the well-known opinion from them: It is not to be accepted. Ash-Shafi'i and Ahmad said in the other narration: It is to be accepted. As for the magician of the People of the Book, according to Abu Hanifa, he is to be killed just as a Muslim magician is to be killed. Malik, Ahmad and Ash-Shafi'i said: He is not to be killed, meaning because of the story of Labid ibn Al-A'sam. They differed concerning the Muslim female magician. According to Abu Hanifa, she is not to be killed, but she is to be imprisoned. The three said that her ruling is the same as that of a man, and God knows best. Abu Bakr Al-Khalal said: Abu Bakr Al-Marwazi told us: Umar ibn Harun read to Abu Abdullah - meaning Ahmad ibn Hanbal - that Yunus told us on the authority of Al-Zuhri: He said: The Muslim sorcerer is killed, but the polytheist sorcerer is not killed, because the Messenger of God, may God bless him and grant him peace, was bewitched by a Jewish woman, but he did not kill her. Al-Qurtubi narrated on the authority of Malik, may God have mercy on him, that he said about the dhimmi, he is killed if he kills his sorcery. Ibn Khuwaiz Mandat narrated two narrations on the authority of Malik about the dhimmi who is bewitched: One of them is that he is asked to repent, and if he converts to Islam, otherwise he is killed. The second is that he is killed even if he converts to Islam. As for the Muslim sorcerer, if his sorcery includes disbelief, he is considered a disbeliever according to the four imams and others, based on the words of God the Almighty: **And they do not teach anyone until they say, 'We are**

only a trial, so do not disbelieve.' But Malik said: If he is found out, his repentance is not accepted, because he is like a heretic. If he repents before he is found out and comes to us repentant, we accept him. If he kills, his sorcery is killed. Al-Shafi'i said: If he says, **I did not intend to kill**, then he is mistaken and blood money is due on him.

Question And does the magician ask for a solution for his magic? Saeed bin Al-Musayyab permitted it, as narrated by Al-Bukhari, and Amer Al-Shaabi said: There is nothing wrong with spreading it, and Al-Hasan Al-Basri disliked it. And in the Sahih, on the authority of Aisha, she said: O Messenger of God, why didn't you spread it? He said: **As for God, He has healed me, and I feared that I would open evil upon the people.** And Al-Qurtubi narrated on the authority of Wahb: He said: Seven leaves of Sidr are taken and crushed between two stones, then they are mixed with water and the Throne Verse is recited over them and the bewitched person drinks three sips of it, then he washes with the rest of it, for what is with him will go away. And it is good for the man who takes it from his wife. **I said** The most beneficial thing to use to remove magic is what God revealed to His Messenger to remove it, and they are the two Mu'awwidhat, and in the hadith: **The one seeking refuge has not sought refuge with anything like them.** And likewise the recitation of the Throne Verse, for it repels the devils.

Fath al-Qadir

And His statement: 103- **And if they had believed** meaning in the Prophet, may God bless him and grant him peace, and what he brought of the Qur'an, **and feared** what they fell into of magic and disbelief, and the lam in His statement: **for a reward** is the answer to *if*, and the reward is the recompense. Al-Akhfash said: The answer is omitted and the meaning is: And if they had believed and feared God, they would have been rewarded, so it was omitted because His statement: for a reward indicates it, and His statement: **If they had known** is either to indicate that they had no knowledge, or to lower their knowledge with the lack of action to the level of nothingness.

Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: "Ibn Suriya said to the Prophet, may God bless him and grant him peace: 'O Muhammad, you have not brought us anything that is known, and God has not sent down to you a clear sign.' So God Almighty revealed regarding that: 'And We have certainly sent down to you clear signs, and none disbelieve in them except the defiantly disobedient.'" Malik ibn al-Sayf said when he sent the Messenger of God, may God bless him and grant him peace, and he reminded them of the covenant that he had taken from them and what he had entrusted to them regarding Muhammad: 'By God, he did not entrust us with anything regarding Muhammad nor did he take anything from us.' So God revealed: 'Or whenever they made a covenant'. Ibn Jarir narrated on his authority regarding his statement: 'clear signs', he said: So you recite it to them and inform them of it morning and

evening and in between, and you are illiterate in their eyes and have not read the Book, and you inform them of what is in their hands in its entirety, so in that there is a lesson for them and an argument against them 'if they only knew.'” Ibn Jarir narrated on the authority of Qatada regarding his statement: 'He rejected it', he said: He broke it. He also narrated on the authority of Al-Suddi in his saying: **Confirming what is with them**, he said: When Muhammad came to them, they opposed him with the Torah, and the Torah and the Qur'an agreed, so they rejected the Torah and took the Book of Asif and the magic of Harut and Marut, as if they did not know what was in the Torah of the command to follow Muhammad, may God bless him and grant him peace, and believe in him. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim narrated with a chain of transmission on the authority of Ibn Abbas, who said: The devils used to eavesdrop from the sky, so if one of them heard a word of truth, he would tell a thousand lies with it, so the hearts of the people would absorb it and they would take it as records, so God informed Solomon, son of David, of that, so he took it and buried it under the throne, and when Solomon died, a devil stood up on the road and said: Shall I not guide you to the treasure of Solomon, which no one has like his forbidden treasure? They said: Yes, so they took it out and it turned out to be magic, so the nations copied it. And God revealed the excuse of Solomon for what they said about magic, so He said: **And they followed what the devils recited during the reign of Solomon 10: 13**. Al-Nasa'i and Ibn Abi Hatim narrated on his authority that he said: Asaf was the scribe of Solomon, and he knew the Greatest Name. He used to write down everything by Solomon's command and bury it under his throne. When Solomon died, the devils brought him out and wrote between every two lines something like magic and blasphemy. They said: This is what Solomon did, the devils brought him out. They wrote between every two lines something like magic and blasphemy. They said: This is what Solomon used to do. The ignorant people declared him an unbeliever and cursed him. Their scholars stood up, and their ignorant people continued to curse him until God revealed to Muhammad, **And they followed what the devils recited**. Ibn Jarir narrated on his authority that he said: When Solomon wanted to go to the toilet or do something of his business, he would give his ring to the locust, which was his wife. When God wanted to test Solomon with what He tested him with, he gave the locust his ring one day. Then Satan came in the form of Solomon and said to it: Give me my ring. So he took it and put it on. When he put it on, the devils, jinn and humans obeyed him. Then Solomon came and said: Give me my ring. It said: You lie, you are not Solomon. So he knew that it was a test with which he was tested. So the devils went and wrote books in those days that contained magic and blasphemy. Then they buried them under Solomon's throne. Then they took them out and read them to the people and said: It was Solomon who was overpowering the people with these books. So the people disavowed Solomon and disbelieved in him until God sent Muhammad and revealed to him: **It was not Solomon who disbelieved, but the devils disbelieved**. Ibn Jarir narrated on his authority regarding His statement: **And they did not recite**, he said: What they followed. He also narrated

on the authority of Ata' regarding His statement: **And they did not recite**, he said: We see that they did not speak. He also narrated on the authority of Ibn Jurayj regarding his statement: **during the reign of Solomon** he said: during the reign of Solomon. He also narrated on the authority of Al-Suddi regarding his statement: **And what was revealed to the two angels** he said: This is another magic that they disputed with him about, because if the speech of the angels among themselves is taught to mankind and they do and act upon it, it is magic. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And what was revealed to the two angels** he said: God did not reveal magic. Ibn Abi Hatim narrated on the authority of Ali who said: They are two angels from the angels of heaven. Ibn Mardawayh narrated something similar from another chain of transmission on his authority with a chain of transmission traceable to the Prophet. Al-Bukhari narrated in his history and Ibn Al-Mundhir on the authority of Ibn Abbas: **And what was revealed to the two angels** meaning Gabriel and Michael in Babylon, Harut and Marut teaching people magic. Ibn Abi Hatim narrated on the authority of Abd Al-Rahman Ibn Al-Bazi that he used to recite it: And what was revealed to the two angels David and Solomon. Ibn Abi Hatim narrated on the authority of Ad-Dahhak who said: They are two giants from the people of Babylon. Al-Bayhaqi narrated in Shu'ab Al-Iman from the hadith of Ibn Umar who said: The Messenger of God, may God bless him and grant him peace, said: "The angels looked down upon the world and saw the children of Adam disobeying, so they said: O Lord, how ignorant these are! How little these people know of Your greatness. God said: If you were in their places, you would disobey Me. They said: How can this be when we glorify You and sanctify You? He said: So they chose two angels from among you, and they chose Harut and Marut. Then they were sent down to the earth and the desires of the children of Adam were in them, and a woman appeared to them, but they did not disobey until they committed the sin. God said: Choose the torment of this world or the torment of the Hereafter. One of them looked at the other and said: What do you say? He said: I say that the torment of this world will end and the torment of the Hereafter will not end. So they chose the torment of this world, and they are the ones whom God mentioned in His Book: "And what was sent down to the two angels" *verse*. Al-Hakim narrated and authenticated it on the authority of Ibn Umar that he used to say: The red rose after a while, and when he saw it, he said: No welcome. Then he said: Two angels from the angels, Harut and Marut, asked God to bring them down to earth, so they were brought down to earth and they used to judge between people. When evening came, they spoke words and ascended with them to heaven. A woman from the most beautiful of women was appointed for them, and desire was cast upon them, so they delayed it and it was cast into their souls. They did not stop doing that until I promised them an appointment. Then she came to them for the appointment and said: Teach me the word with which you ascend. So they taught her the word and she spoke it, so he ascended to heaven and she was transformed and became as you see. When evening came, they spoke the word and did not ascend. So he sent to them: If you wish, then the

Surat Al-Baqarah 2:103

And if only they had believed and feared Allah, a reward from Allah would have been better, if they only knew.

torment of the Hereafter, and if you wish, then the torment of this world until the Hour comes, so that you may meet God. If He wills, He will punish you, and if He wills, He will have mercy on you. Then one of them looked at the other and said: Rather, we choose the torment of this world a thousand thousand times. So they are tormented until The Day of Resurrection. This story has been narrated from Ibn Umar with different wordings, and in some of them it is stated that Ibn Umar narrated it from Kaab al-Ahbar, as narrated by Abd al-Razzaq, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Sha'b on the authority of al-Thawri on the authority of Musa ibn Uqbah on the authority of Salim on the authority of Ibn Umar on the authority of Kaab, who said: The angels mentioned the deeds of the children of Adam and the sins they commit, and it was said: If you were in your place, you would have committed the same as they commit, so choose two of you, and they chose Harut and Marut. He said to them: I send messengers to the children of Adam, and there is no messenger between Me and you. Come down and do not associate anything with Me, and do not commit adultery, and do not drink wine. Kaab said: By God, they did not spend the evening of the day on which they were sent down until they had done everything they were forbidden to do. Ibn Kathir said: This is more authentic, meaning than the two chains of transmission he mentioned before it. Abd bin Hamid, Ibn Jarir, Abu Al-Shaykh in Al-Azmah, and Al-Hakim narrated with a chain of transmission that is authentic on the authority of Ali bin Abi Talib, who said: This flower is called Al-Zahra by the Arabs, and Anahid by the Persians. He mentioned something similar to the previous narration on the authority of Ibn Umar in Al-Hakim. Ibn Kathir said: The men of this chain of transmission are trustworthy and it is very strange. Abd bin Hamid and Al-Hakim narrated with a chain of transmission that is authentic on the authority of Ibn Abbas, who said: Al-Zahra was a woman. Abd al-Razzaq and Abd bin Hamid narrated on his authority: The woman with whom the two angels were tempted was transformed, so she is this red constellation: meaning Al-Zahra. Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim narrated with a chain of transmission that is authentic, and Al-Bayhaqi in Al-Shu'ab narrated with a chain of transmission that is authentic on the authority of Ibn Masoud and Ibn Abbas, who said: Al-Zahra was sent down to them in the form of a woman and they committed the sin. In this regard, long stories and various narrations have been narrated, which Al-Suyuti has included in Al-Durr Al-Manthur. Ibn Kathir mentioned some of them in his interpretation, then said: The story of Harut and Marut has been narrated by a group of the Successors, such as Mujahid, Al-Suddi, Al-Hasan Al-Basri, Qatadah, Abu Al-Aaliyah, Al-Zuhri, Al-Rabi' bin Anas, Muqatil bin Hayyan, and others. It has been narrated by many of the commentators, both early and later. The gist of it is that its details refer to the stories of the Children of Israel, as there is no authentic hadith in it with a continuous chain of transmission to the Truthful, Trusted, Infallible One who does not speak from his own desires. The apparent context of the Qur'an is to

summarize the story without elaboration or length. We believe in what is mentioned in the Qur'an as God Almighty intended, and God knows best the truth of the matter. Al-Qurtubi said: After narrating some of that: We said that all of this is weak and far from Ibn Umar and others, and none of it is authentic, as it is a statement that is rejected by the principles regarding the angels who are the trustees of God over His revelation and His ambassadors to His messengers, they do not disobey God in what He commands them and they do what they are commanded, then he mentioned what means: that the mind allows that to happen from them, but the occurrence of this permissible thing is not known except by hearing and it is not authentic. And I say that this is just a rejection. The Noble Book has been mentioned in this place as you see, and there is no reason to take it out of its apparent meaning with these efforts, and what he mentioned that the principles reject that, then assuming the existence of these principles, they are specific to what happened in this story and there is no reason to prevent specification, and Iblis had the great status and became the most evil of creation and the most disbelieving of the worlds. Ibn Jarir narrated from Qatadah regarding his statement: **We are only a trial**, he said: A calamity. Al-Bazzar narrated with a sound chain of transmission and Al-Hakim and authenticated it from Ibn Masoud who said: **Whoever goes to a soothsayer or magician and believes what he says has disbelieved in what was revealed to Muhammad**. Al-Bazzar narrated on the authority of Imran bin Husain who said: The Messenger of God (peace and blessings of God be upon him) said: "Whoever practices omens or has omens practiced for him, or practices divination or has divination practiced for him, or practices magic or has magic practiced for him, or ties a knot, or goes to a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad." Abd al-Razzaq narrated on the authority of Safwan bin Salim who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever learns a little or a lot of magic, his last covenant with God will be that of his**. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **From a creation**, he said: A foundation. Ibn Abi Hatim narrated on his authority that he said: **From a creation**, from a share. Ibn Jarir narrated likewise on the authority of Mujahid. Abd al-Razzaq and Ibn Jarir narrated on the authority of al-Hasan: **He will have no share in the Hereafter**, he said: He has no religion. Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Suddi regarding his statement: **And evil is that for which they exchange**, he said: They sold. Abd al-Razzaq and Ibn Jarir narrated on the authority of Qatadah regarding his statement: **For a reward**, he said: A reward.

Tafsir al-Baghawi

103. **And if they had believed** in Muhammad, may God bless him and grant him peace, and the Qur'an, **and feared** Judaism and magic, **the reward from God**

would have been better for them, if they only knew.

Tafsir al-Baidawi

103- **And if they had believed** in the Messenger and the Book. **And feared God** by abandoning sins, such as rejecting the Book of God and following magic. **A reward from God would be better** is the answer to *if*, and its original form is **they would have been rewarded with a reward from God better than what they sold themselves for**. The verb was deleted and the rest was composed as a nominal sentence to indicate the permanence of the reward and the certainty of its goodness. The preferred word was deleted out of respect for the preferred one so that it would not be attributed to him, and the reward was indefinite because the meaning of something of the reward is better. It was said: *if* is for wishing, and **for a reward** is a subject statement. **For a reward** was read as *consultation*, and the reward is a reward and a reward because the doer of good will be rewarded **if they only knew** that the reward from God is better than what they are in, and they knew but their ignorance was due to their abandonment of contemplation or acting on knowledge.

Surat Al-Baqarah 2:104

O you who have believed, do not say, "Ra'ina," but say, "Unzurna," and listen. And for the disbelievers is a painful punishment.

Surat al-Baqarah 2:104

O you who have believed, do not say, *Ra'ina*, but say, *Unzurna*, and listen. And for the disbelievers is a painful punishment.

Tafsir al-Jalalayn

O you who have believed, do not say to the Prophet *Ra'ina* a command from the word *mar'a* and they used to say that to him, and in the language of the Jews it is an insult from rashness, so they interpreted it as such and addressed the Prophet with it, so the believers were forbidden from it **and say** instead of it *Anzurna* meaning look at us **and listen** to what you are commanded to hear with acceptance **and for the disbelievers is a painful punishment** painful which is the Fire.

Tafsir al-Suyuti

The Almighty said: O you who have believed, do not say, *Ra'ina*, but say, *Unzurna*, and listen. Ibn al-Mundhir narrated on the authority of al-Suddi that two Jewish men, Malik ibn al-Sayf and Rafa'ah ibn Zayd, when they met the Prophet, may God bless him and grant him peace, said while speaking to him, **Ra'ina, listen to us and hear us**. The Muslims thought that this was the thing that the People of the Book used to glorify their prophets, so they said that to the Prophet, may God bless him and grant him peace, and God Almighty revealed: O you who have believed, do not say, *Ra'ina*, but say, *Unzurna* and listen.

Abu Naim narrated in Al-Dala'il, on the authority of Al-Suddi Al-Sagheer, on the authority of Al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, who said: We were alarmed by the ugly insults in the language of the Jews. When they heard his companions saying it, they made it public to him. They used to say that and laugh among themselves, so it was revealed. Sa'd bin Mu'adh heard it from them and said to the Jews: O enemies of God, if I hear it from a man among you after this meeting, I will strike his neck.

K and Ibn Jarir narrated on the authority of Ad-Dahhak, who said: A man used to say: **Listen to me with your hearing**, so the verse was revealed. K and he narrated on the authority of Atiyyah, who said: Some of the Jews used to say: **Listen to us with your hearing**, until some of the Muslims said it, so God disliked that for them, so the verse was revealed. K and he narrated on the authority of Qatada, who said: They used to say: **Listen to us with your hearing**, so the Jews used to come and say the same thing, so the verse was revealed.

And he narrated on the authority of Ata' who said: It was the language of the Ansar in the pre-Islamic era, so it was revealed.

And he narrated on the authority of Abu Al-Aaliyah, who said: When the Arabs spoke to each other, one of

them would say to his companion: Listen to me, so they were forbidden from doing that.

Tafsir al-Tabari

Abu Ja'far said: What God, the Most High, means by His statement, **And if they had believed and feared God**, was if those who learn from the two angels what would separate a man from his wife, **had believed**, so they believed in God and His Messenger and what He brought them from their Lord, **and feared** their Lord, so they feared Him and feared His punishment, so they obeyed Him by performing His obligations and avoiding His disobedience, then God's reward for them and His recompense for their belief and fear of Him would have been better for them than magic and what they acquired through it, **if they only knew**, that God's reward for that is better for them than magic and what they acquired through it. And He only negated knowledge from them by His statement, **if they only knew**, that they would be knowledgeable about the extent of God's reward and the extent of His recompense for obeying Him.

In Arabic, reward is a noun derived from the saying: I established you with reward, reward, and reward. The origin of this is from: Thaba ilaika al-shay' meaning: it came back. Then it is said: I established it to you: meaning, I returned it to you and returned it. So the meaning of: A man's rewarding a man for a gift or something else is to return it to him in exchange for it, and to return it to him in exchange for it. Then he made every compensation other than his work or gift or a favor that was given to him by him: a reward for him. And from this is the reward of God the Almighty for His servants for their deeds, meaning: He gives them compensation and recompense for it, so that it returns to them in exchange for the work that they did for Him.

Some Basran grammarians have claimed that his statement, **And if they had believed and feared God, a reward from God would have been better**, is one of the things that suffices to indicate the meaning of the speech without mentioning its answer. And that its meaning is: And if they had believed and feared God, they would have been rewarded, but he dispensed with indicating the report about the reward in his statement: they would have been rewarded.

Some of the grammarians of Basra denied this, and believed that the answer to his statement, **And if only they had believed and feared God**, was for a reward, and that if it was only answered with a reward, even though it was reported with the past tense of the verb, because their meanings are similar to the meaning of **if only**, in that they are two rewards, since they are two answers to faith. So he introduced the answer to each of them to the other, so **if only** was answered with the answer to **if only**, and **if only** with the answer to **if only**, for that reason, even though their answers differed. So it was the rule and the portion of **if only** that it was answered with the past tense of the verb, and it was the rule and the portion of **if only** that it was answered

with the future tense of the verb, because of what we have described of their similarity. So he interpreted the meaning of his statement, **And if only they had believed and feared God**, as: And if they had believed and feared God, then a reward from God is better.

And what we said about the interpretation of the reward, the people of interpretation said. Mention of those who said that: Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **For a reward from God**, he said: A reward from God.

Yunus told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And if they had believed and feared God, they would have received a reward from God**. As for the reward, it is the recompense.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And if they had believed and feared God, a reward from God would have been better**, meaning: a reward from God.

Tafsir al-Qurtubi

God Almighty said: "O you who have believed, do not say, 'Ra'ina,' but say, 'Unzurna,' and listen. And for the disbelievers is a painful punishment."

There are five issues:

First: The Almighty's saying: **O you who have believed, do not say, 'Ra'ina'** 1:136 mentions another thing from the ignorance of the Jews, and the intended meaning is to forbid Muslims from such a thing. The true meaning of ra'ina in the language is ra'ina and linda'ika, because the reciprocal verb is from two verbs, so it is from ra'aka God, meaning protect us and we will protect you, and ra'abana and linda'abaka. It is also possible that it is from ra'ana sama'ka, meaning free your hearing of our words. There is ambiguity in addressing them in this way, so He ordered the believers to choose the best of words and the most delicate of meanings. Ibn Abbas said that the Muslims used to say to the Prophet, may God bless him and grant him peace, ra'ana. On the side of request and desire - from consideration - that is, he turned to us, and this was in the language of the Jews an insult, that is, listen, do not hear, so they seized it and said: We used to insult him secretly, but now we insult him openly, so they would address the Prophet, may God bless him and grant him peace, with it and laugh among themselves, so Saad bin Muadh heard it and he knew their language, so he said to the Jews: May the curse of God be upon you! If I hear one of you say it to the Prophet, may God bless him and grant him peace, I will strike his neck, so they said: Do you not say it? So the verse was revealed. And they were forbidden from it, so that the Jews would follow its example in wording and intend the corrupt meaning in it.

Second: In this verse there are two proofs: One of them is to avoid words that are likely to imply the opposite or to belittle. From this comes the

understanding of slander by insinuation, and this requires the punishment according to us, contrary to Abu Hanifa, Al-Shafi'i and their companions when they said: Insinuation is likely to imply slander and other things, and the punishment is what is dropped by doubt. And an explanation of this will come in An-Noor, God willing.

The second evidence: Adherence to blocking and protecting the means, which is the doctrine of Malik and his companions and Ahmad ibn Hanbal in a narration from him. This principle is indicated by the Qur'an and Sunnah. The means is something that is not forbidden in itself, but one fears that committing it will lead to falling into something forbidden. As for the Book, this verse, and the reason for adhering to it is that the Jews used to say that and it was an insult in their language, so when God knew that from them, He forbade them from using that word, because it is a pretext for insulting, and the Almighty's saying: **And do not insult those they invoke other than God, lest they insult God in enmity without knowledge**, so He forbade insulting their gods for fear of responding to them with the same, and the Almighty's saying: **And ask them about the city that was by the sea**, the verse, so the Blessed and Exalted forbade them from hunting on the Sabbath, so the whales would come to them on the Sabbath by law, that is, openly, so they blocked them on the Sabbath and took them on Sunday, and the dam was a pretext for hunting, so God transformed them into monkeys and pigs, and God mentioned that to us in the meaning of warning against that, and the Almighty's saying to Adam and Eve: **And do not approach this tree**, and it has been mentioned before. As for the women, there are many authentic and correct hadiths, including the hadith of Aisha **may God be pleased with her**: "Umm Habibah and Umm Salamah **may God be pleased with them** mentioned a church they saw in Abyssinia with pictures on it, so they mentioned that to the Messenger of God (blessings and peace of God be upon him), and the Messenger of God (blessings and peace of God be upon him) said: 'When a righteous man dies among them, they build a mosque over his grave and make those pictures in it. They are the worst of creation in the sight of God.'" Narrated by Al-Bukhari and Muslim. Our scholars said: Their forefathers did that so that they would be comforted by seeing those pictures and remember their righteous deeds, so they would strive as they did and worship God the Almighty at their graves. So they did that for ages, then after them came successors who were ignorant of their purposes, and Satan whispered to them that your fathers and grandfathers used to worship this picture, so they worshipped it. The Prophet (blessings and peace of God be upon him) warned against such a thing, and he strongly denounced and threatened whoever did that, and he blocked the means that lead to that, saying:

God's wrath was intense against a people who took the graves of their prophets and righteous people as places of worship. He said: **O God, do not make my grave an idol to be worshipped.** Muslim narrated on the authority of Al-Nu'man bin Bashir who said: I heard the Messenger of God, may God bless him and grant him peace, say:

"What is lawful is clear and what is unlawful is clear,

Surat Al-Baqarah 2:104

O you who have believed, do not say, "Ra'ina," but say, "Unzurna," and listen. And for the disbelievers is a painful punishment.

and between the two of them are matters that are ambiguous. So whoever avoids doubtful matters clears himself in regard to his religion and his honor. And whoever falls into doubtful matters falls into what is unlawful, just as a shepherd who pastures his flock around a sanctuary is likely to fall into it." The hadith. So he was prevented from embarking on doubtful matters for fear of falling into what is unlawful, and this is to block the means. And the Prophet, may God bless him and grant him peace, said:

A servant will not attain the status of being among the righteous until he abandons that which is permissible out of fear of that which is permissible. And the Prophet, may God bless him and grant him peace, said:

"Among the major sins is for a man to insult his parents. They said: O Messenger of God, does a man insult his parents? He said: Yes. He insults a man's father, so he insults his father, and he insults his mother, so he insults his mother." So he made exposing oneself to insulting one's parents to insulting one's fathers. The Prophet, may God bless him and grant him peace, said:

"If you engage in 'inah transactions, take the tails of cows, are content with agriculture, and abandon jihad, God will send upon you a humiliation that will not be removed from you until you return to your religion." Abu Ubaid al-Harawi said that 'inah is when a man sells a commodity to another man for a known price for a specified period, then buys it back from him for less than the price he sold it for. He said: If he buys a commodity from another man in the presence of the one seeking 'inah for a known price and takes possession of it, then sells it to the one seeking 'inah for a price higher than what he bought it for a specified period, then the buyer sells it to the first seller for cash for less than the price, then this is also 'inah, and it is easier than the first, and it is permissible according to some of them. It is called 'inah because the cash is given to the owner of the 'inah, because the 'inah is the present money, and the buyer only buys it to sell it for a present cash that reaches him immediately. Ibn Wahb narrated on the authority of Malik that the mother of a slave of Zayd ibn al-Arqam mentioned to Aisha **may God be pleased with her** that she had sold a slave to Zayd for eight hundred dirhams in cash, then he bought him back from him for six hundred in cash. Aisha said: "What a bad purchase, what a bad purchase! Tell Zayd that he has nullified his jihad with the Messenger of God (may God bless him and grant him peace) if he does not repent." Such a thing cannot be said based on opinion, because the nullification of deeds can only be known through revelation, so it is proven that it was traced back to the Prophet (may God bless him and grant him peace). Umar ibn al-Khattab **may God be pleased with him** said: **Leave usury and suspicion.** Ibn Abbas **may God be pleased with him** forbade dirhams in their house with a fence between them.

I said: This is the evidence we have for blocking the means, and upon it the Malikis based their book on

terms and other issues in sales and other matters. The Shafi'is do not have a book on terms, because for them that is different, independent contracts. They said: The origin of things is based on appearances, not on conjectures. The Malikis made the commodity so that it can be used to obtain dirhams with more than it, and this is usury itself, so be aware of it.

Third: The Almighty's saying, **Do not say 'ra'ana'** is a prohibition that implies a ban, as mentioned above. Al-Hasan read 'ra'ana' with a tanween. He said: meaning, a desertion of speech, and it is a source and its accusative is 'saw', meaning, do not say rashness. Zur ibn Hubaish and Al-A'mash read 'ra'una'. It is said when we come down from a mountain: 'ra'ana', and the mountain is 'ar'ana'. An army is 'ar'ana', meaning scattered. And so is a man 'ar'ana', meaning scattered in his arguments and not united in his mind, according to An-Nahhas. Ibn Faris said: A man is 'ar'ana', meaning reckless. And a woman is 'ar'ana'. Basra was called 'ra'ana' because it resembles the 'ra'ana' of a mountain. Ibn Duraid said that, and he recited for Al-Farazdaq:

If it weren't for Ibn Utbah Amr and my hope for him, the reckless Basra would not have been my homeland.

Fourth: The Almighty's saying: **And say, 'Look at us.'** They were commanded to address him, may God bless him and grant him peace, with reverence, and the meaning is, **Turn to us and look at us.** So the transitive letter was omitted, as He said:

The appearance of beauty and goodness is seen as the arak gazelle sees the deer

That is, to the arak tree. Mujahid said: The meaning is that we understood and he explained it to us. It was also said: The meaning is that we waited and he took his time with us. He said:

If you give me an hour, it will benefit me with Umm Jundub.

It appears that it calls for the eye to look at the situation, coupled with contemplation of the situation. This is the meaning of *ra'ina*, so the word was changed to refer to the believers, and the Jews' attachment was removed. Al-A'mash and others read *unzurna* with a severing of the alif and a kasra on the dhaal, meaning delay us and give us time until we understand from you and receive from you. The poet said:

Aba Hind, do not rush us and wait for us to tell the truth

Fifth: The Almighty's saying: **And listen** to what He, the Majestic and Exalted, has forbidden and commanded, He has urged listening, which includes obedience. And know that whoever disobeys His command and disbelieves will face a painful punishment.

Tafsir Ibn Kathir

God the Most High forbade His believing servants from

imitating the disbelievers in their position and actions, because the Jews used to suffer from speech that contained ambiguity because of what they intended to disparage, may God's curses be upon them. So if they wanted to say, **Listen to us**, they would say, *Ra'ina*, and they would show off with recklessness, as God the Most High said: "Among those who are Jews are those who distort words from their [proper] usages and say, 'We hear and disobey,' and 'Hear,' but we do not hear, and 'Ra'ina,' a twisting of their tongues and an attack on the religion. Had they said, 'We hear and we obey,' and 'Hear, and unzurna,' it would have been better for them and more upright. But God has cursed them for their disbelief, so they do not believe except a few." Likewise, the hadiths came with reports about them that when they greeted, they would only say, **Death be upon you**, and death is death. For this reason, we were commanded to respond to them with, **And upon you**, and our response to them is only answered, but their response to us is not answered. The point is that God the Most High forbade the believers from imitating the disbelievers in word and action, as He said, "O you who have believed, do not imitate the disbelievers." Imam Ahmad said: Abu al-Nadr told us, Abd al-Rahman ibn Thabit told us, Hassan ibn Atiyah told us, on the authority of Abu Munib al-Jarshi, on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "I was sent before the Hour with the sword so that God alone would be worshipped, with no partner for Him, and my provision was made under the shade of my spear, and humiliation and disgrace were made for whoever disobeys my command, and whoever imitates a people is one of them." Abu Dawud narrated on the authority of Uthman ibn Abi Shaybah, on the authority of Abu Shaybah, on the authority of Abu al-Nadhir Hashim, who told us on the authority of Ibn al-Qasim, **Whoever imitates a people is one of them**. This indicates: a strong prohibition, threat and warning against imitating the disbelievers in their words, actions, clothing, festivals, worship and other matters of theirs that were not prescribed for us and we do not approve of them. Ibn Abi Hatim said: My father told us, Naim bin Hammad told us, Abdullah bin Mubarak told us, Misa'ar told us, on the authority of Ma'n and Awn, or one of them, that a man came to Abdullah bin Mas'ud and said, **Give me a testament**. He said, **When you hear God say, 'O you who believe,' then listen to it, for it is either good that He commands or evil that He forbids**. Al-A'mash said, on the authority of Khaithamah, he said, **What do you read in the Qur'an, 'O you who believe,' for in the Torah it says, 'O you poor people.'** Muhammad bin Ishaq said, Muhammad bin Abi Muhammad told me, on the authority of Sa'id bin Jubayr or Ikrimah, on the authority of Ibn Abbas, *Ra'ana*, meaning listen to us. Ad-Dahhak said, on the authority of Ibn Abbas, **O you who believe, do not say ra'ana**, he said, "They used to say to the Prophet, may God bless him and grant him peace, 'Listen to us,' for ra'ana is like saying 'ata'ana.'" Ibn Abi Hatim said: It was narrated on the authority of Abu Al-Aaliyah, Abu Malik, Al-Rabi' bin Anas, Atiyah Al-Awfi and Qatadah, something similar to that. Mujahid said: **Do not say 'ra'ana'** do not say something different. In another narration, do not say 'listen to us and we will listen to you'. Ata' said: Do not say 'ra'ana', it was a dialect used by the Ansar, so God forbade it. Al-Hasan said:

Do not say 'ra'ana' he said 'ra'an' is a mocking statement. God forbade them from mocking the words of Muhammad (peace and blessings of God be upon him) and what he called them to of Islam. It was also narrated on the authority of Ibn Jurayj, that he said something similar. Abu Sakhr said: **Do not say 'ra'ana', but say 'unzuma'** he said: Whenever the Messenger of God (peace and blessings of God be upon him) turned away, someone from the believers who had a need would call out to him and he would say: 'Listen to us'. God greatly glorified His Messenger (peace and blessings of God be upon him) that that should be said to him. Al-Suddi said: There was a Jewish man from Banu Qaynuqa' called Rifa'ah ibn Zayd who used to come to the Prophet, may God bless him and grant him peace, and whenever he met him he would speak to him and say: **Give me your ear and listen without being submissive**. The Muslims used to think that the prophets used to exaggerate in this way, so some of them used to say: **Listen without being submissive and without being submissive**. It is like the one in Surat An-Nisa'. So God instructed the believers not to say *ra'ana*. And Abd al-Rahman ibn Zayd ibn Aslam said something similar to this. Ibn Jarir said: The correct thing to say about this to His Prophet, may God bless him and grant him peace, is similar to what the Prophet, may God bless him and grant him peace, said, *ra'ana*. Because it is a word that God Almighty disliked for His Prophet, may God bless him and grant him peace, to say, similar to what was mentioned about the Prophet, may God bless him and grant him peace, that he said: **Do not say 'karam' to grapes, but say 'habala', and do not say 'abdi' but say 'fatay', and the like**. And the Almighty's saying: **Those who disbelieve among the People of the Scripture and the polytheists do not like that any good should be sent down to you from your Lord**. With this, the Almighty clarifies the intensity of the enmity of the disbelievers among the People of the Scripture and the polytheists, whom God Almighty warned against imitating the believers, in order to sever the affection between them. And the Almighty drew attention to the blessings He bestowed upon the believers of the complete and perfect law that He legislated for their Prophet Muhammad, may God bless him and grant him peace, as the Almighty says: **And God chooses for His mercy whom He wills, and God is the possessor of great bounty**.

Fath al-Qadir

His saying: 104- "Ra'ana" means watch over us and preserve us. The form of the verb "mufa'ala **indicates the meaning of ra'ana**", watch over us and we will watch you, and preserve us and we will preserve you, and watch over us and we will watch over you. It is possible that it is from "ara'ana sama'ak" meaning, free it for our speech. The reason for the prohibition of that is that this word was an insult in the language of the Jews. It was said that in their language it means "listen **not** you heard", and it was said: something else. So when they heard the Muslims saying to the Prophet, may God bless him and grant him peace, "ra'ana" asking him to take care of them, they seized the opportunity. They were saying the same to the Prophet, may God bless him and grant him peace, showing that they wanted the Arabic meaning, but implicitly

Surat Al-Baqarah 2:104

O you who have believed, do not say, "Ra'ina," but say, "Unzurna," and listen. And for the disbelievers is a painful punishment.

meaning that they intended the insult, which is the meaning of this word in their language. In that is evidence that words that are likely to lead to insult and belittlement should be avoided, even if the speaker does not intend that meaning that is useful for cursing, in order to block the pretext, prevent the means, and cut off the source of corruption and its approach. Then God commanded them to They address the Prophet, may God bless him and grant him peace, in a way that does not allow for deficiency or insinuation, so he said: **And say, 'Look at us,'** meaning, come to us and look at us. This is a case of deletion and connection, as the poet said:

The phenomena of beauty and goodness are seen as the arak gazelles are seen.

That is, to the arak tree. It was said: Its meaning is, **Wait for us and be patient with us.** From this comes the poet's saying:

If you give me an hour, it will benefit me with Umm Jundub.

Al-A'mash read: *Anzurni* with the hamza cut off and the dhad broken, meaning give us time and give us respite until we understand from you. From this is the poet's saying:

Abu Hind, do not rush us and wait for us to tell you for sure.

Al-Hasan read: "Ra'ina" with the tanween, and he said: "Ra'in" is a mocking statement. And after this prohibition and command, He ordered them with another command, which is His saying: "And listen", meaning listen to what you have been ordered and forbidden to do, and its meaning is: Obey God in not addressing the Prophet, may God bless him and grant him peace, with that wording and address him with what you have been ordered to do, and it is possible that its meaning is: Listen to what the Messenger addresses you with from the Sharia until you obtain what you want without asking for consideration, then He threatened the Jews with His saying: "And for the disbelievers is a painful punishment" and it is possible that it is a comprehensive threat for all types of disbelievers. Ibn Jarir said: The correct statement in our view on that is that God forbade the believers from saying to His Prophet, may God bless him and grant him peace: "Ra'ina" because it is a word that God hates for them to say to His Prophet, may God bless him and grant him peace, similar to what was mentioned about the Prophet, may God bless him and grant him peace, that he said: "Do not say to the grapes the vineyard, but say the rope, and do not say my servant, but say my boy" and the like.

Tafsir al-Baghawi

104. The Almighty said: "O you who have believed, do not say, 'Ra'ina' **This is because the Muslims used to say, Ra'ina, O Messenger of God, from the word mara'a, meaning, give us your attention, meaning,**

devote your hearing to our words. **It is said, ar'a'a ila al-shay', ra'ahu, and ra'ahu, meaning, listen to it and listen to it. This word shay'an was ugly in the language of the Jews, and it was said that its meaning to them was, listen, not hear.**"

It was said: It is from rashness, if they wanted to make a person foolish, they would say to him: Ra'ina, meaning, you fool. So when the Jews heard this word from the Muslims, they said among themselves: We used to insult Muhammad secretly, but now we announce it. So they would come to him and say: Ra'ina, O Muhammad, and they would laugh among themselves. Sa'd ibn Mu'adh heard it and understood it, and he knew their language, so he said to the Jews: If I hear one of you say it to the Messenger of God, may God bless him and grant him peace, I will strike off his head. They said: Do you not say it? So God Almighty revealed: **Do not say, 'Ra'ina'** so that the Jews would not find a way to insult the Messenger of God, may God bless him and grant him peace. **And say, 'Unzurna'** meaning, look at us. It was also said: **Wait for us and be patient with us.** It is said: **I looked at so-and-so and I waited for him.** From this is the saying of God Almighty: **Wait for us so that we may take from your light** *13-Al-Hadid*. Mujahid said: Its meaning is: **We understood it.** "And listen" to what you are commanded to do and obey. **And for the disbelievers meaning the Jews is a painful punishment.**

Tafsir al-Baidawi

104- "O you who have believed, do not say, 'Ra'ina' but say, 'Unzurna'." Shepherding is the preservation of others for their own benefit. The Muslims used to say to the Messenger, peace and blessings be upon him, "Ra'ina, **meaning, watch over us**" and take our time with what he taught us until we understand it. The Jews heard it, so they assumed it and addressed him with it, intending to attribute it to rashness, or to insult him with the Hebrew word they used to curse him with, which is "Ra'ina. **The believers were forbidden from it and were ordered to do something that would convey that benefit and would not accept confusion, which is Unzurna meaning look at us. Or Anzarna from Nazar**" if he waited for him. "Unzurna **was read from Inzaar meaning, Give us time so that we may preserve. Ra'una was read in the plural form for respect, and Ra'ina with the tanween means a word with rashness in relation to Ra'na which is impetuosity, because it resembles their saying Ra'ina**" and causes insults. **And listen** and listen well so that you do not need to seek consideration, or listen with acceptance, not like the Jews, or listen to what you have been commanded to do seriously so that you do not return to what you have been forbidden from.

And for the disbelievers is a painful punishment, meaning those who took the Messenger, peace and blessings be upon him, lightly and insulted him.

Surat al-Baqarah 2:105

Those who disbelieve among the People of the Scripture and the polytheists do not like that any good should be sent down to you from your Lord. And God chooses for His mercy whom He wills, and God is the possessor of great bounty.

Surat al-Baqarah 2:105

Those who disbelieve among the People of the Scripture and the polytheists do not like that any good should be sent down to you from your Lord. And God chooses for His mercy whom He wills, and God is the possessor of great bounty.

Tafsir al-Jalalayn

Those who disbelieve among the People of the Scripture and the polytheists do not like from the Arabs in apposition to the People of the Scripture, and *min* is for clarification **that any good should be sent down to you** redundant *revelation* (from your Lord) out of envy of you **and God chooses for His mercy** His prophethood **whoever He wills, and God is the possessor of great bounty**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **O you who believe, do not say, 'Ra'ina.'**

Abu Ja'far said: The people of interpretation differed in the interpretation of his statement: **Do not say 'Ra'ina'**. Some of them said: Its interpretation is: Do not say something contrary to what was said. He mentioned those who said that:

Muhammad bin Bashir told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Ata', regarding his statement: **Do not say, 'Ra'ina,'** he said: Do not say something contrary.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Do not say 'ra'ina',** do not say something contrary.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

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

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Mujahid, similarly.

Others said: Its interpretation is: **Give us your ear.** That is, listen to us and we will listen to you. Mention of the one who said that: Ibn Hamid told us, he said, Salamah told us, he said, Ibn Ishaq told me, on the authority of Muhammad ibn Abi Muhammad, on the

authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas. His saying: **Give us your ear,** that is, give us your ear.

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 Almighty: **O you who have believed, do not say, 'Ra'ina,'** do not say, **Listen to us and we will hear from you.**

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **Pamper us,** that a man from the polytheists would say: **Pamper me with your hearing.**

Then the people of interpretation differed about the reason why God forbade the believers from saying: *Ra'ina*.

Some of them said: It is a word that the Jews used to say in mockery and insult, so God Almighty forbade the believers from saying that to the Prophet, may God bless him and grant him peace. He mentioned those who said that:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **O you who have believed, do not say, 'Ra'ina,'** a statement that the Jews used to say in mockery, so God warned the believers not to say as they said.

Ahmad bin Ishaq told us, Abu Ahmad Al-Zubayri told us, on the authority of Fadil bin Marzuq, on the authority of Atiyah: **Do not say 'ra'ina',** he said: Some of the Jews used to say: 'Ra'ina, listen to us!' until some of the Muslims said it. So God disliked what the Jews said for them, so He said: **O you who have believed, do not say 'ra'ina',** as the Jews and Christians said.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammal told us, on the authority of Qatada, regarding His statement: **Do not say 'Ra'ina' but say 'Unzuma',** he said: They used to say: Ra'ina, listen to you! So the Jews would come and say the same thing mockingly, so God said: **Do not say 'Ra'ina' but say 'Unzuma'.**

Al-Munjab narrated: Bishr bin Ammarah narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement: **Do not say 'ra'ina',** he said: They used to say to the Prophet, may God bless him and grant him peace: 'ra'ina, listen to me!' But 'ra'ina' is like saying 'aatana'.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **O you who have believed, do not say, 'Ra'ina,' but say, 'Unzuma,'** he said: *Ra'ina* is the statement that the people said, they said: **We hear and disobey, and hear but are not heard, and ra'ina is a twisting of their tongues and an attack**

on the religion (An-Nisa': 46), he said: He said: This is the *ra'in* and the *ra'in* means the one who makes a mistake. So he said to the believers: Do not say 'mistake,' as the people said, and say, 'Unzurna,' and listen. He said: They were looking at the Prophet, may God bless him and grant him peace, and speaking to him, and he was listening to them, and they were asking him questions and he was answering them.

Others said: Rather, it is a word that the Ansar used to say in the pre-Islamic era, but God forbade them in Islam from saying it to His Prophet, may God bless him and grant him peace. Those who said that were mentioned: Yaqub bin Ibrahim told me, Hisham told me, Abd al-Razzaq told us, on the authority of Ata', regarding his statement: **Do not say 'ra'ina'**, he said: It was a dialect among the Ansar in the pre-Islamic era, so this verse was revealed: **Do not say 'ra'ina', but say 'unzurna'** to the end of the verse.

Ahmad bin Ishaq told us, Abu Ahmad told us, Hisham told us, on the authority of Abdul Malik, on the authority of Ata', who said: **Do not say 'ra'ina'**, he said: It was a dialect among the Ansar.

Ibn Hamid told us, he said, Jarir told us, on the authority of Abdul-Malik, on the authority of Ata', similarly.

Al-Muthanna told me, he said, Ishaq told us, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **Do not say, 'Ra'ina'**, he said: When the polytheists of the Arabs spoke to each other, one of them would say to his companion, **Listen to me**, and they were forbidden from doing so.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said: *Ra'ina*, is the saying of the mocker. So he forbade them from mocking the saying of Muhammad, may God bless him and grant him peace.

Some of them said: Rather, that was the speech of a specific Jew, called Rifa'ah bin Zaid. He was speaking...

The Prophet, may God bless him and grant him peace, said it as an insult to him, and the Muslims took it from him, so God forbade the believers from saying it to the Prophet, may God bless him and grant him peace. Mention of those who said that:

Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi: **O you who have believed, do not say, 'Ra'ina', but say, 'Unzurna'**, There was a Jewish man from a tribe of Jews called Banu Qaynuqa' whose name was Rifa'ah ibn Zayd ibn As-Sa'ib. Abu Ja'far said: This is a mistake. Rather, he is Ibn Al-Tabut, not Ibn As-Sa'ib. He used to come to the Prophet, may God bless him and grant him peace, and whenever he met him and spoke to him, he would say, **Give me your ear, and Listen, but do not be deceived**. The Muslims used to think that the prophets used to show off with this, so some of them used to say, **Listen, but do not be deceived**, like you would say, **Listen, but do not be deceived**. This is what is in Surat An-Nisa': "Among those who are Jews are those who distort words from their [proper] usages and say, 'We hear and disobey,' and 'Listen, but do not be deceived,' and they twist

their tongues and attack the religion." (An-Nisa': 46). He means by his statement that he meant attacking the religion. Then he went to the believers and said, **Do not say, 'Ra'ina'**.

Abu Ja'far said: The correct statement about God Almighty's prohibition of the believers from saying to His Prophet, *Ra'ina*, is to say that it is a word that God hates for them to say to His Prophet, may God bless him and grant him peace, similar to what was reported about the Prophet, may God bless him and grant him peace, saying:

Do not call the grapes the vineyard, but call them the grapevine.

Do not say: My servant, but say: My boy.

And what is similar to that, of the two words that are used with one meaning in the speech of the Arabs, so the dislike or prohibition comes by using one of them, and choosing the other over it in conversations.

If someone were to say to us: We have already learned the meaning of the Prophet's, may God bless him and grant him peace, prohibition of grapes from being called vineyards, and of a slave from being called slaves. So what is the meaning of his saying, **Pay attention to us**, then, for the sake of which God, may His praise be glorified, prohibited the believers from saying it, until He commanded them to prefer His saying, **Observe us**?

It was said: What is in this is similar to what is in the saying of the speaker: The generosity is for the grapes, and the slave is for the slave. That is because the saying of the speaker: My slave is for all the servants of God, so the Prophet, may God bless him and grant him peace, disliked that some of the servants of God be attributed with the meaning of servitude to other than God, and he ordered that this be attributed to other than Him, in a meaning other than that attributed to God the Almighty, so it is said: My boy. And likewise the reason for his prohibition of saying in the grapes: generosity, for fear of imagining that it is described as generosity, even if it is quiescent, because the Arabs may quiescent some vowels if they follow one type. So he disliked that grapes be described with this. So likewise God the Almighty forbade the believers from saying: *Ra'ina*, because the saying of the speaker: *Ra'ina* could possibly mean protect us and we will protect you, and watch us and we will watch you. From what the Arabs say to one another: May God protect you, meaning may God preserve and protect you. It is also possible that it means: Give us your attention, from their saying: I gave my attention to my hearing, or I gave him attention to my hearing, meaning: I freed it up to listen to his speech, as Al-A'sha Maymun ibn Qays said:

He takes heed of the words of the leaders of men if they show him firmness, or whatever he wishes he innovates.

He means by his saying: He is watching over it, listening to it with his ears, devoting himself to it.

God, the Most High, had commanded the believers to revere and magnify His Prophet, may God bless him and grant him peace, to the point that He, the Most

Those who disbelieve among the People of the Scripture and the polytheists do not like that any good should be sent down to you from your Lord. And God chooses for His mercy whom He wills, and God is the possessor of great bounty.

High, forbade them, among other things, from raising their voices above his voice, and from speaking to him loudly as they speak to one another, fearing that their deeds would be in vain. So He warned them against saying to him anything that was rude, and He commanded them to choose the best words and the most delicate meanings to address him. This included their saying, *Ra'ana*, because it could possibly mean: **Ra'ana, we will ra'aka**, since the reciprocal verb can only be formed by two people, as one says, '*Ata'ana*, "Hadithana," and *Jalasana*, meaning: **Do to us, and we will do to you**, and the meaning is: **Ra'ana, your ear, so that we understand you and you understand us**. God Almighty forbade the companions of Muhammad to say that in this way, and to single out his question by waiting for them and giving them time, so that they would understand from him, with reverence and respect from them, and not to ask him what they asked him of that in a manner of rudeness and sternness from them towards him, nor with rudeness and harshness, imitating the Jews in their address to the Prophet of God, may God bless him and grant him peace, by saying to him: Listen, but do not listen, and take care of us.

What we have said about this is proven by his statement, **Those who disbelieve among the People of the Scripture and the polytheists do not like that any good should be sent down to you from your Lord**. Thus, he indicated that what he rebuked them for was something that pleased the Jews and polytheists.

As for the interpretation that was reported from Mujahid regarding his saying: *ra'ana* that it means: contrary, which is not understood in the speech of the Arabs. Because *ra'ayt* in the speech of the Arabs is only in one of two ways: One of them means *fa'ilat*, from *ra'iya* which means neck and protection. And the other means emptying the hearing, meaning: I gave him my hearing. As for *ra'ayt* in the meaning of *khalfat*, there is no clear meaning for it in the speech of the Arabs. Unless he read that with the *tanween*, then directed it to the meaning of rashness, ignorance and error, in the manner that Abd al-Rahman ibn Zayd led in that, so that even if it was contrary to the reading of the reciters, it would have a clear meaning at that time.

As for the other statement that was narrated from Atiyyah and from those who narrated it: that his saying: *Ra'ina* was a word of the Jews meaning cursing and mocking, and the believers used it, taking it from them, then that is not permissible in the description of the believers: that they take from the speech of the polytheists a word whose meaning they do not know, then use it among themselves and in addressing their Prophet, may God bless him and grant him peace. But it is permissible for that to be from what was narrated from Qatada, that it was a correct word understood from the speech of the Arabs, and it matched a word from the speech of the Jews in a language other than Arabic, which is cursing for the Jews, and it is for the Arabs: *Ra'ini* your hearing and empty it so that you understand from me. So God, the Most High, knew the

meaning of the Jews in what they said to the Prophet, may God bless him and grant him peace, and that its meaning from them was different from its meaning in the speech of the Arabs, so God, the Most High, forbade the believers from saying it to the Prophet, may God bless him and grant him peace, lest someone whose meaning in that was different from the meaning of the believers would dare to address the Messenger of God, may God bless him and grant him peace, with it. This is an interpretation that has not been reported to be like that, from the aspect that establishes the proof. Since this is the case, what is more appropriate for the interpretation of the verse is what we have described, since that is the apparent meaning understood by the verse and nothing else.

It was narrated that Al-Hasan Al-Basri used to recite it: Do not say something that alarms us, with the *tanween*, meaning: Do not say something that alarms us, from rashness, which is foolishness and ignorance.

This is a reading that contradicts the reading of the Muslims. It is not permissible for anyone to read it because it is anomalous and deviates from the reading of the predecessors and the later ones, and it contradicts what the proof of the Muslims has brought.

And whoever adds the nun to *ra'ana*, adds the nun to it by saying: **Do not say**, because then it is an agent in it. And whoever does not add the nun to it, then he has left out its nun because it is a reported command. Because the people are as if they are saying to the Prophet, may God bless him and grant him peace: *Ra'ana*, meaning asking him: Either he listens to them, or he watches over them and monitors them - as I have explained previously. So it was said to them: Do not say in your question to him *Ra'ana*. So the indication of the meaning of the command in *ra'ana* then is the dropping of the *ya'* that was in *yara'aihi* and the indication of it, I mean the dropped *ya'*, is the kasra of the 'ayn in *ra'ana*.

It has been mentioned that Ibn Masoud's reading: **Do not say 'Pay attention to us'** means narrating a matter that is appropriate for a group to pay attention to. If this reading is correct, then it is possible that the people were forbidden from using this among themselves when addressing one another, whether they were addressing the Prophet, may God bless him and grant him peace, or someone else. We do not know that to be correct from the perspective from which reports are authentic.

The statement in the interpretation of the Almighty's saying: **And say, 'Respite us.'**

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **And say, 'Look at us,'** is that you, O believers, say to your Prophet, may God bless him and grant him peace: Look at us and observe us, so that we may understand and discern what you say to us and teach us, as:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi

Nujayh, on the authority of Mujahid: **And say, 'Look at us,'** we understood, explain to us, O Muhammad.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And say, 'Look at us,'** we understood, explain to us, O Muhammad.

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

It is said that he looked at the man and looked at him, meaning he waited for him and watched him. From this comes the saying of Al-Hutay'ah:

I saw you at the dinner of the five, and my possessions were prolonged and I forgot about them.

And from this is the saying of God Almighty: **On the Day when the hypocrites, men and women, will say to those who believe, 'Wait for us that we may borrow some of your light'** (al-Hadid 57:13), meaning: Wait for us.

It has been read: *Anzurna* and *Anzuruna* with the alif cut off in both places. So whoever reads it like that means: **Delay us**, as God the Most High said: **He said, 'My Lord, then respite me until the Day they are resurrected'** (Sad: 79), meaning, **Delay me**. There is no reason to read it like that in this place. Because the companions of the Messenger of God (peace and blessings of God be upon him) were only commanded to draw near to the Messenger of God (peace and blessings of God be upon him), to listen to him, to address him gently, and to lower their wing, not to delay him, nor to ask him to delay them. So, if that is the case in the reading, then the correct reading is the one who connected the alif in his saying: *Anzurna* and did not cut it off, meaning: we waited.

It has been said that the meaning of *Anzarna* with the alif cut off is: **Give us time**. It was narrated that some Arabs heard it saying: **Give me time to talk to you**. The one who heard that from one of them mentioned that he checked its meaning, so he told him that he meant: **Give me time**. If that is correct from them, then *Anzarna* and *Anzarna* with the alif cut off and connected are close in meaning. However, even if that is the case, the reading that I do not approve of other than it is the reading of those who read **Wait for us**, with the alif connected, meaning: **Wait for us**, because the evidence unanimously approves of it, and they reject other readings.

The statement in the interpretation of the words of God Almighty: **And listen, and for the disbelievers is a painful punishment**.

Abu Ja'far said: What He, the Most High, means by His saying: **And listen**, is that you listen to what is said to you and recited to you from the Book of your Lord, and understand it and comprehend it, as:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And listen**, listen to what is said to you.

So the meaning of the verse is: O you who believe! Do not say to your Prophet: **Pay attention to us and listen to us, so that we may understand you and you may**

understand from us what we say. Rather, say: **Wait for us and watch until we understand from you what we have learned and you make it clear to us**. And listen to what he says to you, then understand it, memorize it, and understand it. Then He, the Most High, informed them of the painful punishment in the Hereafter for those who denied His signs from them and others, disobeyed His commands and prohibitions, and denied His Messenger, saying: **And for those who disbelieve in Me and in My Messenger is a painful punishment**. He means by His saying: *painful*, "painful." We have already mentioned the evidence for that previously, and the effects thereof.

Tafsir al-Qurtubi

God Almighty says: "Those who disbelieve among the People of the Scripture and the polytheists do not like that any good should be sent down to you from your Lord. And God chooses for His mercy whom He wills, and God is the possessor of great bounty."

God the Almighty said: **He does not desire** meaning he does not wish, and it has been mentioned before. **Those who disbelieve among the People of the Scripture, nor the polytheists** is in apposition to *People*. It is permissible to say: **nor the polytheists**, in apposition to *those*, as An-Nahhas said. **That He should send down upon you any good** is redundant, *good* is the name of what its agent is not named. And *that* is in the accusative case, meaning that He should send down. **And God chooses for His mercy whom He wills** Ali ibn Abi Talib, may God be pleased with him, said: **He chooses for His mercy** meaning with His prophethood, He chose for it Muhammad, may God bless him and grant him peace. Some people said: Mercy is the Qur'an. It was said: Mercy in this verse is general for all its types that God has bestowed upon His servants in the past and present. It is said: He has mercy, has compassion, if he is tender. Womb, mercy, and mercy are one and the same, as Ibn Faris said. And God's mercy to His servants is His favor upon them and His forgiveness for them. **And God is the possessor of great bounty** means possessor.

Tafsir Ibn Kathir

God the Most High forbade His believing servants from imitating the disbelievers in their position and actions, because the Jews used to suffer from speech that contained ambiguity because of what they intended to disparage, may God's curses be upon them. So if they wanted to say, **Listen to us**, they would say, *Ra'ina*, and they would show off with recklessness, as God the Most High said: "Among those who are Jews are those who distort words from their [proper] usages and say, 'We hear and disobey,' and 'Hear,' but we do not hear, and 'Ra'ina,' a twisting of their tongues and an attack on the religion. Had they said, 'We hear and we obey,' and 'Hear, and unzurna,' it would have been better for them and more upright. But God has cursed them for their disbelief, so they do not believe except a few." Likewise, the hadiths came with reports about them that when they greeted, they would only say, **Death be**

Those who disbelieve among the People of the Scripture and the polytheists do not like that any good should be sent down to you from your Lord. And God chooses for His mercy whom He wills, and God is the possessor of great bounty.

upon you, and death is death. For this reason, we were commanded to respond to them with, **And upon you**, and our response to them is only answered, but their response to us is not answered. The point is that God the Most High forbade the believers from imitating the disbelievers in word and action, as He said, "O you who have believed, do not imitate Ahmad said: Abu al-Nadr told us, Abd al-Rahman ibn Thabit told us, Hassan ibn Atiyah told us, on the authority of Abu Munib al-Jarshi, on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "I was sent before the Hour with the sword so that God alone would be worshipped, with no partner for Him, and my provision was made under the shade of my spear, and humiliation and disgrace were made for whoever disobeys my command, and whoever imitates a people is one of them." Abu Dawud narrated on the authority of Uthman ibn Abi Shaybah, on the authority of Abu Shaybah, on the authority of Abu al-Nadhir Hashim, who told us on the authority of Ibn al-Qasim, **Whoever imitates a people is one of them.** This indicates: a strong prohibition, threat and warning against imitating the disbelievers in their words, actions, clothing, festivals, worship and other matters of theirs that were not prescribed for us and we do not approve of them. Ibn Abi Hatim said: My father told us, Naim bin Hammad told us, Abdullah bin Mubarak told us, Misa'ar told us, on the authority of Ma'n and Awn, or one of them, that a man came to Abdullah bin Mas'ud and said, **Give me a testament.** He said, **When you hear God say, 'O you who believe,' then listen to it, for it is either good that He commands or evil that He forbids.** Al-A'mash said, on the authority of Khaithamah, he said, **What do you read in the Qur'an, 'O you who believe,' for in the Torah it says, 'O you poor people.'** Muhammad bin Ishaq said, Muhammad bin Abi Muhammad told me, on the authority of Sa'id bin Jubayr or Ikrimah, on the authority of Ibn Abbas, *Ra'ana*, meaning listen to us. Ad-Dahhak said, on the authority of Ibn Abbas, **O you who believe, do not say ra'ana**, he said, "They used to say to the Prophet, may God bless him and grant him peace, 'Listen to us,' for ra'ana is like saying 'ata'ana.'" Ibn Abi Hatim said: It was narrated on the authority of Abu Al-Aaliyah, Abu Malik, Al-Rabi' bin Anas, Atiyah Al-Awfi and Qatadah, something similar to that. Mujahid said: **Do not say 'ra'ana'** do not say something different. In another narration, do not say 'listen to us and we will listen to you'. Ata' said: Do not say 'ra'ana', it was a dialect used by the Ansar, so God forbade it. Al-Hasan said: **Do not say 'ra'ana'** he said 'ra'an' is a mocking statement. God forbade them from mocking the words of Muhammad (peace and blessings of God be upon him) and what he called them to of Islam. It was also narrated on the authority of Ibn Jurayj, that he said something similar. Abu Sakhr said: **Do not say 'ra'ana', but say 'unzuma'** he said: Whenever the Messenger of God (peace and blessings of God be upon him) turned away, someone from the believers who had a need would call out to him and he would say: 'Listen to us'. God greatly glorified His Messenger (peace and

blessings of God be upon him) that that should be said to him. Al-Suddi said: There was a Jewish man from Banu Qaynuqa' called Rifa'ah ibn Zayd who used to come to the Prophet, may God bless him and grant him peace, and whenever he met him he would speak to him and say: **Give me your ear and listen without being submissive.** The Muslims used to think that the prophets used to exaggerate in this way, so some of them used to say: **Listen without being submissive and without being submissive.** It is like the one in Surat An-Nisa'. So God instructed the believers not to say *ra'ana*. And Abd al-Rahman ibn Zayd ibn Aslam said something similar to this. Ibn Jarir said: The correct thing to say about this to His Prophet, may God bless him and grant him peace, is similar to what the Prophet, may God bless him and grant him peace, said, *ra'ana*. Because it is a word that God Almighty disliked for His Prophet, may God bless him and grant him peace, to say, similar to what was mentioned about the Prophet, may God bless him and grant him peace, that he said: **Do not say 'karam' to grapes, but say 'habala', and do not say 'abdi' but say 'fatay',** and the like. And the Almighty's saying: **Those who disbelieve among the People of the Scripture and the polytheists do not like that any good should be sent down to you from your Lord.** With this, the Almighty clarifies the intensity of the enmity of the disbelievers among the People of the Scripture and the polytheists, whom God Almighty warned against imitating the believers, in order to sever the affection between them. And the Almighty drew attention to the blessings He bestowed upon the believers of the complete and perfect law that He legislated for their Prophet Muhammad, may God bless him and grant him peace, as the Almighty says: **And God chooses for His mercy whom He wills, and God is the possessor of great bounty.**

Fath al-Qadir

And His saying: 105- "The disbelievers among the People of the Scripture do not wish" the verse, in it is a statement of the intensity of the disbelievers' enmity towards the Muslims, as they do not wish for good to be sent down upon them from God, the Most High, then God, the Most High, responded to that by saying: "And God chooses for His mercy whom He wills" the verse. And His saying: "To send down **is in the accusative case as a direct object, and min**" in His saying: "of good **is redundant, as stated by An-Nahhas, and in Al-Kashshaf it is stated that min**" in His saying: "of the People of the Scripture" is explanatory, and in His saying: "of good" is redundant to include good, and in His saying: "from your Lord" is to begin the goal, and it has been said that good is revelation, and other things have been said, and it appears that they do not wish for any good to be sent down upon the Muslims, as it is not specific to a specific type, as is indicated by the occurrence of this idea in the context of negation and the confirmation of generality by the addition of "min" to it, even if some types of good are greater than others, this does not necessitate specialization. Mercy,

it was said, is the Qur'an, and it was said: prophecy, and it was said: the type of mercy without specifying it, as is indicated by the addition to His Almighty pronoun: **And God is the possessor of great bounty**, meaning the possessor of great bounty, so how can you not wish that He would single out for His mercy whomever He wills of His servants?

Saeed bin Mansour narrated in his Sunan, Ahmad in Az-Zuhd, Ibn Abi Hatim, Abu Nu'aym in Al-Hilya, and Al-Bayhaqi in Ash-Shu'ab on the authority of Ibn Mas'ud that a man came to him and said: Give me a testament. He said: When you hear God say: **O you who believe**, then listen to it, for it is either good that He commands or evil that He forbids. Abu Nu'aym narrated in Ad-Dala'il on the authority of Ibn Abbas who said: *Ra'ina* in the language of the Jews means ugly cursing. The Jews used to say that to the Messenger of God in secret, but when they heard his companions saying that, they made it public. They used to say that and laugh among themselves, so God revealed the verse. Abu Nu'aym narrated in Ad-Dala'il on his authority that the believers said after this verse: **Whoever you hear saying it, strike his neck**. So the Jews stopped after that. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Al-Suddi who said: There were two Jewish men, Malik bin Al-Saif and Rifa'ah bin Zaid, whenever they met the Prophet, may God bless him and grant him peace, they would say to him while they were speaking to him: **Listen to us and listen to someone who is not being listened to**. The Muslims thought that this was something that the People of the Book used to do to glorify their prophets, so they said to the Prophet, may God bless him and grant him peace: Then God revealed the verse. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Sakhr who said: Whenever the Messenger of God, may God bless him and grant him peace, turned away, whoever among the believers had an argument would call out to him and say: **Listen to us**. God glorified His Messenger so much that this should be said to him, and He commanded them to say: **Give us time**, so that they would honor and respect the Messenger of God, may God bless him and grant him peace. Abd bin Hamid, Ibn Jarir and Abu Nu'aym narrated on the authority of Qatadah that the Jews used to say this in mockery, so God disliked for the believers to say as they said. Ibn Abi Hatim narrated on the authority of Mujahid who said: Mercy is the Qur'an and Islam.

Tafsir al-Baghawi

105. The Almighty said: **The disbelievers among the People of the Scripture do not wish** This is because when the Muslims said to their Jewish allies: Believe in Muhammad, may God bless him and grant him peace, they said: What you are calling us to is not better than what we are in, and we would have liked it if it were better. So God revealed, as a refutation of them, **The disbelievers among the People of the Scripture do not wish** meaning what the disbelievers among the People of the Scripture, meaning the Jews, **nor the polytheists** love and wish, **that any good should be sent down to you from your Lord** meaning good and prophethood, and *from* is a connection between **and God chooses**

for His mercy with His prophethood whoever He wills, and God is the possessor of great bounty and bounty is initially kindness without a cause.

It was said: What is meant by mercy is Islam and guidance. It was also said: The meaning of the verse is that God Almighty sent the prophets from the descendants of Isaac, but when He sent the Prophet, may God bless him and grant him peace, from the descendants of Ishmael, this did not bring about the love and affection of the Jews, **so the verse was revealed**. As for the polytheists, their affection was not brought about because he came to mislead them and criticize their gods.

Tafsir al-Baidawi

105- "The disbelievers among the People of the Scripture and the polytheists do not wish" was revealed to refute a group of Jews who showed affection for the believers, and claimed that they wished them well. Affection is the love of something while wishing for it, and therefore it is used in both cases. "Min" is for clarification, as in the Almighty's saying: "It was not for those who disbelieved among the People of the Scripture and the polytheists that any good should be sent down to you from your Lord **is the object of yud, and the first min**" is added for comprehensiveness, and the second is for the beginning, and good was explained as revelation. The meaning is that they envy you for it and do not wish for any of it to be sent down to you, and as for knowledge and harm, and perhaps what is meant by it is what is general in that. "And God singles out for His mercy whom He wills" He invites him to inform him and teaches him wisdom and supports him, nothing is required of Him, and no one has a right over Him. "And God is the possessor of great bounty" indicating that prophethood is from bounty, and that the deprivation of some of His servants is not His bounty, but rather due to His will and what is known in them of His wisdom.

Surat Al-Baqarah 2:106

We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah has power over all things?

Surat al-Baqarah 2:106

We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that God has power over all things?

Tafsir al-Jalalayn

And when the infidels desired abrogation and said that Muhammad commands his companions today to do something and forbids them tomorrow, it was revealed: *What conditional* **We abrogate of a verse** its ruling was revealed: either with its wording or not. And in a reading with a damma on the nun from ansakh: meaning We command you or Gabriel to abrogate it or **We forget it** We delay it and do not reveal its ruling and remove its recitation or delay it in the Preserved Tablet. And in a reading without a hamza in forgetfulness {We forget it}: meaning We abrogate it, meaning We erase it from your heart. And the answer to the condition **We bring something better than it** more beneficial for the servants in ease or abundance of reward or like it in assignment and recompense **Did you not know that God is over all things competent** and from this comes abrogation and substitution, and the question is for confirmation

Tafsir al-Suyuti

God Almighty said: We do not abrogate the verse. Ibn Abi Hatim narrated on the authority of Ikrimah on the authority of Ibn Abbas, who said: Sometimes revelation would come down to the Prophet, may God bless him and grant him peace, at night and he would forget it.

During the day, God revealed what we abrogate.

Tafsir al-Tabari

Abu Jaafar said: What he means by his saying **he does not like** is what he likes, meaning: many of the People of the Book do not like. It is said: So-and-so likes so-and-so, he likes him with love, affection, and affection.

As for **the polytheists**, they are in the accusative case in apposition to **the People of the Book**.

The meaning of the words: Those who disbelieve among the People of the Book and the polytheists do not like that any good should be sent down to you from your Lord.

As for *that* in his statement: **that he descends**, it is in the accusative case because of his statement: **would like**. We have already demonstrated the way in which *from* enters into his statement: **from good** and similar statements that begin with denial, in what has passed, so that makes it unnecessary to repeat it in this place.

The interpretation of the statement is: The disbelievers among the People of the Book and the polytheists among the idol worshippers do not like that any of the good that was with God should be sent down to you. So the polytheists and disbelievers among the People of the Book wish that God would not send down to you the Criterion and what He revealed to Muhammad, may God bless him and grant him peace, of His wisdom and verses. Rather, the Jews and their followers among the polytheists liked that out of envy and malice towards the believers.

This verse clearly indicates that God Almighty forbade the believers from relying on their enemies from the People of the Book and the polytheists, listening to what they say, or accepting anything they bring to them as advice from them, by informing them, may He be glorified, of what the People of the Book and the polytheists harbor towards them of resentment and envy, even if they express with their tongues the opposite of what they harbor.

The statement in the interpretation of the Almighty's saying: **And God chooses for His mercy whom He wills, and God is the possessor of great bounty**.

Abu Ja'far said: What is meant by His statement, may He be glorified: **And God singles out for His mercy whom He wills** is: God singles out whom He wills for His prophethood and message, so He sends him to whomever He wills of His creation, and bestows faith upon whomever He loves and guides him to it. And His singling them out for it is His singling them out for it, without any of His creation. And God made His message to whomever He sent to of His creation, and His guidance of whomever He guided of His servants, a mercy from Him to him, so that He may lead him to His pleasure and love and win him Paradise through it, and deserving His praise through it. And all of that is a mercy from God to him.

As for his saying: **And God is the possessor of great bounty**, it is report from God, may He be glorified, that every good that His servants attain in their religion and their worldly life is from Him, from His beginning and as a favor from Him to them, without them deserving it of Him.

In His statement: **And God singles out for His mercy whom He wills, and God is the possessor of great bounty**, God Almighty is referring to the People of the Book: that what He gave to His Prophet Muhammad, may God bless him and grant him peace, and the believers in him of guidance is a favor from Him, and that His blessings cannot be attained by wishful thinking, but rather they are gifts from Him that He singles out for whomever He wills of His creation.

Tafsir al-Qurtubi

There are five issues:

The first: The Almighty's saying: **Whatever verse We abrogate or cause to be forgotten**. "Nusooḥa" is in

apposition to *Naskh*, and the *ya* was deleted for the sake of jussive. Whoever reads *Nansaaha* deleted the *damma* from the *hamza* for the sake of jussive, and its meaning will come. *Na'at* is the answer to the condition, and this is a great verse in rulings. The reason for it is that when the Jews envied the Muslims for facing the Kaaba and attacked Islam for that, and said: Muhammad commands his companions to do something and then forbids them from it, this Qur'an was only from his side, and for this reason some of it contradicts itself, so God revealed: **And when We substitute a verse in place of another verse.** And He revealed: **Whatever verse We abrogate.**

Second: Knowing this chapter is certain and its benefit is great. Scholars cannot do without knowing it, and only the ignorant and the rich deny it, because of the new rulings that result from it, and knowing what is permissible from what is forbidden. Abu Al-Bukhari narrated that Ali, may God be pleased with him, entered the mosque and saw a man frightening the people, so he said: What is this? They said: A man who reminds people. He said: He is not a man who reminds people! Rather, he says: I am so-and-so, son of so-and-so, so recognize me. So he sent for him and said: Do you know the abrogating and the abrogated?! He said: No. He said: Then leave our mosque and do not mention it in it. In another narration: Do you know the abrogating and the abrogated? He said: No. He said: You are ruined and you cause others to be ruined! And the same was narrated from Ibn Abbas, may God be pleased with them both.

Third: Abrogation in the speech of the Arabs has two aspects:

One of them: Transfer, such as transferring one book from another. Based on this, the entire Qur'an is abrogated, I mean from the Preserved Tablet and its revelation to the House of Honor in the lowest heaven. This has nothing to do with this verse, and from it is the saying of God Almighty: **Indeed, We were transcribing what you used to do,** meaning We commanded its abrogation and confirmation.

Second: Nullification and removal, which is what is meant here, and it is divided in the language into two types:

One of them: invalidating something, removing it, and establishing another in its place. From this, the sun abrogates the shadow if it removes it and replaces it. This is the meaning of the Almighty's saying: **Whatever verse We abrogate or cause to be forgotten, We bring forth one better than it.** And in Sahih Muslim.

There was never a prophecy that did not transmute, that is, change from one state to another, meaning the matter of the nation. Ibn Faris said: Abrogation is the abrogation of the Book, and abrogation is when you remove a matter that was previously acted upon and then abrogate it with other hadiths, like a verse that is revealed with a matter then is replaced by another. And everything that succeeds something has abrogated it. It is said: the sun abrogated the shadow, and gray hair abrogated the youth. And the transmigration of heirs: when heirs die after heirs and the original inheritance remains and has not been divided, and likewise the transmigration of times and

centuries.

The second: removing something without another taking its place, like their saying **the wind abrogated the trace.** From this meaning is the saying of God Almighty: **Then God abrogates what Satan casts,** meaning He removes it so that it is not recited nor is it recorded in the Qur'an in its place. Abu Ubaid claimed that this second abrogation was when a surah was revealed to the Prophet, may God bless him and grant him peace, and it was removed so that it was not recited or written.

I said: And from it is what was narrated on the authority of Abi bin Kaab and Aisha, may God be pleased with them, that Surat Al-Ahzab was equal to Surat Al-Baqarah in length, as will be explained there, God willing. And what indicates this is what Abu Bakr Al-Anbari mentioned: My father told us, Nasr bin Dawud told us, Abu Ubaid told us, Abdullah bin Salih told us, on the authority of Al-Layth, on the authority of Yunus and Uqayl, on the authority of Ibn Shihab, who said: Abu Umamah bin Sahl bin Hanif told me in the assembly of Saeed bin Al-Musayyab:

"A man got up at night to recite a surah from the Qur'an, but he was not able to do anything of it. Another got up but he was not able to do anything of it. Another got up but he was not able to do anything of it. So they went to the Messenger of God (may God bless him and grant him peace). One of them said: 'I got up last night, O Messenger of God, to recite a surah from the Qur'an, but I was not able to do anything of it.' So the other got up and said: 'And by God, I am the same, O Messenger of God.' So the other got up and said: 'And by God, I am the same, O Messenger of God.' So the Messenger of God (may God bless him and grant him peace) said: 'It is one of the things that God abrogated last night.'" In one of the narrations: Sa'id ibn al-Musayyab heard what Abu Umamah was saying and did not deny it.

Fourth: Groups of later converts to Islam denied its permissibility, and they are proven by the consensus of the previous predecessors that it is included in the Sharia. Groups of Jews also denied it, and they are proven by what is stated in their Torah, claiming that God Almighty said to Noah, peace be upon him, when he left the ship: **I have made every animal food for you and your descendants, and I have released it to you like the plants of grass, except for blood, do not eat it.** Then He forbade Moses and the Children of Israel many animals, and because Adam, peace be upon him, married his brother to his sister, and God forbade that to Moses, peace be upon him, and others, and because Abraham, the friend of God, was ordered to slaughter his son and then said to him: Do not slaughter him, and because Moses ordered the Children of Israel to kill those among them who worshipped the calf, then he ordered them to lift the sword from them, and because his prophethood was not worshipped before his mission, then it was worshipped after that, and so on. This is not a matter of beginning, but rather it is transferring the servants from one form of worship to another, and from one rule to another, for a kind of interest, to demonstrate His wisdom and the perfection of His kingdom. There is no disagreement among rational people that the laws of

We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah has power over all things?

the prophets were intended for the religious and worldly interests of creation, but beginning would have been necessary if He did not know the nature of things. As for the one who knows that, his speech changes according to the changing interests, like the doctor who takes into account the conditions of the sick, so he takes that into account in his successor by His will and desire. There is no god but Him, so His speech changes, but His knowledge and will do not change, for that is impossible with regard to God Almighty.

The Jews considered abrogation and badā' to be one and the same thing, and therefore they did not permit it and went astray. An-Nahhas said: The difference between abrogation and badā' is that abrogation is the conversion of worship from one thing to another that was permissible and then becomes forbidden, or was forbidden and then becomes permissible. As for badā', it is abandoning what you intended, like saying: Go to so-and-so today, then you say: Do not go to him, and it appears to you that you have changed your mind about the first statement. This is something that applies to humans due to their shortcomings. Similarly, if you said: Plant such-and-such this year, then you said: Do not do it, then that is badā'.

Fifth: Know that the abrogator in reality is God Almighty. The legal discourse is called the abrogator metaphorically, since abrogation occurs through it, just as it may be called metaphorically, and the thing in which it is abrogated, so it is said: The fast of Ramadan abrogates the fast of Ashura. So the abrogated is the removed, and the thing from which it is abrogated is the one who performs the removed worship, and he is the one who is charged.

Sixth: The expressions of our Imams differed regarding the definition of abrogation. What the experts among the people of Sunnah agree upon is that it is the removal of what has been established of the Shari'ah ruling by a delayed speech. This is how Judge Abdul Wahhab and Judge Abu Bakr defined it. They added: If it were not for that, the previous one would have been established. They preserved the linguistic meaning of abrogation, as it means lifting and removing, and to guard against the rational ruling. They mentioned the speech to include all aspects of evidence from the text, the apparent meaning, the implied meaning, and other things, and to exclude analogy and consensus, as abrogation cannot be imagined in them or by them. They restricted it to delayed speech, because if it were connected to it, it would be a clarification of the purpose of the ruling, not abrogating, or the end of the speech would lift its beginning, like your saying, **Stand up, do not stand up.**

Seventh: The abrogated, according to our Sunni scholars, is the established ruling itself, not its like, as the Mu'tazila say, which is the discourse indicating that the like of the established ruling in the future based on the previous text will be removed. What led them to this is their doctrine that commands are intended, and that good is a psychological attribute of good, and that God's will is good, and our scholars have nullified this in their books.

Eighth: Our scholars differed on whether abrogation is included in the report. The majority are of the opinion that abrogation is only limited to commands and prohibitions, and abrogation is not included in the report because it is impossible to lie about God Almighty. It was said: If the report occludes a legal ruling, it is permissible to abrogate it, like the Almighty's statement: **And from the fruits of the palm trees and grapevines you take intoxicant.** And there will come the statement about it, God Almighty willing.

Ninth: Specialization from generality gives the impression that it is abrogation, but it is not, because the specialization was never included in the generality. If it were proven that the generality included something - something - and then that thing was excluded from the generality, then it would be abrogation, not specialization. The predecessors called specialization abrogation by extension and metaphor.

Tenth: Know that there may be reports in the Shariah that appear to be general and comprehensive, but are restricted in another place, and that generality is removed, such as the statement of God the Almighty: "And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me." This ruling appears to be a report about answering every supplicant in every situation, but what restricts it has been mentioned in another place, such as His statement: **He removes that to which you call, if He wills.** One who does not have insight may think that this is a case of abrogation in reports, but it is not so. Rather, it is a case of generality and restriction. This issue will be further explained in its proper place, God willing.

Eleventh: Our scholars, may God have mercy on them, said: It is permissible to abrogate the heavier to the lighter, such as abrogate the proof of ten by the proof of two. And it is permissible to abrogate the lighter to the heavier, such as abrogate the Day of Ashura and the days counted in Ramadan, as will be explained in the verse on fasting. And the like is abrogates with its like in heaviness and lightness, such as the Qiblah. And the thing is abrogates without a substitute, such as the secret charity. And the Qur'an is abrogates with the Qur'an, and the Sunnah with the expression, and this expression means the definitive, continuous report. And the report of one person is abrogates with the report of one person.

The most skilled imams are of the opinion that the Qur'an is abrogated by the Sunnah, and this is found in his, peace be upon him, saying:

There is no will for an heir. This is the apparent meaning of Malik's issues. Al-Shafi'i and Abu al-Faraj al-Maliki rejected this, but the first is more correct, based on the evidence that all of them are the rulings of God Almighty and from Him, even if the names differ. Also, flogging is not prescribed for the punishment of adultery for a married woman who is stoned, and there is no excuse for this except the Sunnah and the actions of the Prophet, may God bless him and grant

him peace, and this is clear.

The experts also agree that the Sunnah is abrogated by the Qur'an, and this is found in the case of the Qiblah, as praying towards the Levant was not in the Book of God Almighty. And in His Almighty's saying: **So do not return them to the disbelievers**, their return was only due to the peace treaty between the Prophet, may God bless him and grant him peace, and the Quraysh.

The experts allow the abrogation of the Qur'an by a single report rationally, but they differed as to whether it occurred legally. Abu al-Ma'ali and others held that it occurred in the incident of the Quba Mosque, as will be explained, but some people rejected that. It is not valid to abrogate a text by analogy, since one of the conditions of analogy is that it does not contradict a text.

All of this was during the time of the Prophet (peace and blessings of God be upon him). However, after his death and the establishment of the Shariah, the Ummah agreed that there is no abrogation. This is why consensus does not abrogate nor is it abrogated by it, since it was established after the cessation of revelation. So if we find consensus that contradicts a text, we know that the consensus was based on an abrogating text that we do not know of, and that that contradictory text should not be acted upon, and that its implication was abrogated and remained a Sunnah that is read and narrated, like the verse of the number of Sunnahs in the Qur'an that is recited. So ponder this, for it is valuable, and it is from the category of abrogating the ruling without the recitation, and the same applies to the secret charity. Recitation may be abrogated without the ruling, such as the verse of stoning. Recitation and ruling may be abrogated together, and from this is the saying of As-Siddiq **may God be pleased with him**: We used to recite: Do not turn away from your fathers, for it is disbelief, and there are many like it.

The expert opinion is that whoever is not informed of the abrogating verse must abide by the first ruling, as will be explained in changing the direction of prayer.

The experts are of the opinion that it is permissible to abrogate the ruling before it is done, and this is found in the story of the slaughtered animal, and in the imposition of fifty before it is done by five, as will be explained in Al-Isra and As-Saffat, God willing.

Twelfth: There are ways to know the abrogator, including: that there is something in the wording that indicates it, such as his saying, peace be upon him:

"I forbade you from visiting graves, so visit them. I forbade you from drinking except in leather containers, so drink from any vessel, but do not drink intoxicants." And the like. Among them is that the narrator mentions the date, such as saying: I heard in the year of the Trench, and the abrogated had been known before that. Or he says: The ruling of such-and-such was abrogated by such-and-such. Among them is that the nation agrees on the ruling that it was abrogated and that its abrogator came before. This topic is explained in detail in the principles of jurisprudence. We have pointed out what is in it for those who limit themselves

to it, and God is the Grantor of success in guidance.

Thirteenth: The majority of scholars read **ma naksah** with a fatha on the *nun* from *nasakh*, which is the apparent word used to mean: **We do not remove the ruling of a verse and keep its recitation**, as mentioned above. It is possible that the meaning is: **We do not remove the ruling of a verse and its recitation**, as we mentioned. Ibn Amir read *naksah* with a damma on the *nun*, from *ankhat al-kitab*, meaning **I found it abrogated**. Abu Hatim said: This is a mistake. Al-Farisi Abu Ali said: It is not a language, because it is not said *nasha* and *ankha* in one meaning, unless the meaning is **what we find abrogated**, as you say: **Ahmadtu al-rajul wa abkhaluhu**, meaning you found him praiseworthy and stingy. Abu Ali said: **And we do not find it abrogated except by "naksah"**, so the two readings agree in meaning even if they differ in wording. It was said: **We do not abrogate what we make a copy for you**, it is said: **I copied the book** if you wrote it, and **Antaskhatu ghayri** if you made a copy for him. Al-Makki said: It is not permissible for the hamza to be transitive, because the meaning changes, and the meaning becomes: We do not abrogate you of a verse, O Muhammad, and His abrogate it is His sending it down to him, so the meaning becomes: We do not send down to you of a verse or cause you to forget it, We bring one better than it or similar to it, so the meaning is that for every verse that was sent down, He brought one better than it, so the entire Qur'an becomes abrogated, and this is not possible, because only a small part of the Qur'an was abrogated. So since it is impossible for af'al and fa'ala to have the meaning of 'did not hear', and it is impossible for the hamza to be transitive because the meaning is corrupted, nothing remains possible except for it to be from the category of *ahmadtuhu* and *abkhaluhu* if you find him praiseworthy or stingy.

Fourteenth: The Almighty's saying: **Or We cause it to be forgotten**. Abu Amr and Ibn Kathir read it with the opening of the noon, the seen, and the hamza. This is how Umar, Ibn Abbas, Ata', Mujahid, Ubayy ibn Ka'b, Ubayd ibn Umair, Al-Nakha'i, and Ibn Muhaisin read it, from the word *delay*, meaning that We delay the abrogation of its wording, meaning that We leave it at the end of the Mother of the Book so that it does not happen. This is the saying of Ata'. Others than Ata' said: The meaning of **or We cause it to be forgotten** is that We delay its abrogation to a known time, from their saying: **I delayed this matter**, meaning that I postponed it. This is similar to their saying: **I sold it for a while**, meaning that I delayed it. Ibn Faris said: They say: **May God delay your lifespan**, and **May God delay your lifespan**. People have also been delayed and distanced, and **I caused them to be delayed**, meaning that I delayed them. So the meaning is that We delay its revelation or its abrogation, as we mentioned. It was also said: We remove it from them so that it is not read or remembered. The rest read it with a damma on the noon, from the word *nansiyān* which means to leave, meaning we leave it and do not change it or abrogate it. This was said by Ibn Abbas and al-Suddi. From this is the saying of God Almighty: **They forgot God, so He forgot them**, meaning they abandoned His worship, so He left them in torment. Abu Ubaid and Abu Hatim chose this reading. Abu Ubaid said: I heard Abu Nu'aym al-Qari' say: I read to the Prophet, may God

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bless him and grant him peace, in a dream according to the reading of Abu Amr, and he did not criticize me except for two letters. He said: I read to him *arna*, so he said: *arna*, so Abu Ubaid said: And do you think the other letter is **or we forget it**, so he said: **or we forget it**. Al-Azhari narrated *nansiyā*, "we order to leave it." It is said: **I forgot the thing**, meaning I ordered it to be left, and *nasituhu* means I left it. The poet said:

I have an obstacle to overcome, I will not forget it nor will it be forgotten

Nor do I command you to abandon it. Al-Zajaj said: The reading with the damma on the noon does not carry the meaning of abandonment. It is not said: *Ansi* meaning *left*. What Ali bin Abi Talha narrated from Ibn Abbas, **Or we forget it**, he said: **We leave it, we do not change it**, is not correct. Perhaps Ibn Abbas said: **We leave it**, but he did not make it precise. What most linguists and scholars agree on is that the meaning of **Or we forget it** is **We barked at you for abandoning it**, from *Nasa* if you leave it, then you punish him. Abu Ali and others said: This is correct, because it means **We make you abandon it**. It was said: From *al-Nisyan* in its original form, which is the absence of remembrance, meaning **Or we forget it, O Muhammad, so do not remember it**. It was transmitted with the hamza, so the verb takes two objects, which are the Prophet and the ha', but the name of the Prophet is deleted.

Fifteenth: The Almighty's statement: **And brought something better than it**. The word *better* here is an adjective of preference, and the meaning is more beneficial to you, O people, in the immediate future if the abrogating verse is lighter, and in the future if it is heavier, and similar to it if it is equal. Malik said: **A decisive abrogated verse**. It was said: What is meant by *better* is not preference, because the speech of God is not differentiated, but rather it is like His statement: **Whoever brings a good deed will have something better than it**, meaning he will have something better than it, meaning benefit and reward, not the good that means something better. The first statement is indicated by His statement: **or something similar to it**.

Tafsir Ibn Kathir

Ibn Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both: Whatever verse We abrogate** means what We change from a verse. Ibn Jurayj said on the authority of Mujahid: **Whatever verse We abrogate** means what We erase from a verse. Ibn Abi Nujayh said on the authority of Mujahid: **Whatever verse We abrogate** means what We confirm its writing and change its ruling. It was narrated on the authority of the companions of Abdullah ibn Masoud **may God be pleased with them**. Ibn Abi Hatim said: Something similar was narrated on the authority of Abu al-Aliyah and Muhammad ibn Ka'b al-Qurazi. Ad-Dahhak said: **Whatever verse We abrogate** means what We abrogate. Ata' said: As for **what We abrogate**, it means what We leave out of the Qur'an. Ibn Abi

Hatim said: It means what We leave out, so it was not revealed to Muhammad (may God bless him and grant him peace). Al-Suddi said: **Whatever verse We abrogate** means to seize it. Ibn Abi Hatim said: He means to seize it and remove it, such as his statement: **The old man and the old woman, if they commit adultery, stone them both to death**, and his statement: **If the son of Adam had two valleys full of gold, he would seek a third for them**. Ibn Jarir said: **Whatever verse We abrogate** means what we transfer from the ruling of a verse to another, so we change it and alter it, and that is by turning the permissible into the forbidden, and the forbidden into the permissible, and the permissible into the prohibited, and that does not happen except in the case of commands and prohibitions, prohibitions, generalizations, preventions, and permissibility. As for the report, there is no abrogating or abrogated in it, and the origin of abrogation is the abrogation of the Book, which is its transfer from one copy to another, so likewise the meaning of abrogating a ruling to another is only its transfer and the transfer of its expression to another, and it does not matter whether its ruling or its writing is abrogated, since both of its states are abrogated. As for the scholars of Usul al-Fiqh, their expressions differed regarding the definition of abrogation, and the matter is close, because the meaning of legal abrogation is known to scholars, and some of them noted that the ruling is lifted by a later legal proof. This includes the abrogation of a lighter verse by a heavier verse and vice versa, and abrogation not to its replacement. As for the details of the rulings on abrogation and mentioning its types and conditions, they are explained in detail in Usul al-Fiqh. At-Tabarani said: Abu Sunbul Ubayd God ibn Abd al-Rahman ibn Waqid told us, my father told us, al-Abbas ibn al-Fadl told us, on the authority of Sulayman ibn Arqam, on the authority of al-Zuhri, on the authority of Salim, on the authority of his father, who said: Two men recited a surah that the Messenger of God (peace and blessings of God be upon him) had taught them, and they used to recite it. One night they stood up to pray, but they could not find a letter of it. In the morning they went to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him. The Messenger of God (peace and blessings of God be upon him) said: It is among what was abrogated and forgotten, so they were distracted from it. Al-Zuhri used to recite it: **We do not abrogate a verse or cause it to be forgotten**, with a damma on the light nun. Sulayman ibn al-Arqam is weak. Abu Bakr bin Al-Anbari narrated on the authority of his father, on the authority of Nasr bin Dawud, on the authority of Abu Ubaidullah, on the authority of Abdullah bin Saleh, on the authority of Al-Layth, on the authority of Yunus and Uqayl, on the authority of Ibn Shihab, on the authority of Umamah bin Sahl bin Hanif, a similar hadith with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Al-Qurtubi mentioned it. God Almighty said: **Or We cause it to be forgotten**, it was read in two ways: **We cause it to be forgotten** and **We cause it to be delayed**. As for the one who reads it with the opening of the noon and the hamza after the seen, its meaning

is that we delay it. Ali bin Abi Talhah said: on the authority of Ibn Abbas: **Whatever verse We abrogate or cause it to be forgotten**, meaning whatever verse We change or leave, we do not change it. Mujahid said on the authority of the companions of Ibn Masoud: **Or We cause it to be forgotten**, meaning we confirm its writing and change its ruling. Abd bin Umair, Mujahid and Ata' said: **Or We cause it to be forgotten**, meaning we delay it and postpone it. Atiyah Al-Awfi said: Or We cause it to be forgotten, We delay it and do not abrogate it. Al-Suddi said: It is also the same, and so is Al-Rabi' bin Anas. Ad-Dahhak said: **We do not abrogate a verse or cause it to be forgotten**, meaning the abrogating and the abrogated. Abu Al-Aaliyah said: **We do not abrogate a verse or cause it to be forgotten**, We delay it with us. Ibn Abi Hatim said: Ubaydullah bin Ismail Al-Baghdadi told us, Khalaf told us, Al-Khaffaf told us, on the authority of Ismail, meaning Ibn Aslam, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Umar, may God be pleased with him, delivered a sermon to us and said: God Almighty says: **We do not abrogate a verse or cause it to be forgotten**, meaning We delay it. As for the reading of **or cause it to be forgotten**, Abd Al-Razzaq said on the authority of Muammar on the authority of Qatadah regarding His statement: **We do not abrogate a verse or cause it to be forgotten**, he said: God Almighty would make His Prophet, may God bless him and grant him peace, forget whatever He wills, and abrogate whatever He wills.

Ibn Jarir said: Suwad bin Abdullah told us, Khalid bin Al-Harith told us, Aouf told us, on the authority of Al-Hasan that he said: Regarding His statement: **or We cause it to be forgotten**, he said: Your Prophet, may God bless him and grant him peace, recited to us a Qur'an and then forgot it. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us, Muhammad bin Al-Zubayr Al-Harrani told us, on the authority of Al-Hajjaj, meaning Al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Among the things that were sent down to the Prophet, may God bless him and grant him peace, was the revelation at night and he would forget it during the day, so God Almighty revealed: **Whatever verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it**. Ibn Abi Hatim said: Abu Ja'far bin Nufayl told me, he is not Al-Hajjaj bin Artah, he is a sheikh of ours from Al-Jazari. Ubaid bin Umair said: **Or We cause it to be forgotten**, we remove it from you. Ibn Jarir said: Ya'qub bin Ibrahim told me, Hisham told us, on the authority of Ya'la bin Ata', on the authority of Al-Qasim bin Rabi'ah, he said: I heard Sa'd bin Abi Waqqas recite: **Whatever verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it**. From a verse or We make you forget it." He said: I said to him, Sa'id ibn al-Musayyab recites **or We make you forget it**. He said: Sa'd said: The Qur'an was not revealed to al-Musayyab or to the family of al-Musayyab. He said: God Almighty said: **We will make you recite, and you will not forget**. "And remember your Lord when you forget." And Abd al-Razzaq narrated it likewise from Hisham, and al-Hakim included it in his Mustadrak, from the hadith of Abu Hatim al-Razi, from Adam, from Shu'bah, from Ya'la ibn Ata', with it, and he said: **It meets the**

conditions of the two sheikhs, and they did not include it. Ibn Abi Hatim said: And he narrated from Muhammad ibn Ka'b, Qatadah, and Ikrimah something similar to what Sa'id said. Imam Ahmad said: Yahya told us, Sufyan al-Thawri told us: on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Umar said: Ali is the best of us in jurisprudence and my father is the best of us in knowledge, and we leave out some of what my father said, because my father said: I will not leave out anything I heard from the Messenger of God, may God bless him and grant him peace, and God says: **Whatever verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it**. Al-Bukhari said: Yahya told us, Sufyan told us, on the authority of Habib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Umar said: Ali is the best of us in jurisprudence and my father is the best of us in knowledge, and we leave out some of what my father said, because my father said: I will not leave out anything I heard from the Messenger of God, may God bless him and grant him peace, and God said: **Whatever verse We abrogate or cause to be forgotten, and His statement: We bring forth [one] better than it or similar to it**, means in the ruling with respect to the interests of those charged with the duties, as Ali bin Abi Talhah said, on the authority of Ibn Abbas: **We bring forth [one] better than it**, and he says: **It is better for you in benefit and more lenient for you**. Abu Al-Aaliyah said: **Whatever verse We abrogate** so that we do not act upon it **or cause it to be forgotten**, meaning that we postpone it until we bring it or something similar to it. Al-Suddi said: **We bring something better than it or similar to it**, meaning: We bring something better than what we abrogated or something similar to what we left. Qatadah said: **He brought something better than it or similar to it**. He said: A verse that contains alleviation, a concession, a command, and a prohibition. His statement: **Do you not know that God has power over all things? Do you not know that to God belongs the dominion of the heavens and the earth? And that you have not besides God any protector or helper?** He guides His servants, the Most High, with this, to the fact that He is the One who disposes of His creation as He wills. He has the power to create and command, and He is the One who disposes. Just as He created them as He wills, and makes happy whomever He wills, and makes miserable whomever He wills, and makes healthy whomever He wills and sick whomever He wills, and guides whomever He wills, and disappoints whomever He wills, so He rules over His servants as He wills. He makes lawful what He wills, and forbids what He wills, and permits what He wills, and prohibits what He wills. He is the One who rules as He wills. There is no objector to His ruling, and He is not questioned about what He does, while they are questioned. He tests His servants and their obedience to His messengers by abrogating it. He commands something because of the benefit in it that He knows, then He forbids it because of what He knows. So obedience, all obedience, is in complying with His command and following His messengers in belief. What they told, and compliance with what they were commanded, and leaving what they were warned against. In this position, a great response and eloquent clarification of the disbelief of

Surat Al-Baqarah 2:106

We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah has power over all things?

the Jews and the falsification of their doubts, may God curse them, in claiming the impossibility of abrogation, either rationally, as some of them claimed out of ignorance and disbelief, or by transmission, as others of them fabricated and lied. Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: The interpretation of the verse: Did you not know, O Muhammad, that I have the kingdom of the heavens and the earth and their authority, without anyone else? I rule in them and in what is in them as I will, and I command in them and in what is in them as I will, and I forbid what I will, and I abrogate, change and alter, from My rulings that I rule over My servants, as I will when I will, and I confirm in them what I will. Then he said: And this report, even if it was an address from God Almighty to His Prophet, may God bless him and grant him peace, in the form of report, about His greatness, then it is from Him, may His praise be glorified, a denial of the Jews, who denied the abrogation of the rulings of the Torah and denied the prophethood of Jesus and Muhammad, peace be upon them, for coming with what they came with from God. God, by changing what God changed of the ruling of the Torah, so God informed them that He has the kingdom of the heavens and the earth and their authority, and that creation is the people of His kingdom, and His obedience and they must hear and obey His command and prohibition, and that He has the right to command them as He wishes and prohibit them from what He wishes, and to abrogate what He wishes, and to approve what He wishes, and to establish what He wishes of His approval, command and prohibition. **I said** What makes the Jews research the issue of abrogation is disbelief and stubbornness, for there is nothing in reason that indicates the impossibility of abrogation in the rulings of God Almighty, because He rules as He wishes, just as He does what He wants, even though this has occurred in His previous books and past laws, just as He permitted Adam to marry his daughters to his sons, then He forbade that, and just as He permitted Noah, after he left the ship, to eat all animals, then He abrogated the permissibility of some of them, and the marriage of two sisters was permissible for Israel and his sons, and this was forbidden in the law of the Torah and after it, and He ordered Abraham, peace be upon him, to slaughter his son, then He abrogated it before the act, and He ordered the majority of the Children of Israel to kill whoever worshipped Him. The calf was removed from them, then killing was lifted so that killing would not eradicate them, and many things that would take too long to mention, and they admit that and turn away from it. What is answered about these evidences with verbal answers does not divert the indication to the meaning, since it is the intended purpose, and as in their books it is famous from the good report of Muhammad, may God bless him and grant him peace, and the command to follow him, it indicates the obligation to follow him, may God bless him and grant him peace, and that no action is accepted except according to his law, and whether it is said that the previous laws are directed to his mission, may God bless him and grant him peace, this is not called abrogation because of his saying: **Then complete the fast until night**, and it is said: It is absolute, and that the

law of Muhammad, may God bless him and grant him peace, abrogated it, so in any case the obligation to follow him is determined, because he came with a book and it is the last book to be covenanted by God Almighty, so in this position God Almighty explained the permissibility of abrogation, in response to the Jews, upon them be the curse of God, where God Almighty said: **Do you not know that God has power over all things?** * Do you not know that to God belongs the dominion of the heavens and the earth? The verse, so just as He has the dominion without dispute, so too does He have the power to rule as He wills, **Is not His the creation and the command?** And it was read in Surat Al Imran, which was revealed at the beginning of it as an address to the People of the Book, that abrogation occurred in the words of God Almighty: **All food was lawful to the Children of Israel except what Israel made unlawful to himself** the verse, as will be explained. All Muslims agree on the permissibility of abrogation in the rulings of God Almighty, because of the great wisdom in that, and all of them said that it occurred. Abu Muslim Al-Asbahani, the interpreter, said: Nothing of that occurred in the Qur'an, and his statement is weak, rejected, and despicable. He was arbitrary in his answers to what occurred of abrogation, including the issue of the waiting period of four months and ten after the year, he did not answer that with acceptable speech, and the issue of changing the Qiblah to the Kaaba from the Holy House, he did not answer anything, and including that is the abrogation of a Muslim's patience with ten infidels to patience with two, and including that is the abrogation of the obligation of charity before speaking to the Messenger, may God bless him and grant him peace, and other things, and God knows best.

Fath al-Qadir

Abrogation in the speech of the Arabs has two aspects: One is transfer, such as transferring one book from another, and based on this the entire Qur'an is abrogated: I mean from the Preserved Tablet, so this meaning has no place in this verse, and from it **Indeed, We were transcribing what you used to do** meaning We would order its abrogation. The second aspect is nullification and removal, which is what is meant here. This second aspect is divided into two sections according to the linguists: One is nullifying something and its disappearance and establishing another in its place, and from it the sun abrogated the shadow if it removed it and took its place, and this is the meaning of His statement: 106- **We do not abrogate a verse and in Sahih Muslim There was never a prophecy except that it was abrogated** meaning it changed from one state to another. The second is removing something without another taking its place, as they say: the wind abrogated the trace, and from this meaning **God abrogates what Satan casts** meaning He removes it. It was narrated from Abu Ubaid that this used to happen during the time of the Messenger of God, may God bless him and grant him peace, so a surah would be revealed to him and then it would be removed and not recited or written. And from it is what was narrated on

the authority of Abu and Aisha that the secret of the parties was equal to Surat Al-Baqarah in length. Ibn Faris said: Abrogation is the abrogation of the Book, and abrogation is that you remove a matter that was previously acted upon and then abrogate it with another event, like a verse that is revealed with a matter then abrogates with another, and everything that comes after something has abrogated it. It is said: the sun abrogated the shadow, and gray hair abrogated youth, and the case of transmigration of heirs is that heirs die after heirs, and the origin of inheritance remains, and so is the transmigration of times and centuries. Ibn Jarir said: **What we abrogate** is what we transfer from the ruling of a verse to another, so we change and alter it, that is, we transform the permissible into the forbidden, the forbidden into the permissible, the permissible into the prohibited, and this only occurs in the case of commands, prohibitions, prohibitions, generalizations, preventions, and permissibility. As for the reports, there is no abrogating or abrogated in them. The origin of abrogation is the abrogation of the Book, which is its transfer from one copy to another. Likewise, the meaning of abrogating a ruling to another is only its transfer to another, regardless of whether its ruling or its script is abrogated, since both of its states are abrogated. The scholars of Usul have made the discussion of abrogation part of the objectives of this art, so we will not prolong its mention, but we will refer whoever wants to seek healing to it. The people of Islam have agreed on its establishment, past and present, and no one has disagreed with that except those whose disagreement is not taken into account and whose words are not given attention. It is well known that the Jews, may God exalt them, denied it, and they are proven by what is in the Torah, that God said to Noah, peace be upon him, when he came out of the ship: **I have made every animal food for you and your descendants, and I have released it to you like the plants of grass, except for blood, so do not eat it.** Then He forbade Moses and the Children of Israel many animals. It is established in the Torah that Adam used to marry his brother to his sister, and God forbade that to Moses, peace be upon him, and others. It is established in it that Abraham, peace be upon him, was ordered to slaughter his son, then God said to him: Do not slaughter him, and that Moses ordered the Children of Israel to kill those among them who worshipped the calf, then He ordered them to lift the sword from them, and there is much like this in the Torah that is in their hands. And His statement: **or We cause it to be forgotten** Abu Amr and Ibn Kathir read it with the opening of the noon, the seen, and the hamza, and it is the same reading of Omar, Ibn Abbas, Ata, Mujahid, Ubayy ibn Ka'b, Ubayd ibn Umair, Al-Nakha'i, and Ibn Muhaysin. The meaning of this reading is that we postpone it from abrogation, from their saying: I postponed this matter if I delayed it. Ibn Faris said: They say: **May God delay your term and May God delay your term.** People have been delayed and distanced, and **I delayed them** means that I delayed them. It was said: Its meaning is that we delay the abrogation of its wording: that is, we leave it in the Mother of the Book so that it does not exist. It was also said: We remove it from you so that it is not read or remembered. The rest read: **We forget it** with a damma on the *nun* from *al-nisyan* which means to leave: that

is, we leave it so we do not change it or abrogate it. From this is the saying of God the Almighty: **They forgot God, so He forgot them** meaning: they abandoned His worship, so He left them in the torment. Abu Ubaid and Abu Hatim chose this reading. Al-Azhari narrated that its meaning is that we order it to be left. It is said: **I made him forget the thing**: that is, I ordered him to leave it, and **I forgot it** means I left it. From this is the saying of the poet:

I have an obstacle to overcome, I will not forget it nor will it be forgotten

Nor do I command to abandon it. Al-Zajaj said: The reading with the damma on the letter noon does not carry the meaning of abandonment. It is not said: *Ansa* means *left*. He said: What Ali bin Abi Talha narrated from Ibn Abbas: **Or we forget it** means we leave it and do not change it, so it is not correct. What most linguists and scholars agree on is that the meaning of **Or we forget it** is we barked at you to abandon it from *nasa* if you leave it and then it is transitive. The meaning of: **We brought something better than it or similar to it** is we brought what is more beneficial to people than it in this life and the hereafter, or in one of them, or what is similar to it without any increase. This refers to the application of reasoning regarding the abrogated and the abrogating, for the abrogating may be lighter and thus be more beneficial to them in this life, or it may be heavier and its reward is greater and thus be more beneficial to them in the hereafter, or they may be equal and thus similarity is achieved.

Tafsir al-Baghawi

106. The Almighty said, **We do not abrogate a verse or cause it to be forgotten.** This is because the polytheists said: Muhammad does not command his companions to do something and then forbid them from it and command them to do something contrary to what he says except on his own initiative. He says [today a statement and returns from it tomorrow as God has informed. <<And when We substitute a verse for another - and God knows best] what He sends down, they say, **You are only an inventor.**>101- **An-Nahl.** And He sent down, **We do not abrogate a verse or cause it to be forgotten,** so He explained the wisdom behind abrogation with this verse.

Abrogation in the language has two meanings: One of them means conversion and transfer, and from it is the abrogation of the book, which is to transfer from one book to another. So in this way, the entire Qur'an is abrogated because it was copied from the Preserved Tablet.

The second: It means lifting. It is said: The sun abrogated the shadow, meaning it took it away and nullified it. Based on this, some of the Qur'an is abrogating and some of it is abrogated, which is what is meant by the verse. This has several aspects, one of which is: that the line is confirmed and the ruling is abrogated, such as the verse of the will to relatives. The verse of the waiting period for death by one year, the verse of alleviation in fighting, the verse of the one who is tested, and the like. Ibn Abbas, may God be

Surat Al-Baqarah 2:106

We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah has power over all things?

pleased with him, said about the Almighty's saying, **We do not abrogate a verse**, what we confirm its writing and change its ruling, such as the verse of stoning. Among them is that its recitation is lifted from the Qur'an and from the hearts, as narrated on the authority of Abu Umamah bin Sahl bin Hanif: that a group of the Companions, may God be pleased with them, stood up one night to recite a surah, but they did not mention from it anything except **In the name of God, the Most Gracious, the Most Merciful**. So they went to the Prophet, may God bless him and grant him peace, and informed him, so the Messenger of God, may God bless him and grant him peace, said, **That is a surah whose recitation and rulings were lifted**. It was said: Surat Al-Ahzab was like Surat Al-Baqarah, so most of it was lifted in recitation and ruling. Then, among the rulings that were abrogated, some were lifted and another was established in its place, just as the direction of prayer was abrogated from Jerusalem to the Kaaba, and the will for relatives was abrogated by inheritance, and the waiting period for death was abrogated from one year to four months and ten, and the patience of one for ten in fighting was abrogated by the patience of two, and among them is what is lifted and nothing else is established. His position is like the examination of women. Abrogation only applies to commands and prohibitions, not to report.

As for the meaning of the verse, His saying, **Whatever verse We abrogate**, the general reading is with a fatha on the noon and a kasra on the seen from abrogation, meaning: We remove it. Ibn Amir read it with a damma on the noon and a kasra on the seen from abrogation, and it has two aspects:

One of them: to make it like the abrogated.

The second: that we make it a copy for him [it is said: I copied the book, meaning I wrote it, and someone else copied it if you made it a copy for him] **or we forget it** meaning we forget it in your heart.

Ibn Abbas **may God be pleased with him** said: We leave it and do not abrogate it. God the Almighty said: **They forgot God, so He forgot them 67- At-Tawbah**, meaning they abandoned Him, so He abandoned them. It was also said: **We forget it** means: We order it to be abandoned. It is said: **You forgot something** if you ordered it to be abandoned. So the first abrogation is the lifting of the ruling and the establishment of something else in its place. Forgetting is an abrogator without establishing something else in its place. Ibn Kathir and Abu Amr read **or we postpone it** with a fat-ha on the first *nun* and a hamza on the *seen*, meaning we delay it and do not change it. It is said: **We postponed God's lifespan** and **God postponed his lifespan**. There are two sayings that have the same meaning: One of them: We lift its recitation and delay its ruling, as He did in the verse of stoning. Based on this, the first abrogation means lifting the recitation and ruling. The second saying: Saeed bin Al-Musayyab and Ata' said: As for what was abrogated from a verse, it is what was revealed from the Qur'an, we made it from the copy, or we postpone it, meaning we delay it and leave it in the Preserved Tablet and it does not

come down.

We have brought something better than it meaning something that is more beneficial for you, easier for you, and greater for your reward, not that one verse is better than another, because the speech of God is one and all of it is good. **Or similar to it** in benefit and reward. So whatever was abrogated to something easier is easier to do, and whatever was abrogated to something more difficult is greater in reward. **Do you not know that God has power over all things?** From abrogation and substitution, its wording is a question, but its meaning is a statement, meaning: you know.

Tafsir al-Baidawi

106-**Whatever verse We abrogate or cause to be forgotten** was revealed when the polytheists or Jews said: Do you not see that Muhammad orders his companions to do something then forbids them from it and orders the opposite. Abrogation in the language is: removing the image from something and establishing it in something else, like the shadow abrogating the sun and transfer, and from it reincarnation. Then it was used for each of them like your saying: the wind abrogated the trace, and abrogated the book. Abrogation of the verse is a statement of the end of worship by reading it, or the ruling derived from it, or both. And its being forgotten is its removal from the hearts, and what is a conditional imperative for us to abrogate, erected by it as a direct object. Ibn Amir read what we abrogate from *ansakh*, meaning we order you or Gabriel to abrogate it, or we find it abrogated, and Ibn Kathir and Abu Amr *nansa'uha* meaning we delay it from *an-nasu'*. It was read *nansaha* meaning **we make someone forget it**, and *nansaha* meaning *you*, and *tansaha* in the passive form, and *nansukaha* with the two objects implied **na't bi-khair minha or mathulha** meaning what is better for the servants in benefit and reward, or similar to it in reward. Abu Amr read it by changing the hamza to an alif. **did you not know that God is over all things competent?** He is able to abrogate and bring something similar to the abrogated, or something better than it. The verse indicates the permissibility of abrogation and delaying revelation, as the origin is that *an* and what it includes are limited to possible matters. This is because the rulings were legislated and the verses were revealed for the benefit of the servants and to perfect their souls as a favor and mercy from God. This differs according to the eras and people, such as the causes of livelihood, as what is beneficial in one era may be harmful in another era. Those who forbade abrogation without a substitute or with a heavier substitute argued that the abrogation of the Book and the Sunnah is what is brought in place of it, and the Sunnah is not like that, and all of them are weak, as it is possible that the absence of a ruling or something heavier is better. Abrogation may be known by other means, and the Sunnah is something that God Almighty brought, and what is meant by good and similar is not what is like that in the wording. The *Mu'tazila* are on the occurrence of the Qur'an, as

change and variation are among its requirements. I
answer: They are among the accidents of matters
related to the meaning that exists in the eternal self.

Surat Al-Baqarah 2:107

Do you not know that to Allah belongs the dominion of the heavens and the earth, and that you have not besides Allah any protector or helper?

Surat al-Baqarah 2:107

Do you not know that to God belongs the dominion of the heavens and the earth, and that you have not besides God any protector or helper?

Tafsir al-Jalalayn

Do you not know that to God belongs the dominion of the heavens and the earth He does what He wills **and that you have not besides God** other than Him *any* redundant *protector* to protect you **or helper** to prevent His punishment if it comes to you, and it was revealed when the people of Mecca asked him to expand it and make Safa gold

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What God, the Most High, means by His statement, **Whatever verse We abrogate** is what We transfer from the ruling of a verse to another, so we change it and alter it. That is by turning the permissible into the forbidden, and the forbidden into the permissible, and the permissible into the prohibited, and the prohibited into the permissible. This only occurs in commands and prohibitions, prohibitions and generalizations, and prevention and permissibility. As for the report, there is no abrogating or abrogated in it.

The origin of abrogation is from the copy of the book, which is its transfer from one copy to another. Likewise, the meaning of abrogating a ruling to another is its transformation and transfer of its expression to another. If that is the meaning of abrogating a verse, then it is the same if its ruling is abrogated and its obligation is changed and replaced, and the obligation of the servants is transferred from the necessary, then it is theirs whether its writing is confirmed and then abandoned, or its trace is erased and then overlooked and forgotten, because in both cases it is abrogated, and the new ruling, which was replaced by the first ruling, and the obligation of the servants was transferred to it, is the abrogator. It is said of it: God abrogated such-and-such a verse, He abrogates it by abrogation, and abrogation is the name. And similar to what we said about that, Al-Hasan Al-Basri used to say: Suwar bin Abdullah Al-Anbari told us, he said, Khalid bin Al-Harith told us, he said, Aouf told us, on the authority of Al-Hasan that he said about His statement: {Whatever verse We abrogate or cause to be forgotten, We bring one better than it}, he said: Your Prophet recited the Qur'an, then he forgot it and it was nothing, and there is some of the Qur'an that has been abrogated and you are reciting it.

Abu Ja'far said: The people of interpretation differed regarding his statement: **What We abrogate**. Some of them said: Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the

authority of al-Suddi: **What We abrogate of a verse**, as for its abrogation, it means its seizure.

Others said: Al-Muthanna told me, he said: Abdullah bin Saleh told us, he said: Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **We do not abrogate a verse**, meaning: We do not change a verse.

Others said: 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 the companions of Abdullah bin Masoud, that they said: **Whatever verse we abrogate**, we confirm its script and change its ruling.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Whatever verse We abrogate**, we confirm its script and change its ruling. I narrated it on the authority of the companions of Ibn Mas'ud.

Al-Muthanna told me, he said, Ishaq told us, he said, Bakr bin Shawdhab told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of the companions of Ibn Masoud: **Whatever verse We abrogate** We confirm its script and change its ruling.

The statement in the interpretation of his saying: **or we forget it**.

Abu Jaafar said: The readings differed in his saying that. The people of Medina and Kufa read it: **or we make it forgotten**. And the reading of those who read that has two aspects of interpretation.

One of them is that its interpretation is: What verse do We abrogate, O Muhammad, and change its ruling or cause it to be forgotten. It has been mentioned that it is in the Mushaf of Abdullah: What verse do We forget or abrogate, We bring forth something like it. So that is the interpretation of: forgetfulness. And this is the interpretation that a group of the people of interpretation said. Those who said that mentioned:

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **Whatever verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it**, he would abrogate one verse with the next, and the Prophet of God, may God bless him and grant him peace, would recite the verse or more than that, then it would be forgotten and removed.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **We do not abrogate a verse or cause it to be forgotten**, he said: God Almighty would make His Prophet, may God bless him and grant him peace, forget whatever He willed, and abrogate whatever He willed.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Ubayd ibn

Umar used to say: **We will make it disappear**, we will remove it from you.

Suwar bin Abdullah told us, Khalid bin Al-Harith told us, Aouf told us, on the authority of Al-Hasan, that he said: Concerning his statement: **or we make it forgotten**, he said: Your Prophet, may God bless him and grant him peace, recited the Qur'an and then forgot it.

Saad bin Abi Waqqas also interpreted the verse, except that he would recite it: **or you forget it** in the sense of addressing the Messenger of God, may God bless him and grant him peace, as if he meant: or you forget it, O Muhammad. Mention of the narrations on that: Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Ya'la bin Ata' told us, on the authority of Al-Qasim bin Rabi'ah, he said: I heard Saad bin Abi Waqqas say: **We do not abrogate a verse or you forget it**, I said to him: But Sa'id bin Al-Musayyab recites it: **or you forget it**, he said: So Saad said: The Qur'an was not revealed to Al-Musayyab or to the family of Al-Musayyab! God said: **We will recite to you, and you will not forget** (Al-A'la: 6) **And remember your Lord when you forget** (al-Kahf 18:24)

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Hisham told us, he said: Ya'la bin Ata' told us, he said: Al-Qasim bin Rabi'ah bin Qanif al-Thaqafi told us, he said: I heard Ibn Abi Waqqas mention something similar.

Muhammad ibn al-Muthanna and Adam al-Asqalani both narrated on the authority of Shu'bah, on the authority of Ya'la ibn Ata', who said: I heard al-Qasim ibn Rabi'ah al-Thaqafi say: I said to Sa'd ibn Abi Waqqas: I heard Ibn al-Musayyab reciting: **We do not abrogate a verse or you cause it to be forgotten**. Sa'd said: "God did not reveal the Qur'an to al-Musayyab or to his son! It is: "We do not abrogate a verse or you cause it to be forgotten," O Muhammad. Then he recited: **We will make you recite, and you will not forget and Remember your Lord when you forget**.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **We do not abrogate a verse or cause it to be forgotten**, he said: **We cause it to be forgotten** we remove it. And God, the Blessed and Exalted, had revealed matters from the Qur'an and then removed them.

The other aspect of it is that it means abandonment from the statement of God, the Most High: **They forgot God, so He forgot them** (al-Tawbah 9:67), meaning: they abandoned God, so He abandoned them. So the interpretation of the verse then according to this interpretation is: We do not abrogate a verse, changing its ruling or replacing its obligation, We bring one better than the one We abrogated or similar to it. And according to this interpretation, a group of the people of interpretation interpreted it. Those who said that mentioned: Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **or We cause it to be forgotten**, he said: or We abandon it and do not change it.

Musa told me, he said, Amr told us, he said, Asbat told

us, on the authority of Al-Suddi, his saying: **or we forget it**, we leave it and do not abrogate it.

Abu Kuraib told us, he said, Hisham told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **We do not abrogate a verse or cause it to be forgotten**, he said: the abrogating and the abrogated.

Abu Ja'far said: Abd al-Rahman ibn Zayd used to say about that what: Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about his statement: **We make it forgotten**, we erase it.

Others read it as: **or we forget it** with a fat-ha on the noon and a hamza after the seen, meaning: we delay it, from your saying: I postponed this matter, I postponed it, nasa' and nisa'an, if you delay it. It is from their saying: I sold it for nisa', meaning by delaying it. And from that is the saying of Tarafa bin al-Abd:

By your life, death does not make a young man forget you, like a long, slack-jawed man who has been bent over by the hand.

He means by his saying: I will postpone, I will delay.

Among those who read this were a group of the Companions and Followers, and a group of Kufi and Basri reciters read it, and a group of interpreters interpreted it in this way. Those who said this were: Abu Kurayb and Yaqub bin Ibrahim told us, they said: Hisham told us, he said: Abdul Malik told us, on the authority of Ata', regarding his statement: **Whatever verse We abrogate or cause to be forgotten**, he said: We delay it.

Muhammad bin Amr told us, Abu Asim told us, Isa told us, I heard Ibn Abi Nujayh say about God's statement: **Or We postpone it**, he said: We postpone it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **or We postpone it**, we postpone it and delay it.

Ahmad bin Ishaq Al-Ahwazi told us, Abu Ahmad Al-Zubayri told us, Fadil told us, on the authority of Atiyah: **or We postpone it**, he said: We delay it and do not abrogate it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Abdullah bin Katheer told me, on the authority of Ubaid Al-Azdi, on the authority of Ubaid bin Umar: **or We postpone it**, means delaying it and postponing it.

This is what Al-Qasim told us, on the authority of Abdullah bin Katheer, on the authority of Ubaid Al-Azdi, but it is on the authority of Ali Al-Azdi.

Ahmad bin Yusuf told me, he said, Al-Qasim bin Salam told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, on the authority of Ali Al-Azdi, on the authority of Ubaid bin Umar that he read it: **We will delay it**.

Abu Ja'far said: The interpretation of whoever reads it thus is: We do not change a verse that We have revealed to you, O Muhammad, by nullifying its ruling and confirming its line, or delaying it and postponing it

Surat Al-Baqarah 2:107

Do you not know that to Allah belongs the dominion of the heavens and the earth, and that you have not besides Allah any protector or helper?

and confirming it and not changing it or nullifying its ruling, but We bring one better than it or similar to it.

Some of them read it as: **We do not abrogate a verse or cause it to be forgotten.** The interpretation of this reading is similar to the interpretation of the reading of the one who read: **or cause it to be forgotten**, except that the meaning of **or cause it to be forgotten** is you, O Muhammad.

Some of them read: **What we abrogate of a verse**, with a damma on the *nun* and a kasra on the *seen*, meaning: We do not abrogate you, O Muhammad, from a verse that I abrogate, so I abrogate you. This is a reading error according to us, because it departs from what the proof has brought from the reading by widespread transmission. Likewise the reading of those who read *tansaha* or *tansaha*, because it is an anomaly and departs from the reading that the proof has brought from the readers of the ummah.

The first reading of the verse in His statement: **or we forget it** is correct, from the reading **or we forget it** meaning: we leave it. Because God, the Most High, informed His Prophet, peace and blessings be upon him, that no matter how much he changed a ruling or altered it, or did not change it or alter it, He will bring him something better than it or similar to it. So what is more appropriate for the verse, since that is its meaning, is that when he presented the report about what he will do if he changed and altered the ruling of a verse, he should follow that with the report about what he will do since he did not change or alter that. So the report that should come after His statement: **Whatever verse We abrogate** is His statement: or we leave its abrogation, since that is the well-known and common speech of the people. Although that, if it is read in the same way with the meaning I described, it includes the meaning of forgetting which means leaving, and the meaning of women which means delaying. Since everything that is abandoned is delayed in the state in which it is abandoned.

Some people have rejected the reading of the one who recites: **or you forget it**, if he means forgetfulness, and they said: It is not permissible that the Messenger of God, may God bless him and grant him peace, forgot something from the Qur'an that was not abrogated, unless he forgot something from it and then remembered it. They said: And then, if he had forgotten something from it, it would not have been permissible for all of his companions who recited it and memorized it to forget it. They said: In the statement of God, may He be glorified and exalted: **And if We willed, We could surely take away that which We have revealed to you** (Al-Isra': 86), there is what indicates that God, may He be glorified and exalted, did not cause His Prophet to forget anything of the knowledge that He had given him.

Abu Ja'far said: This statement is attested to by the falsity and corruption of the unanimous reports from the Messenger of God, may God bless him and grant him peace, and his companions, similar to what we have said: Bishr ibn Mu'adh told us, he said: Yazid ibn

Zari' told us, he said: Sa'id told us, on the authority of Qatada, he said: Anas ibn Malik told us: Those seventy of the Ansar who were killed at Bir Ma'una, we read to them and among them a letter: Convey from us to our people that we met our Lord and He was pleased with us and pleased us. Then that was lifted.

What we mentioned about Abu Musa Al-Ash'ari is that they used to recite: If the son of Adam had two valleys full of wealth, he would desire a third. Nothing fills the belly of the son of Adam except dust. And God accepts the repentance of whoever repents. Then he was raised.

And there are similar stories that would take too long to list in a book.

It is not impossible in the nature of a person with a sound mind, nor on the basis of a hadith, that God would cause His Prophet, may God bless him and grant him peace, to forget some of what He had revealed to him. So since that is not impossible from either of these two aspects, it is not permissible for someone to say: That is not permissible.

As for His statement: **And if We willed, We could surely take away that which We have revealed to you** (Al-Isra': 86), He, the Most High, did not inform us that He would not take away any of it, but rather He informed us that if He willed, He could take away all of it. So He did not take it away, praise be to God, but rather He only took away what they had no need for of it. That is because whatever was abrogated from it, the servants have no need for it. And God, the Most High, said: **We will cause you to recite, and you will not forget, except what God wills** (al-A'la 87:6-7), so He informed us that He would make His Prophet forget whatever He willed of it. So what was taken away from it is what God excluded.

As for us, we chose what we chose from the interpretation to seek the consistency of the speech in a system of meaning, not to deny that God Almighty had caused His Prophet to forget some of what was abrogated from His revelation and sending down to him.

The statement in the interpretation of the Almighty's saying: **She brought something better than it or similar to it.**

Abu Ja'far said: The people of interpretation differed in their interpretation of his statement: **She brought something better than it or similar to it.** Some of them said what: Al-Muthanna told me, he said, Abdullah bin Salih told us, he said, Mu'awiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **She brought something better than it or similar to it**, he said: better for you in terms of benefit, and easier for you.

Others said: Al-Hasan bin Yahya narrated to me, he said: Abd al-Razzaq informed us, he said: Muammar informed us, on the authority of Qatada, regarding his statement: **We have brought one better than it or similar to it**, he said: A verse in which there is relief, in

which there is mercy, in which there is a command, in which there is a prohibition. Others said: We have brought one better than the one we abrogated, or better than the one we left out and did not abrogate it. Those who said that mentioned: Musa narrated to me, he said: Amr narrated to us, he said: Asbat narrated to us, on the authority of al-Suddi: **We have brought one better than it**, he said: We have brought one better than the one we abrogated, **or similar to it**, or similar to the one we left out.

The ha' and the alif in his statement: **from it** refer to this article on the verse in his statement: **whatever verse We abrogate**. The ha' and the alif in his statement: **or its like**, refer to the ha' and the alif in his statement: **or We cause it to be forgotten**.

Others said: Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Ubayd ibn Umair used to say: **We will remove it from you, we will bring something like it or better than it**.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Or We forget it**, we remove it, we bring something better than it or similar to it.

Al-Muthanna told me, he said, Ishaq told us, he said, Bakr ibn Shawdhab told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of the companions of Ibn Masoud, similarly.

The correct statement regarding the meaning of that according to us is: We do not change the ruling of a verse and alter it, or we leave its alteration and leave it as it is, we hope for something better for you than the ruling of the verse whose ruling We abrogated and changed, either in the immediate future, because it is easier for you, because it was imposed as an obligation upon you, so its burden was removed from you, such as what was imposed on the believers regarding the obligation of standing at night, then that was abrogated and removed from them, so that was better for them in the immediate future, because the burden of that and the burden of carrying it was removed from them, or in the afterlife, because of the great reward, because of the difficulty of carrying it and the weight of its burden on the body, such as what was imposed on them of fasting a certain number of days in the year, so it was abrogated and in its place it was imposed on them to fast a full month every year. So the obligation of fasting a full month every year was heavier on the body than fasting a certain number of days. However, even if that is the case, the reward for it is more abundant and the recompense is greater, because of the greater difficulty it brings to those charged with it than fasting a certain number of days. Even though this is more difficult for the body, it is better than the first in the hereafter due to the superiority of its reward and the greatness of its recompense, which is not like that of fasting the specified number of days. This is the meaning of His statement: **It has brought something better than it**. Because it is either better than it in the hereafter due to its lightness for the one who is obligated to do it, or in the hereafter due to the greatness of its reward and the abundance of its recompense.

Or it could be similar in terms of the hardship on the body and the equal reward for it, like God the Most High abrogated the obligation of prayer towards the Holy House, to its obligation towards the Sacred Mosque. So facing towards the Holy House, even if facing towards the mosque is different, the cost of facing towards whichever one faces the same is the same. Because the burden of facing towards the Holy House is the same as the burden of facing towards the Kaaba, the same as the burden of facing towards the Kaaba, the same. So that is the meaning of the example in which God the Most High said: **or its like**.

What He, the Most High, meant by His statement, **Whatever verse We abrogate or cause to be forgotten** is what We abrogate or cause to be forgotten of the ruling of a verse. However, since the meaning of the verse was understood by those addressed by it, it was sufficient to indicate that the verse refers to its ruling. This is similar to all the other similar examples we have mentioned in the past in this book of ours, such as His statement, **And they have made the calf to be drunk into their hearts** (al-Baqarah 2:193), meaning the love of the calf, and the like.

The interpretation of the verse is: We do not change the ruling of a verse by substituting it, or leave it and do not change it. We bring for you, O believers, a better ruling than it, or one similar to its ruling in lightness and heaviness, reward and recompense.

If someone says: We have already learned that the calf does not enter hearts, and that it is not confusing for anyone who hears His statement: **And they made the calf enter their hearts**, that it means: And they made the love of the calf enter their hearts. So what is the evidence that His statement: **Whatever verse We abrogate or cause to be forgotten, We bring forth one better than it** is similar to that?

It was said: What indicates that this is the case is his statement: **He brought something better than it or similar to it**. It is not permissible for one thing in the Qur'an to be better than another, because all of it is the speech of God, and it is not permissible to say about the attributes of God, may He be exalted, that some of them are better than others, and some of them are better than others.

The statement in the interpretation of the Almighty's saying: **Do you not know that God has power over all things?**

Abu Ja'far said: **The meaning of God, the Most High, by His statement, 'Do you not know that God has power over all things?'** Did you not know, O Muhammad, that I am able to compensate you for what I have abrogated of My rulings and what I have changed of My obligations that I had imposed upon you, with whatever I will of what is better for you and My believing servants with you, and more beneficial to you and them, either in the immediate world or in the hereafter, or by replacing it for you and them with something like it in benefit to them, in the immediate world and in the hereafter, and similar in lightness for you and them? So know, O Muhammad, that I am capable of that and of all things. The meaning of His statement, *Powerful* in this context is: Strong. It is said from it: I have power over such and such, if I am strong

Surat Al-Baqarah 2:107

Do you not know that to Allah belongs the dominion of the heavens and the earth, and that you have not besides Allah any protector or helper?

over it. I am able to do it and I am able to do it with power and qidran and qadaranah, and Banu Murrah from Ghatafan say: I was able to do it with a kasra on the dal.

As for the estimation from the saying of the speaker: I estimated the thing, it is said from it that he estimated it, I estimated it, a quantum and a quantum.

Tafsir al-Qurtubi

God Almighty says: **Do you not know that to God belongs the dominion of the heavens and the earth, and that you have not besides God any protector or helper?**

God the Almighty said: **Have you not known?** The verb is jussive with *lam*, and the interrogative letters do not change the function of the agent. *An* is opened because it is in the accusative case. **To Him belongs the dominion of the heavens and the earth**, meaning the creation and invention, the dominion and authority, and the enforcement of the command and will.

Dominion is raised by the subject, and the predicate is *His*, and the sentence is the predicate of *An*. The address is to the Prophet, may God bless him and grant him peace, and what is meant is his nation, because He said: **And you have not besides God any protector or helper**. It was said that the meaning is: Say to them, O Muhammad, do you not know that to God belongs the dominion of the heavens and the earth, and you have not besides God any protector or helper? From *wali* the matter of so-and-so, meaning I carried it out, and from this comes the crown prince, meaning the one who is responsible for what is entrusted to him of the affairs of the Muslims. The meaning of **besides God** is other than God and after God, as Umayyah ibn Abi al-Salt said.

O soul, you have no protector but God, and no one can endure the events of time.

The group reads **nor helper** in the accusative case, in apposition to *guardian*. It is also permissible to say **nor helper** in the nominative case, in apposition to *place*, because the meaning is that you have no protector or helper other than God.

Tafsir Ibn Kathir

Ibn Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both: Whatever verse We abrogate** means what We change from a verse. Ibn Jurayj said on the authority of Mujahid: **Whatever verse We abrogate** means what We erase from a verse. Ibn Abi Nujayh said on the authority of Mujahid: **Whatever verse We abrogate** means what We confirm its writing and change its ruling. It was narrated on the authority of the companions of Abdullah ibn Masoud **may God be pleased with them**. Ibn Abi Hatim said: Something similar was narrated on the authority of

Abu al-Aliyah and Muhammad ibn Ka'b al-Qurazi.

Ad-Dahhak said: **Whatever verse We abrogate** means what We abrogate. Ata' said: As for **what We abrogate**, it means what We leave out of the Qur'an. Ibn Abi Hatim said: It means what We leave out, so it was not revealed to Muhammad (may God bless him and grant him peace). Al-Suddi said: **Whatever verse We abrogate** means to seize it. Ibn Abi Hatim said: He means to seize it and remove it, such as his statement: **The old man and the old woman, if they commit adultery, stone them both to death**, and his statement: **If the son of Adam had two valleys full of gold, he would seek a third for them**. Ibn Jarir said: **Whatever verse We abrogate** means what we transfer from the ruling of a verse to another, so we change it and alter it, and that is by turning the permissible into the forbidden, and the forbidden into the permissible, and the permissible into the prohibited, and that does not happen except in the case of commands and prohibitions, prohibitions, generalizations, preventions, and permissibility. As for the report, there is no abrogating or abrogated in it, and the origin of abrogation is the abrogation of the Book, which is its transfer from one copy to another, so likewise the meaning of abrogating a ruling to another is only its transfer and the transfer of its expression to another, and it does not matter whether its ruling or its writing is abrogated, since both of its states are abrogated. As for the scholars of Usul al-Fiqh, their expressions differed regarding the definition of abrogation, and the matter is close, because the meaning of legal abrogation is known to scholars, and some of them noted that the ruling is lifted by a later legal proof. This includes the abrogation of a lighter verse by a heavier verse and vice versa, and abrogation not to its replacement. As for the details of the rulings on abrogation and mentioning its types and conditions, they are explained in detail in Usul al-Fiqh.

At-Tabarani said: Abu Sunbul Ubayd God ibn Abd al-Rahman ibn Waqid told us, my father told us, al-Abbas ibn al-Fadl told us, on the authority of Sulayman ibn Arqam, on the authority of al-Zuhri, on the authority of Salim, on the authority of his father, who said: Two men recited a surah that the Messenger of God (peace and blessings of God be upon him) had taught them, and they used to recite it. One night they stood up to pray, but they could not find a letter of it. In the morning they went to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him. The Messenger of God (peace and blessings of God be upon him) said: It is among what was abrogated and forgotten, so they were distracted from it. Al-Zuhri used to recite it: **We do not abrogate a verse or cause it to be forgotten**, with a damma on the light nun. Sulayman ibn al-Arqam is weak. Abu Bakr bin Al-Anbari narrated on the authority of his father, on the authority of Nasr bin Dawud, on the authority of Abu Ubaidullah, on the authority of Abdullah bin Saleh, on the authority of Al-Layth, on the authority of Yunus and Uqayl, on the authority of Ibn Shihab, on the authority of Umamah bin Sahl bin Hanif, a similar hadith with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Al-Qurtubi mentioned it. God Almighty said: **Or**

We cause it to be forgotten, it was read in two ways: **We cause it to be forgotten** and **We cause it to be delayed**. As for the one who reads it with the opening of the noon and the hamza after the seen, its meaning is that we delay it. Ali bin Abi Talhah said: on the authority of Ibn Abbas: **Whatever verse We abrogate or cause it to be forgotten**, meaning whatever verse We change or leave, we do not change it. Mujahid said on the authority of the companions of Ibn Masoud: **Or We cause it to be forgotten**, meaning we confirm its writing and change its ruling. Abd bin Umair, Mujahid and Ata' said: **Or We cause it to be forgotten**, meaning we delay it and postpone it. Atiyah Al-Awfi said: Or We cause it to be forgotten, We delay it and do not abrogate it. Al-Suddi said: It is also the same, and so is Al-Rabi' bin Anas. Ad-Dahhak said: **We do not abrogate a verse or cause it to be forgotten**, meaning the abrogating and the abrogated. Abu Al-Aaliyah said: **We do not abrogate a verse or cause it to be forgotten**, We delay it with us. Ibn Abi Hatim said: Ubaydullah bin Ismail Al-Baghdadi told us, Khalaf told us, Al-Khaffaf told us, on the authority of Ismail, meaning Ibn Aslam, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Umar, may God be pleased with him, delivered a sermon to us and said: God Almighty says: **We do not abrogate a verse or cause it to be forgotten**, meaning We delay it. As for the reading of **or cause it to be forgotten**, Abd Al-Razzaq said on the authority of Muammar on the authority of Qatadah regarding His statement: **We do not abrogate a verse or cause it to be forgotten**, he said: God Almighty would make His Prophet, may God bless him and grant him peace, forget whatever He wills, and abrogate whatever He wills.

Ibn Jarir said: Suwad bin Abdullah told us, Khalid bin Al-Harith told us, Aouf told us, on the authority of Al-Hasan that he said: Regarding His statement: **or We cause it to be forgotten**, he said: Your Prophet, may God bless him and grant him peace, recited to us a Qur'an and then forgot it. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us, Muhammad bin Al-Zubayr Al-Harrani told us, on the authority of Al-Hajjaj, meaning Al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Among the things that were sent down to the Prophet, may God bless him and grant him peace, was the revelation at night and he would forget it during the day, so God Almighty revealed: **Whatever verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it**. Ibn Abi Hatim said: Abu Ja'far bin Nufayl told me, he is not Al-Hajjaj bin Artah, he is a sheikh of ours from Al-Jazari. Ubaid bin Umair said: **Or We cause it to be forgotten**, we remove it from you. Ibn Jarir said: Ya'qub bin Ibrahim told me, Hisham told us, on the authority of Ya'la bin Ata', on the authority of Al-Qasim bin Rabi'ah, he said: I heard Sa'd bin Abi Waqqas recite: **Whatever verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it**. From a verse or We make you forget it." He said: I said to him, Sa'id ibn al-Musayyab recites **or We make you forget it**. He said: Sa'd said: The Qur'an was not revealed to al-Musayyab or to the family of al-Musayyab. He said: God Almighty said: **We will make you recite, and you will not forget**. "And remember your Lord when you forget." And Abd

al-Razzaq narrated it likewise from Hisham, and al-Hakim included it in his Mustadrak, from the hadith of Abu Hatim al-Razi, from Adam, from Shu'bah, from Ya'la ibn Ata', with it, and he said: **It meets the conditions of the two sheikhs, and they did not include it**. Ibn Abi Hatim said: And he narrated from Muhammad ibn Ka'b, Qatadah, and Ikrimah something similar to what Sa'id said. Imam Ahmad said: Yahya told us, Sufyan al-Thawri told us: on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Umar said: Ali is the best of us in jurisprudence and my father is the best of us in knowledge, and we leave out some of what my father said, because my father said: I will not leave out anything I heard from the Messenger of God, may God bless him and grant him peace, and God says: **Whatever verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it**. Al-Bukhari said: Yahya told us, Sufyan told us, on the authority of Habib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Umar said: Ali is the best of us in jurisprudence and my father is the best of us in knowledge, and we leave out some of what my father said, because my father said: I will not leave out anything I heard from the Messenger of God, may God bless him and grant him peace, and God said: **Whatever verse We abrogate or cause to be forgotten**, and His statement: **We bring forth [one] better than it or similar to it**, means in the ruling with respect to the interests of those charged with the duties, as Ali bin Abi Talhah said, on the authority of Ibn Abbas: **We bring forth [one] better than it**, and he says: **It is better for you in benefit and more lenient for you**. Abu Al-Aaliyah said: **Whatever verse We abrogate** so that we do not act upon it **or cause it to be forgotten**, meaning that we postpone it until we bring it or something similar to it. Al-Suddi said: **We bring something better than it or similar to it**, meaning: We bring something better than what we abrogated or something similar to what we left. Qatada said: **He brought something better than it or similar to it**. He said: A verse that contains alleviation, a concession, a command, and a prohibition. His statement: **Do you not know that God has power over all things? Do you not know that to God belongs the dominion of the heavens and the earth? And that you have not besides God any protector or helper?** He guides His servants, the Most High, with this, to the fact that He is the One who disposes of His creation as He wills. He has the power to create and command, and He is the One who disposes. Just as He created them as He wills, and makes happy whomever He wills, and makes miserable whomever He wills, and makes healthy whomever He wills and sick whomever He wills, and guides whomever He wills, and disappoints whomever He wills, so He rules over His servants as He wills. He makes lawful what He wills, and forbids what He wills, and permits what He wills, and prohibits what He wills. He is the One who rules as He wills. There is no objector to His ruling, and He is not questioned about what He does, while they are questioned. He tests His servants and their obedience to His messengers by abrogating it. He commands something because of the benefit in it that He knows, then He forbids it because of what He knows. So obedience, all obedience, is in complying with His command and following His

Do you not know that to Allah belongs the dominion of the heavens and the earth, and that you have not besides Allah any protector or helper?

messengers in belief. What they told, and compliance with what they were commanded, and leaving what they were warned against. In this position, a great response and eloquent clarification of the disbelief of the Jews and the falsification of their doubts, may God curse them, in claiming the impossibility of abrogation, either rationally, as some of them claimed out of ignorance and disbelief, or by transmission, as others of them fabricated and lied. Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: The interpretation of the verse: Did you not know, O Muhammad, that I have the kingdom of the heavens and the earth and their authority, without anyone else? I rule in them and in what is in them as I will, and I command in them and in what is in them as I will, and I forbid what I will, and I abrogate, change and alter, from My rulings that I rule over My servants, as I will when I will, and I confirm in them what I will. Then he said: And this report, even if it was an address from God Almighty to His Prophet, may God bless him and grant him peace, in the form of report, about His greatness, then it is from Him, may His praise be glorified, a denial of the Jews, who denied the abrogation of the rulings of the Torah and denied the prophethood of Jesus and Muhammad, peace be upon them, for coming with what they came with from God. God, by changing what God changed of the ruling of the Torah, so God informed them that He has the kingdom of the heavens and the earth and their authority, and that creation is the people of His kingdom, and His obedience and they must hear and obey His command and prohibition, and that He has the right to command them as He wishes and prohibit them from what He wishes, and to abrogate what He wishes, and to approve what He wishes, and to establish what He wishes of His approval, command and prohibition. **I said** What makes the Jews research the issue of abrogation is disbelief and stubbornness, for there is nothing in reason that indicates the impossibility of abrogation in the rulings of God Almighty, because He rules as He wishes, just as He does what He wants, even though this has occurred in His previous books and past laws, just as He permitted Adam to marry his daughters to his sons, then He forbade that, and just as He permitted Noah, after he left the ship, to eat all animals, then He abrogated the permissibility of some of them, and the marriage of two sisters was permissible for Israel and his sons, and this was forbidden in the law of the Torah and after it, and He ordered Abraham, peace be upon him, to slaughter his son, then He abrogated it before the act, and He ordered the majority of the Children of Israel to kill whoever worshipped Him. The calf was removed from them, then killing was lifted so that killing would not eradicate them, and many things that would take too long to mention, and they admit that and turn away from it. What is answered about these evidences with verbal answers does not divert the indication to the meaning, since it is the intended purpose, and as in their books it is famous from the good report of Muhammad, may God bless him and grant him peace, and the command to follow him, it indicates the obligation to follow him, may God bless him and grant him peace, and that no action is accepted except according to his law, and whether it is said that the

previous laws are directed to his mission, may God bless him and grant him peace, this is not called abrogation because of his saying: **Then complete the fast until night**, and it is said: It is absolute, and that the law of Muhammad, may God bless him and grant him peace, abrogated it, so in any case the obligation to follow him is determined, because he came with a book and it is the last book to be covenanted by God Almighty, so in this position God Almighty explained the permissibility of abrogation, in response to the Jews, upon them be the curse of God, where God Almighty said: **Do you not know that God has power over all things?** * Do you not know that to God belongs the dominion of the heavens and the earth? The verse, so just as He has the dominion without dispute, so too does He have the power to rule as He wills, **Is not His the creation and the command?** And it was read in Surat Al Imran, which was revealed at the beginning of it as an address to the People of the Book, that abrogation occurred in the words of God Almighty: **All food was lawful to the Children of Israel except what Israel made unlawful to himself** the verse, as will be explained. All Muslims agree on the permissibility of abrogation in the rulings of God Almighty, because of the great wisdom in that, and all of them said that it occurred. Abu Muslim Al-Asbahani, the interpreter, said: Nothing of that occurred in the Qur'an, and his statement is weak, rejected, and despicable. He was arbitrary in his answers to what occurred of abrogation, including the issue of the waiting period of four months and ten after the year, he did not answer that with acceptable speech, and the issue of changing the Qiblah to the Kaaba from the Holy House, he did not answer anything, and including that is the abrogation of a Muslim's patience with ten infidels to patience with two, and including that is the abrogation of the obligation of charity before speaking to the Messenger, may God bless him and grant him peace, and other things, and God knows best.

Fath al-Qadir

And His statement: 107- **Do you not know that God has power over all things?** indicates that abrogation is within His capabilities, and that denying it is a denial of the divine power. Likewise, His statement: **Do you not know that to God belongs the dominion of the heavens and the earth?** That is, He has control over the heavens and the earth by creating and inventing and by influencing all of His creations. He is most knowledgeable about the interests of His servants and what is beneficial to them from His rulings that He has made them worship Him with and has made lawful for them. This may differ according to the circumstances, crises, and people, and this is the doing of those who have no guardian. This may differ according to the circumstances, times, and people, and this is the doing of those who have no guardian other than Him and no supporter other than Him. So they must receive it with acceptance, compliance, reverence, and veneration.

Ibn Abi Hatim, Al-Hakim in Al-Kuna, Ibn Adi and Ibn Asakir narrated on the authority of Ibn Abbas who said: The revelation would come down to the Prophet, may

God bless him and grant him peace, at night and he would forget it during the day. So God revealed:

Whatever verse We abrogate or cause to be forgotten, We bring [one] better than it or similar to it. In its chain of transmission is Al-Hajjaj Al-Jazari, who can be consulted. Al-Tabarani narrated on the authority of Ibn Umar who said: "Two men from the Ansar recited a surah that the Messenger of God, may God bless him and grant him peace, had taught them, and they used to recite it. One night they stood up to recite it and prayed, but they could not find a letter of it. So they went to the Messenger of God, may God bless him and grant him peace, in the morning, and he said: It is one of those things that were abrogated or forgotten, so forget about it." In its chain of transmission is Sulayman ibn Al-Arqaam, who is weak. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi in Al-Asma' wa Al-Sifat narrated on the authority of Ibn Abbas regarding his statement: **Whatever verse We abrogate or cause to be forgotten**, he said: What We change or leave, we do not change, **We bring [one] better than it or similar to it**, he said: It is better for you in terms of benefit and easier for you. Ibn Abi Hatim narrated on his authority that he said: **We cause it to be forgotten** means we delay it. Abu Dawud narrated in his Naskh, Ibn Jarir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Asma' wa'l-Sifat on the authority of Ibn Mas'ud regarding his statement: **Whatever verse We abrogate**, he said: We confirm its script and change its ruling. **Or cause it to be forgotten**, he said: We delay it. Abd bin Hamid and Abu

Dawud in his Naskh and Ibn Jarir on the authority of Qatada regarding his statement: **And bring forth one better than it or similar to it**, he says: It contains leniency, it contains a concession, it contains a command, it contains a prohibition. Abu Dawud in his Naskh, Ibn al-Mundhir, Ibn al-Anbari in al-Masahif, and Abu Dharr al-Harawi in his Fada'il narrated on the authority of Abu Umamah ibn Sahl ibn Hunayf: "A man had a surah with him, so he got up at night and recited it but was not able to do it. Another got up and recited it but was not able to do it. Another got up and was not able to do it. They came in the morning and came to the Messenger of God (blessings and peace of God be upon him) and gathered with him and informed him, so he said: It was abrogated last night." Something similar was narrated on his authority from another chain of transmission. It has been proven in Bukhari and others on the authority of Anas that God revealed about those who were killed in the Well of Ma'unah **Inform our people that we have met our Lord, and He is pleased with us and He is pleased with us** then it was abrogated. It has also been proven in Muslim and others on the authority of Abu Musa who said: We used to recite a surah that was similar in length and severity to Bara'ah, but I forgot it, except that I memorized from it **If the son of Adam had two valleys full of wealth, he would seek a third valley, and nothing would fill his belly except dust**. We used to recite a surah that was similar to one of the tasbihs, the beginning of which was: **Glorify God, whatever is in the heavens**, but we forgot it, except that I memorized from it: **O you who believe, why do you say what you do not do?** So it would be written as a testimony around your necks and you would be asked about it on the Day of Resurrection. Something similar to this has

been narrated through a group of the Companions, including the verse of stoning as narrated by Abd al-Razzaq, Ahmad, and Ibn Hibban on the authority of Umar.

Tafsir al-Baghawi

107. "Do you not know that to God belongs the dominion of the heavens and the earth, and that you have not, O group of disbelievers, besides God, any protector or helper, other than God ...

Tafsir al-Baidawi

107- **Do you not know?** The address is to the Prophet, may God bless him and grant him peace, and what is meant is him and his nation, because He said: **And what is [the matter] with you?** He only singled it out because He is the most knowledgeable of them and the source of their knowledge. **That to God belongs the dominion of the heavens and the earth.** He does what He wills and rules as He wills, and it is like evidence for His saying: **Indeed, God is over all things competent.** Or for the permissibility of abrogation, and that is why He left out the conjunction. **And you have not besides God any protector or helper.** Rather, He is the One who owns your affairs and directs them in a way that is good for you. The difference between the protector and the helper is that the protector may be too weak to help, and the helper may be a stranger to the one being helped, so there is a generality between them in one respect.

Surat Al-Baqarah 2:108

Or do you want to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

Surat al-Baqarah 2:108

Or do you want to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

Tafsir al-Jalalayn

Or rather do you want to ask your Messenger as Moses was asked that is, his people asked him *before* by saying: Show us God openly and other than that **And whoever exchanges faith for disbelief** that is, takes it instead by abandoning consideration of the clear signs and suggesting others **has certainly strayed from the right path** has strayed from the right path and the right path is originally the middle way.

Tafsir al-Suyuti

God Almighty said: Or do you want the verse K Ibn Abi Hatim narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas who said: Rafi' bin Huraymila and Wahb bin Zaid said to the Messenger of God: O Muhammad, bring us a book that you send down to us from the sky so that we can read it, or cause rivers to flow for us so that we may follow you and believe you. So God revealed in that: Or do you want to ask your Messenger to the straight path?

Huyayy ibn Akhtab and Abu Yasser ibn Akhtab were among the Jews who were most envious of the Arabs because God had chosen them for His Messenger. They were striving to turn people away from Islam as much as they could, so God revealed about them the verse: **Many of the People of the Book love you.**

K and Ibn Jarir narrated on the authority of Mujahid who said: The Quraysh asked Muhammad to make Safa gold for them, so he said: Yes, and it is for you like the table for the Children of Israel if you disbelieve. So they refused and returned, so God revealed: Or do you want the verse?

And he narrated on the authority of Al-Suddi, who said: The Arabs asked Muhammad, may God bless him and grant him peace, to bring them God so that they could see Him openly, so this verse was revealed:

K and he narrated on the authority of Abu Al-Aaliyah who said: A man said: O Messenger of God, if our expiations were like the expiations of the Children of Israel, then the Prophet, may God bless him and grant him peace, said: What God has given you is better than what the Children of Israel, when one of them committed a sin, would find it written on his door and its expiation. If he expiated it, it would be a disgrace for him in this world, and if he did not expiate it, it would be a disgrace for him in the Hereafter. And God has given you better than that. God Almighty said: And whoever does wrong or wrongs himself - the verse: And the five prayers and Friday to Friday are expiations for what is between them. So God revealed: Or do you want to ask your Messenger the verse?

Tafsir al-Tabari

Abu Ja'far said: If someone were to say to us: Did the Messenger of God, may God bless him and grant him peace, not know that God is capable of everything, and that He owns the heavens and the earth, until that was said to him?

It was said: Yes! Some of them used to say: This is from God, the Most High, as report that Muhammad knew that, but he made the speech and made it a statement, as the Arabs do in addressing one another. One of them would say to his companion: Did I not honor you? Did I not do you a favor? Meaning: informing him that he honored him and did him a favor, meaning: Did I not honor you? Did I not do you a favor? Meaning: I knew that.

Abu Ja'far said: This has no basis in our view. That is because the words of God, the Most High: **Have you not known?** only mean: **Have you not known?** It is a letter of denial with a letter of interrogation added to it, and letters of interrogation are only used in speech either in the sense of affirmation or in the sense of negation. As for the sense of affirmation, that is not known in the speech of the Arabs, especially when they are added to letters of denial. However, in my opinion, even though the address appears to be to the Prophet, may God bless him and grant him peace, it is only meant for his companions to whom God, the Most High, said: **Do not say 'Ra'ina' but say 'Unzuma' and listen.** What indicates that this is the case is the words of God, the Most High: **And you have not besides God any protector or helper. Al-Baqarah 2:107,** so He returned to address them at the end of the verse, and He began the beginning of it by addressing the Prophet, may God bless him and grant him peace, with His words: **Did you not know that to God belongs the dominion of the heavens and the earth? Al-Baqarah 2:107.** Because what is meant by that are those of his companions whose affair I described. This is a common and eloquent expression among the Arabs: that the speaker utters his speech as an address to some people while intending someone else, and as an address to one person while intending a group other than him, or a group and the addressee is one of them, and as an address to a group, while the intended one is one of them. From this is the statement of God, the Most High: **O Prophet, fear God and do not obey the disbelievers and the hypocrites.** Then He said: "And follow what is revealed to you from your Lord. Indeed, God is ever, with what you do, Acquainted." (al-Ahzab 33:1-2) So he returned to addressing the group, and the statement began by addressing the Prophet, may God bless him and grant him peace. Similar to this is the statement of Al-Kumait bin Zaid in praising the Messenger of God, may God bless him and grant him peace:

To the shining lamp Ahmed, neither desire nor fear equals me

From him to someone else, even if people raised their eyes and watched

It was said: You went too far! Rather, you intended, even if the speakers rebuked me or slandered me.

By preferring your tongue, even if you are noisy and stubborn

You are the pure, refined, refined one in relation, for the text of your people is relation.

So he directed his words to address the Prophet, may God bless him and grant him peace, and he meant his family, so he used a metaphor for describing and praising them by mentioning the Prophet, may God bless him and grant him peace, and for the Umayyads, as the harsh speakers. Because it is known that no one is described as harshly praising and preferring the Prophet, may God bless him and grant him peace, nor as making much noise and obstinacy in going on at length about his virtue.

As Jamil bin Muammar said:

Behold, my neighbors are leaving this evening, called by the motives of passion and desire.

He said: Behold, my neighbors are here tonight. So he began the story about a group of his neighbors, then he said: I am going, because his intention in beginning what he began his speech with was to tell about one of them without their group, and as Jamil also said in his other statement:

My two friends, in all your lives, have you ever seen a dead person cry for love of his killer before me?

He means his killer, because he is only describing a woman, so he used the man's name to refer to her, even though he meant her.

Likewise, His statement: **Do you not know that God has power over all things? Do you not know that God belongs the dominion of the heavens and the earth?** Even though the apparent meaning of the statement is to address the Prophet, may God bless him and grant him peace, it is intended to mean his companions. This is clear from the evidence of His statement: "And you have not besides God any protector or helper. Or do you want to ask your Messenger as Moses was asked before?" (Al-Isra': 86), the three verses that follow indicate that this is the case.

As for his saying: **To Him belongs the kingdom of the heavens and the earth**, and he did not say: the kingdom of the heavens, then he meant by that the kingdom of the sultan and the kingdom without the king. And when the Arabs wanted to report on the kingdom that is the kingdom of the sultan, they said: God ruled the creation with a kingdom. And if they wanted to report on the kingdom, they said: So-and-so ruled this thing, so he owns it with a kingdom, a kingdom, and a king.

The interpretation of the verse is: Did you not know, O Muhammad, that I have the kingdom of the heavens and the earth and their authority, and no one else does? I rule in them and in what is in them as I will, and I command in them and in what is in them as I will, and I forbid what I will, and I abrogate, change, and alter from My rulings by which I rule over My servants what I will when I will, and I confirm from them what I will?

Although this report is from God Almighty, addressing His Prophet Muhammad, may God bless him and grant him peace, in the form of report about his greatness, it is from Him.

Glory be to Him, He is the One Who refuted the Jews who denied the abrogation of the rulings of the Torah, rejected the prophethood of Jesus, and denied Muhammad, may God bless him and grant him peace, because they brought what they brought from God by changing what God changed of the rulings of the Torah. So God informed them that He has the kingdom of the heavens and the earth and their authority, for the creation is the people of His kingdom and obedience to Him, and they must listen to Him and obey His commands and prohibitions, and that He has the right to command them as He wills, and to forbid them from what He wills, and to abrogate what He wills, and to confirm what He wills, and to cause to be forgotten what He wills of His rulings, commands, and prohibitions. Then he said to his Prophet, may God bless him and grant him peace, and to the believers with him: Obey my command, and come to my obedience in what I abrogate, and in what I leave and do not abrogate, of my rulings, my limits, and my duties, and do not be frightened by the opposition of one who opposes you in my command, my prohibition, my abrogating and abrogated verses, for there is no one who can take charge of your affairs except me, and there is no one who can support you except me, and I am the one who is alone in your guardianship, and defending you, and the one who is alone in supporting you with my glory, authority, and power over whoever opposes you and opposes you, and sets up a war of enmity between him and you, until I raise your argument, and make it against them and for you.

The word wali means a verbal noun from the saying of the speaker: I took charge of the matter of so-and-so, if I became his guardian, then I am his guardian, he is his guardian and his guardian. And from that it was said: So-and-so is the crown prince of the Muslims, meaning: the one who takes charge of what is entrusted to him of the matter of the Muslims.

As for the supporter, it is a verbal noun derived from the word *Nasir* which means **I supported you, I support you**. So I am your supporter and your helper. It means the supporter and the strengthener.

As for the meaning of his saying: **other than God**, it means other than God, and after God. From this is the saying of Umayyah ibn Abi al-Salt:

O soul, you have no protector but God, and nothing remains in the events of time.

He means: You have no one but God, and after God, who can protect you from harm?

The meaning of the statement is: O believers, after God, you have no one to take care of your affairs, nor a supporter to support you and strengthen you, or to aid you against your enemies.

Tafsir al-Qurtubi

The Almighty said: **Or do you want?** This is the disconnected *umm* which means *rather*, meaning

Or do you want to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

rather you want, and the meaning of the speech is rebuke. **That you ask** is in the accusative case with *want*, **as was asked** the kaf is in the accusative case as an attribute of a source, meaning a question as. And Moses is in the nominative case as its agent was not named. From before: their asking him to show them God openly, and they asked Muhammad to bring God and the angels before them. From Ibn Abbas and Mujahid: they asked that Al-Safa be made into gold for them. Al-Hasan read **as was flown**, and this is according to the language of those who said: **I asked, I ask**, and it is permissible for it to be instead of the hamza a silent *ya* in a way that is not standard, so the *seen* before it was broken. Al-Nahhas said: The alternative of the hamza is far, and the middle of everything is: the middle. Abu Ubaidah Ma'mar ibn Al-Muthanna said this, and from it is his saying: **in the middle of Hell**. Isa bin Omar narrated: I kept writing until my limbs were exhausted, and he recited the words of Hassan mourning the Messenger of God, may God bless him and grant him peace:

Woe to the companions of the Prophet and his family after sunset in the midst of the atheists

It was said: **The path is the right path**, according to Al-Farra', meaning he went astray from the right path and its direction, meaning the path of obedience to God Almighty. And according to Ibn Abbas also: The reason for the revelation of this verse is that Rafi' bin Khuzaymah and Wahb bin Zaid said to the Prophet, may God bless him and grant him peace: **Bring us a book from the heaven that we may read, and cause rivers to flow for us so that we may follow you**.

Tafsir Ibn Kathir

In this noble verse, God the Almighty forbade the believers from asking the Prophet (peace and blessings of God be upon him) too much about things before they happen, as God the Almighty said: "O you who have believed, do not ask about things which, if they are made known to you, will distress you. But if you ask about them when the Qur'an is being revealed, they will be made clear to you." That is, if you ask about their details after they are revealed, they will be made clear to you. Do not ask about something before it happens, for it may be forbidden because of that question. For this reason, it is stated in Sahih: **The greatest sin of the Muslims is the one who asks about something that is not forbidden, but it is forbidden because of his question**. When the Messenger of God (peace and blessings of God be upon him) was asked about a man who finds a man with his wife, if he speaks, he speaks about a serious matter, and if he remains silent, he remains silent about something similar, so the Messenger of God (peace and blessings of God be upon him) disliked the questions and criticized them. Then God revealed the ruling of cursing. For this reason, it is established in the two Sahih, from the hadith of Al-Mughirah ibn Shu'bah: "The Messenger of God (peace and blessings of God

be upon him) forbade idle talk, wasting money, and asking too many questions." In Sahih Muslim, it is said: "Leave me as I have left you, for those who came before you were destroyed because of their excessive questioning and disagreement with their prophets. So if I command you to do something, do as much of it as you can, and if I forbid you from something, avoid it." This was only said after he informed them, "That God had prescribed Hajj for them, and a man said every year: O Messenger of God? The Messenger of God, may God bless him and grant him peace, was silent about him for three days, then he, may God bless him and grant him peace, said: No, and if I had said yes, it would have been obligatory, and if it had been obligatory, you would not have been able to do it. Then he said: Leave me as I have left you." This is why Anas bin Malik said: We were forbidden to ask the Messenger of God, may God bless him and grant him peace, about anything, so we liked it when a man from the desert came and asked him and we were listening. Al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Abu Kurayb told us, Ishaq bin Sulayman told us, on the authority of Abu Sinan, on the authority of Abu Ishaq, on the authority of al-Bara' bin Azib, who said: If a year would come upon me, I would want to ask the Messenger of God, may God bless him and grant him peace, about something, but I would be afraid of it, and we would wish for the Bedouins. Al-Bazzar said: Muhammad ibn al-Muthanna told us, Ibn Fadl told us, on the authority of Ata ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: I have never seen a people better than the companions of Muhammad, may God bless him and grant him peace. They only asked him about twelve issues, all of which are in the Qur'an: **They ask you about wine and gambling**, "They ask you about the sacred month," and **They ask you about orphans**, meaning this and similar matters.

And the Almighty's saying: **Or do you want to ask your Messenger as Moses was asked before?** And no, rather you want, or it is in its place in the question, and it is a denial, and it includes the believers and the disbelievers, for he, peace be upon him, is the Messenger of God to everyone, as the Almighty said: "The People of the Scripture ask you to bring down to them a book from the heaven. But they asked Moses something greater than that, and they said, 'Show us God openly.' So the thunderbolt seized them because of their wrongdoing." Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed on the authority of Ibn Abbas, he said: Rafi' ibn Huraymila and Wahb ibn Zayd said: O Muhammad, bring us a book that you bring down to us from the heaven so that we may read it, and cause rivers to gush forth for us so that we may follow you and believe you. So God revealed from their saying: **Or do you want to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the right path**.

Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah regarding the

words of God Almighty: **Or do you want to ask your Messenger as Moses was asked before?** He said: A man said: O Messenger of God, if our expiation were like the expiations of the Children of Israel, the Prophet, may God bless him and grant him peace, said: "O God, we do not seek it - three times - what God has given you is better than what He has given the Children of Israel. When one of the Children of Israel committed a sin, he would find it written on his door and its expiation. If he expiated it, it would be a disgrace for him in this world, and if he did not expiate it, it would be a disgrace for him in the Hereafter. So what God has given you is better than what He gave the Children of Israel." He said: **And whoever does evil or wrongs himself but then seeks forgiveness from God, he will find God Forgiving and Merciful.** He said: **The five daily prayers and from one Friday to the next are expiation for what is between them.** He said: "Whoever intends to do an evil but does not do it, it is not recorded against him, but if he does it, one evil is recorded for him, and whoever intends to do a good deed but does not do it, one good deed is recorded for him, and if he does it, ten times the like thereof is recorded for him. And none perishes with God except one who is perishing." So God revealed: "Or Do you want to ask your Messenger as Moses was asked before? Mujahid said: Or do you want to ask your Messenger as Moses was asked before? That God should show them openly. He said: The Quraysh asked Muhammad, may God bless him and grant him peace, to make Safa gold for them. He said: Yes, and it is for you like the table for the Children of Israel. But they refused and went back. Al-Suddi and Qatadah said something similar to this, and God knows best. What is meant is that God condemned whoever asked the Messenger, may God bless him and grant him peace, about something in a way that was obstinate and suggestive, as the Children of Israel asked Moses, peace be upon him, out of obstinacy, denial, and stubbornness. God Almighty said: "And whoever exchanges faith for disbelief," meaning whoever buys faith for disbelief, **has certainly strayed from the right path**, meaning he has strayed from the straight path into ignorance and misguidance. This is the case of those who turned away from believing in the prophets, following them and submitting to them, to opposing them and denying them, and suggesting to them questions that they do not need in a manner of obstinacy and disbelief, as God Almighty said: **Have you not seen those who exchanged the favor of God for disbelief and settled their people in the home of destruction? Hell, they will burn in it, and wretched is the settlement.** Abu Al-Aaliyah said: Hardship is exchanged for ease.

Fath al-Qadir

108- *Umm* is the disconnected particle that means *rather*, meaning **rather you want**, and in this there is rebuke and reprimand, and the *kaf* in his saying: **as he was asked** is in the accusative case as an attribute of a deleted source: meaning a question that is similar to what Moses was asked before when they asked him to show them God openly, and they asked Muhammad, may God bless him and grant him peace, to come to God and the angels face to face. And his saying: *Equally* is the middle of everything, Abu Ubaidah said, and from it is the saying of God Almighty: **In the midst**

of Hell and from it is the saying of Hassan mourning the Prophet, may God bless him and grant him peace:

Woe to the companions of the Prophet and his family after sunset in the midst of the atheists

Al-Farra' said: "Al-Sawa' is the intention: meaning he went astray from the intended path and his reputation: meaning the path of obedience to God."

Tafsir al-Baghawi

108. His statement: **Or do you want to ask your Messenger?** was revealed about the Jews when they said: O Muhammad, bring us a book from heaven in its entirety, just as Moses brought the Torah. So God Almighty said: **Or do you want?** meaning do you want? The *mim* is a connection. It was also said: Rather, you want to ask your Messenger Muhammad, may God bless him and grant him peace, **just as Moses was asked before.** His people asked him: Show us God openly. It was also said: They asked the Messenger of God, may God bless him and grant him peace, and they said: We will not believe you until you bring God and the angels face to face, just as Moses was asked by his people and they said: Show us God openly. In it is a prohibition on them from asking ugly questions after the evidence and proofs had appeared. **And whoever exchanges faith for disbelief** replaces faith with disbelief **has certainly strayed from the right path** he erred in the middle of the road. It was also said: He intended the right path.

Tafsir al-Baidawi

108-**Or do you want to ask your Messenger as Moses was asked before?** Or is it equivalent to the hamza in **did you not know?** meaning: Did you not know that He is the Owner of all affairs, capable of all things, He commands and forbids as He wills, or do you know and suggest the question as the Jews suggested to Moses, peace be upon him? Or is it disconnected and what is meant is that he advises them to trust in Him and leave the suggestion to Him. It was said: It was revealed about the People of the Book when they asked that God send down a book from the sky to them. And it was said: About the polytheists when they said, **We will not believe in your ascension until you bring down to us a book that we can read.** "And whoever exchanges faith for disbelief has certainly strayed from the right path." And whoever abandons trust in the clear verses and doubts them and suggests other than them, has strayed from the straight path until he fell into disbelief after faith. The meaning of the verse is: Do not suggest, lest you go astray from the middle of the path, and misguidance leads you far from the goal and exchanging faith for disbelief. It was read as yabadal from abdal.

Surat Al-Baqarah 2:109

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [i.e., after the truth has become clear to them]. So pardon and overlook until Allah delivers His decision. Indeed, Allah is over all things competent.

Surat al-Baqarah 2:109

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [i.e., after the truth has become clear to them]. So pardon and overlook until God delivers His decision. Indeed, God is over all things competent.

Tafsir al-Jalalayn

And many of the People of the Scripture wish that a source they could turn you back to disbelief after you have believed, out of envy an object for which there is **from themselves** that is, their evil selves led them to it **after the truth has become clear to them** in the Torah **concerning the Prophet. So pardon them**, that is, leave them **and overlook** turn away and do not punish them **until God brings about His command** concerning them of fighting. **Indeed, God is over all things competent.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed about the reason for which this verse was revealed. Some of them said: Abu Kurayb narrated to us, he said: Yunus ibn Bakir narrated to me, and Ibn Humayd narrated to us, he said: Salamah ibn al-Fadl narrated to us, they said: Ibn Ishaq narrated to us, he said: Muhammad ibn Abi Muhammad, the freed slave of Zayd ibn Thabit narrated to me, he said: Sa'id ibn Jubayr or 'Ikrimah narrated to me from Ibn 'Abbas: Rafi' ibn Huraymila and Wahb ibn Zayd said to the Messenger of God, may God bless him and grant him peace: Bring us a book that you send down to us from the heaven so that we may read it, and cause rivers to gush forth for us, so that we may follow you and believe you! So God revealed regarding that from their statement: **Or do you want to ask your Messenger as Moses was asked before?** the verse.

Others said: Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Or do you want to ask your Messenger as Moses was asked before?** Moses was asking, and it was said to him: **Show us God openly.**

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Or do you want to ask your Messenger as Moses was asked before,** to show them God openly. So the Arabs asked the Messenger of God, may God bless him and grant him peace, to bring them God so that they could see Him openly.

Others said: Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding

the statement of God: **Or do you want to ask your Messenger as Moses was asked before,** that God should show them openly. So the Quraysh asked Muhammad, may God bless him and grant him peace, and that God should make Safa into gold for them, he said: Yes! And it is for you like the table of the Children of Israel if you disbelieve! So they refused and went back.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: The Quraysh asked Muhammad to turn Safa into gold for them, and he said: Yes! It is for you like the table for the Children of Israel if you disbelieve! But they refused and went back, so God revealed: **Or do you want to ask your Messenger as Moses was asked before?** That is, to show them God openly.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Others said: Al-Muthanna narrated to me, he said: Ishaq narrated to us, he said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: "A man said: O Messenger of God, if our expiations were the expiations of the Children of Israel! The Prophet, may God bless him and grant him peace, said: O God, we do not seek them! What God has given you is better than what He has given the Children of Israel. When one of the Children of Israel committed a sin, he would find it written on his door and its expiation. If he expiated it, it would be a disgrace for him in this world, and if he did not expiate it, it would be a disgrace for him in the Hereafter. God has given you better than what He gave the Children of Israel. He said: "And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful" (An-Nisa': 110). He said: And he said: The five daily prayers, and from Friday to Friday, are expiations for what is between them."

He said: "Whoever intends to do a good deed but does not do it, a good deed will be recorded for him. If he does it, ten times as much will be recorded for him. And none is lost to God except one who is lost."

Then God revealed: **Or do you want to ask your Messenger as Moses was asked before?**

The Arab scholars differed on the meaning of *umm* in his statement: **Or do you want?** Some of the Basrans said: It means interrogation. The interpretation of the statement is: Do you want to ask your Messenger?

Others of them said: It has the meaning of a future interrogative that is disconnected from the speech, as if you are inclining it to its beginning, like the Arabs saying: Are they camels, O people, or sheep? And such and such happened, or is it my own intuition? He said: His saying: **Or do you want** is not based on doubt, but he said it to make their actions ugly. And he cited as evidence for his saying that the following verse by Al-Akhtal:

Did your eyes lie to you? Or did you see a shadow through the darkness of the night?

Some of the grammarians of Kufa said: If you wish, you can make his statement: **Or do you want?** an interrogative on a statement that preceded it, as God the Most High said: "Alif, Lam, Meem. The revelation of the Book, there is no doubt about it, from the Lord of the worlds. Or do they say, "He has invented it"?" (al-Sajdah 32:1-3). So *Am* came without an interrogative before it, so that was, in his view, evidence that it is an interrogative beginning on a statement that preceded it. The author of this statement said: *Am* in meaning is a response to the interrogative in two ways: One of them is to separate the meaning of *any*, and the other is that it is used to ask questions, so it is in the manner of sequence, and what is intended by it is the beginning, except that it is an beginning connected to a statement. So if you start a statement that has no words before it, then ask questions, there is no need for the letter alif or hal.

He said: If you wish, you can say in his statement: **Or do you want?** There is a question before it, so respond to it. It is in his statement: **Do you not know that God has power over all things?** (al-Baqarah 2:106).

Abu Ja'far said: The correct statement in this regard, in my opinion, based on what the narrations that we have mentioned from the people of interpretation have brought, is that it is a question of beginning, meaning: Do you want, O people, to ask your Messenger? It is permissible for the people to ask with *am*, even though one of the conditions of *am* is that it be a sequence in the question to precede what precedes it from speech, because it is a question of beginning if it is preceded by a previous speech. And it was not heard from the Arabs to ask with it and not preceded by speech. Similar to it is the statement of the Most High: "The revelation of the Book about which there is no doubt is from the Lord of the worlds. Or do they say, 'He has invented it'?" (al-Sajdah 32:1-3).

Umm may mean *rather*, if it is preceded by a question that does not fit *any*. So they say: Do you have a right over us, or are you a man known for injustice? The poet said:

By God, I don't know! Is it Aslami who has become arrogant, or is it sleep, or is it all my beloved?

Meaning: Rather, all of my beloved ones are mine.

Some of them used to say, denying the statement of those who claimed that the word *am* in His statement, **Or do you want?** is a future interrogative that is disconnected from the speech, and that it inclines them to its beginning: The first is a predicate, and the second is an interrogative, and the interrogative does not occur in the predicate, and the predicate does not occur in the interrogative, but doubt overcame him, according to his claim, after the predicate had passed, so he asked. Abu Ja'far said: If the meaning of *am* is what we have described, then the interpretation of the statement is: Do you want, O people, to ask your Messenger for things similar to what the people of Moses asked before you, so you become disbelievers if you deny him in your question what it is not permissible in God's wisdom to give you, or that you

perish if it is permissible in His wisdom to give you, so He gave it to you, then you disbelieved after that, just as the nations before you perished who asked their prophets for what they could not ask of them, and when they were given it, they disbelieved, so they were hastened with punishments for their disbelief, after God gave them what they asked for.

The statement in the interpretation of the Almighty's saying: **And whoever exchanges disbelief for faith.**

Abu Ja'far said: God Almighty means by His saying: **And whoever exchanges**, and whoever exchanges *disbelief*, and the Sunnah of *disbelief* is denying God and His signs, with faith, meaning believing in God and His signs and acknowledging Him.

It has been said: What is meant by disbelief in this place is hardship, and by faith is ease. I do not know the hardship in the meanings of disbelief, nor ease in the meaning of faith, unless the one who said that meant by his interpretation of *disbelief* in the meaning of hardship in this place, and by his interpretation of faith in the meaning of ease: what God has prepared for the disbelievers in the Hereafter of hardships, and what God has prepared for the people of faith in it of bliss, so that would be a face, even if it is far from the concept understood by the apparent address. Mention of those who said that:

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Abu al-'Aliyah: **And whoever exchanges disbelief for faith**, he says: He exchanges hardship for ease.

Al-Qasim told us, he said, Al-Hasan told us, he said, Hajjaj told me, on the authority of Ibn Abi Jaafar, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah, similarly.

And in His statement: **And whoever exchanges faith for disbelief has certainly strayed from the right path**, there is clear evidence for what we have said: that these verses of His statement: **O you who have believed, do not say, 'Ra'ina,'** are an address from God, the Most High, to the believers among the companions of the Messenger of God, may God bless him and grant him peace, and a rebuke from Him to them for a matter that had happened in the past, which the Jews were pleased with, and which the Messenger of God, may God bless him and grant him peace, disliked for them, so God disliked it for them, so He rebuked them for that, and informed them that the Jews are people of deceit, envy, and aggression, and that they wish them harm and seek to cause them calamities, and He forbade them from seeking their advice, and He informed them that whoever among them apostatizes from his religion and exchanges his faith for disbelief has strayed from the right path.

The statement in the interpretation of the Almighty's saying: **He has strayed from the right path.**

Abu Ja'far said: As for his saying: **He has gone astray**, he means by it: he has gone and deviated. The root of straying from something is to depart from it and deviate, then it is used for something that is lost, and something that is not paid attention to, like their saying about a lazy man who has no mention or notableness:

Surat Al-Baqarah 2:109

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [i.e., after the truth has become clear to them]. So pardon and overlook until Allah delivers His decision. Indeed, Allah is over all things competent.

He has gone astray, son of lost, and said, son of said. And like the saying of Al-Akhtal, about something that has perished:

I was the speck in a murky, foaming wave, the one who brought it threw it as a gift of misguidance.

Meaning: He perished and went away.

What God Almighty meant by His saying: **He has strayed from the right path**, is that he has gone astray from the right path and deviated from it.

As for the interpretation of his saying: **The straight path**, he means by straight the intention and the method. The root of straight is the middle. It was reported on the authority of Isa bin Omar the grammarian that he said: I continued writing until my straight path was cut off, meaning: my middle path. Hassan bin Thabit said:

Woe to the supporters of the Prophet and his descendants after sunset in the midst of the atheists

It means **in the middle**. The Arabs say: **He is in the middle of the path**, meaning at the level of the path. And the level of the ground, according to them, is its level.

As for the path, it is the paved road, changed from paved to path.

The interpretation of the statement is: Whoever replaces faith in God and His Messenger with disbelief, and turns away from his religion, has deviated from the path and its clear and established middle way.

This statement appears to be a report about the removal of the one who exchanges faith for disbelief from the path, and what is meant by it is the report about him that he abandoned the religion of God which He has chosen for His servants, and made it a path for them to shed to His pleasure, and a way to take to His love and to win His gardens. So He, the Most High, made the path which if one takes His path and walks on it, and adheres to its middle and passes through it, he will be saved and achieve his need, and attain what he seeks for His religion to which He called His servants, for example, for them to attain, by adhering to it and following it, their desires in their afterlife, like the one who attains the necessary path of the path, by adhering to it, his desire for salvation from it, and reaching the place he headed to and intended. And He made the example of the one who deviates from his religion, who is unjust in following what He called him to of worship, in his failure to attain what he hoped to attain through his work in the Hereafter and attain through it in his afterlife, and his departure from what he hoped for of the reward of his work, and his distance from it from his Lord, like the example of the one who deviates from the path and the intention of the way, who does not increase in his wrath in the direction he took, except that he increases in distance from the place of his need, and from the place he headed to and wanted further away.

This path that God has informed us about, that

whoever exchanges faith for disbelief has gone astray, is **the straight path**, which He has commanded us to ask for guidance to, saying: **Guide us to the straight path, the path of those upon whom You have bestowed favor** (al-Fatihah 1:6-7).

Tafsir al-Qurtubi

The Almighty said: **Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [out of] themselves [after the truth has become clear to them]**. There are two issues in this:

The first: *wish* means to wish, and it was mentioned before. *Disbelievers* is the second object of **they return you**. "From yourselves" is said to be related to *wish*. It is also said to be related to *envy*, so the pause is at his saying: *disbelievers*. And *envy* is the object for it, meaning they wished that out of envy, or a source that what preceded it indicated the action. The meaning of **from themselves** is from their own accord, without finding it in a book or being commanded to do so. The word *envy* gives this, meaning from their own selves, as confirmation and obligation, as God Almighty said: **They say with their mouths, "And no bird flies with its wings"**. The verse is about the Jews.

Second: Envy is of two types: blameworthy and praiseworthy. The blameworthy type is to wish for the removal of God's blessing from your Muslim brother, regardless of whether you wish for it to return to you or not. This is the type that God the Most High has condemned in His Book when He says, **Or do they envy people for what God has given them of His bounty?** It is only blameworthy because it belittles the Truth, glory be to Him, and that He bestowed a blessing on someone who does not deserve it. As for the praiseworthy type, it is what came in the authentic hadith from his saying, peace be upon him:

"There is no envy except in two cases: a man to whom God has given the Qur'an and he recites it during the night and during the day, and a man to whom God has given wealth and he spends it during the night and during the day." This envy means envy. Al-Bukhari also titled it the chapter on envy in knowledge and wisdom. Its true meaning is: that you wish to have what your Muslim brother has of goodness and blessings and that his goodness not be taken away from him. It may be permissible to call this competition, as in the saying of God the Almighty: **And for this let the competitors compete**. "After the truth has become clear to them" meaning after the truth has become clear to them, which is Muhammad, peace and blessings of God be upon him, and the Qur'an that he brought.

The Almighty's saying: **So pardon and overlook** contains two issues:

The first: The Almighty's saying: **So pardon.** The original is *afūwū*. The damma was deleted because of its heaviness, then the waw was deleted because of the meeting of two quiescent letters. Pardon means leaving the blame for a sin. Forgiveness means removing its effect from the soul. You pardoned someone if you turned away from his sin. You turned away from him if you turned away from him and left him. From this is the Almighty's saying: **Should We then turn away from you the Reminder?**

Second: This verse was abrogated by the statement, **Fight those who do not believe** until the statement, *submissive*, on the authority of Ibn Abbas. It was said that what abrogated it was **Kill the polytheists**. Abu Ubaidah said: Every verse in which fighting is not mentioned is Meccan and abrogated by fighting. Ibn Atiyyah said: His ruling that this verse is Meccan is weak, because the Jews' opposition only occurred in Medina.

I said: It is correct. Al-Bukhari and Muslim narrated on the authority of Usamah ibn Zayd: The Messenger of God, may God bless him and grant him peace, rode on a donkey wearing a Fadak cloak, and Usamah was behind him, visiting Sa'd ibn 'Ubadah in Banu al-Harith ibn al-Khazraj before the Battle of Badr. They traveled until they passed by a gathering in which 'Abdullah ibn Ubayy ibn Salul was present - and that was before 'Abdullah ibn Ubayy had converted to Islam - and in the gathering there was a mixture of Muslims, idolaters, and Jews, and among the Muslims was 'Abdullah ibn Rawahah. When the dust of the animal covered the gathering, 'Abdullah ibn Rawahah covered his nose with his cloak and said: Do not dust us! The Messenger of God, may God bless him and grant him peace, greeted them, then he stood up and got off, and called them to God the Most High and recited the Qur'an to them. 'Abdullah ibn Ubayy ibn Salul said to him: O man, I do not like what you say if it is true! Do not bother us with it in our gatherings. Go back to your man, and whoever comes, tell him. 'Abdullah ibn Rawahah said: Yes, O Messenger of God, and cover us in our gatherings, for we like that. The polytheists, Muslims and Jews were so angry that they almost quarreled. The Messenger of God, may God bless him and grant him peace, kept calming them down until they calmed down. Then the Messenger of God, may God bless him and grant him peace, mounted his mount and rode until he entered upon Sa'd ibn 'Ubadah. The Messenger of God, may God bless him and grant him peace, said: **O Sa'd, did you not hear what Abu Hubab said - meaning 'Abdullah ibn Ubayy - he said such and such.** He said: "O Messenger of God, may my father and mother be sacrificed for you! Forgive him and pardon him, for by He who sent down the Book to you, God has brought the truth that He sent down to you. The people of this lake agreed to crown him and tie him with a headband. When God returned that with the truth that He gave you, he was pleased with that. That is what you saw happening. Then the Messenger of God, may God bless him and grant him peace, pardoned him."

The Messenger of God (peace and blessings of God be upon him) and his companions would pardon the polytheists and the People of the Book as God the Almighty commanded them, and they would be patient

in the face of harm. God the Almighty said: **And you will surely hear much abuse from those who were given the Scripture before you and from those who associate others with God.** And He said: **Many of the People of the Scripture wish that they would be pardoned.** So the Messenger of God (peace and blessings of God be upon him) interpreted his pardon of them as God had commanded him to do until He gave him permission to deal with them. When the Messenger of God (peace and blessings of God be upon him) fought the Battle of Badr, God killed the leaders of the infidels and the chiefs of Quraysh who He had killed, and the Messenger of God (peace and blessings of God be upon him) and his companions returned victorious and triumphant, with captives from the leaders of the infidels and the chiefs of Quraysh. Abdullah bin Ubayy bin Salul and the polytheists and idol worshippers who were with him said: This is a matter that has been decided, so they pledged allegiance to the Messenger of God (peace and blessings of God be upon him) to Islam, and they became Muslims.

The Almighty said: **Until God brings about His command** meaning Banu Qurayzah and the expulsion of Banu Nadir. "Indeed, God is over all things competent. And establish prayer and give zakah" has been presented. And praise be to God Almighty.

Tafsir Ibn Kathir

God Almighty warns His believing servants against following the path of the infidels from the People of the Book, and He informs them of their enmity towards them inwardly and outwardly, and what they contain of envy towards the believers, despite their knowledge of their virtue and the virtue of their Prophet, and He commands His believing servants to forgive, pardon and endure, until the command of God comes of victory and conquest, and He commands them to establish prayer and pay zakat, and He urges them to do so and encourages them to do so, as Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me, on the authority of Saeed ibn Jubayr or Ikrimah on the authority of Ibn Abbas, who said: Huyayy ibn Akhtab and Abu Yasir ibn Akhtab were among the Jews who were most envious of the Arabs, since God had singled them out for His Messenger, may God bless him and grant him peace, and they were striving to turn people away from Islam as much as they could, so God revealed about them, **Many of the People of the Scripture wish they could turn you back 1:13.** And Abd al-Razzaq said on the authority of Muammar on the authority of al-Zuhri, in his saying, the Most High: **And many of the People of the Scripture wish that they could turn you back,** he said: He is Ka'b ibn al-Ashraf. And Ibn Abi Hatim said: My father told us, Abu al-Yaman told us, Shu'ayb told us on the authority of al-Zuhri, Abd al-Rahman ibn Abdullah ibn Ka'b ibn Malik told me, on the authority of his father, that Ka'b ibn al-Ashraf the Jew was a poet, and he used to satirize the Prophet, may God bless him and grant him peace. And regarding him, God revealed: **And many of the People of the Scripture wish that they could turn you back,** to His saying: **So pardon and overlook.** And

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [i.e., after the truth has become clear to them]. So pardon and overlook until Allah delivers His decision. Indeed, Allah is over all things competent.

al-Dahhak said: On the authority of Ibn Abbas, that an illiterate Messenger would inform them of what was in their hands of books, messengers, and verses, then he would believe in all of that just as they believed in it, but they denied it out of disbelief, envy, and malice. And likewise God the Most High said: **Disbelievers, out of envy from themselves after the truth had become clear to them**, meaning after the truth had become clear to them, they were not ignorant of anything of it, but envy led them to deny, so He reproached them, rebuked them, and blamed them most severely, and He prescribed for His Prophet, may God bless him and grant him peace. And for the believers, what they are upon of belief, faith and acknowledgment of what God has revealed to them, and what was revealed before them, with His honor and abundant reward and His assistance to them. Al-Rabi' bin Anas said, **From themselves** from themselves, and Abu Al-Aaliyah said, **After the truth has become clear to them**, after it became clear that Muhammad is the Messenger of God, they find him written with them in the Torah and the Gospel, so they disbelieved in him out of envy and malice, since he was from someone other than them, and so said Qatada and Al-Rabi' bin Anas, and His statement, **So pardon and overlook until God brings about His command**, is like His statement, the Most High, **And you will surely hear from those who were given the Scripture before you and from those who associate others with God, much abuse 1:13**. Ali bin Abi Talha said, on the authority of Ibn Abbas, regarding His statement, **So pardon and overlook until God brings about His command**, that was abrogated by His statement, **Then kill the polytheists wherever you find them**, and His statement, **Fight those who do not believe in God or in the Last Day**, until His statement, **while they are subdued**, so this abrogated His pardon of the polytheists, and so said Abu Al-Aaliyah, Al-Rabi' bin Anas, Qatadah and Al-Suddi said that it was abrogated by the verse of the sword. This is also indicated by the words of God the Almighty: **until God brings about His command**. Ibn Abi Hatim said: My father told us: Abu Al-Yaman told us: Shu'aib told us, on the authority of Al-Zuhri: Urwah bin Al-Zubayr told me that Usamah bin Zaid told him: The Messenger of God (blessings and peace of God be upon him) and his companions used to forgive the polytheists and the People of the Book, as God commanded them, and they used to be patient in the face of harm. God the Almighty said: "So pardon and overlook until God brings about His command. Indeed, God is over all things competent." The Messenger of God (blessings and peace of God be upon him) used to interpret forgiveness as what God commanded him to do, until God permitted killing them, and God killed those of the leaders of Quraysh who He killed. The chain of transmission of this hadith is sound, but I have not seen it in any of the six books, but it has a basis in the two Sahihs on the authority of Usamah bin Zaid. And the Almighty's saying: **And establish prayer and give zakat, and whatever good you put forward for yourselves - you will find it with God**, urges them to occupy themselves with what benefits them and will be

rewarded for it on the Day of Resurrection, such as establishing prayer and giving zakat, so that God will grant them victory in this worldly life and on the Day when the witnesses will stand, **The Day when the wrongdoers' excuses will not benefit them, and they will have the curse, and they will have the worst home**, and for this reason the Almighty said: **Indeed, God is Seeing of what you do**, meaning that the Almighty does not neglect the work of a worker, nor does it go to waste with Him, whether it is good or evil, for He will reward every worker for his work. Abu Ja'far ibn Jarir said: In the words of God Almighty: **Indeed, God is Seeing of what you do**, this is report from God to those believers whom He addressed with these verses, that whatever good or evil they do, secretly or openly, He is Seeing of it and nothing is hidden from Him, so He rewards them for good with good, and for evil with the same. And this statement, even though it was presented in the form of report, contains a promise and a threat, a command and a warning, and that is because He informed the people that He is Seeing of all their deeds, so that they may find in His obedience since that is stored up for them with Him, until He rewards them for it, as God Almighty said: **And whatever good you send forth for yourselves, you will find it with God**, and so that they may beware of disobeying Him. He said: As for His words *Seeing*, then it is Seeing, diverted to Seeing, just as He diverted Creator to Innovator, and Painful to Painful, and God knows best. Ibn Abi Hatim said: Abu Zur'ah told us, Ibn Bakir told us, Ibn Lahi'ah told me, on the authority of Yazid ibn Abi Habib, on the authority of Abu al-Khair, on the authority of Uqbah ibn Amir, who said: I heard the Messenger of God, may God bless him and grant him peace, while he was reciting this verse: **All-Hearing, All-Seeing**, saying: **All-Seeing of all things**.

Fath al-Qadir

And the Almighty's saying: 109- **And many of the People of the Scripture wish** informs the Muslims of the Jews' eagerness to tempt them and turn them away from Islam and cast doubt on their religion. And His saying: **If only they could turn you back** is in the accusative case as the object of the mentioned verb. And His saying: **From themselves** may be related to His saying *wish* meaning they wished that from themselves, and it may be related to His saying: **Out of envy** meaning envy arising from themselves, and it is the reason for His saying: *wish*. Pardon: is to leave off being held accountable for a sin. And forgiveness: is to remove its effect from the soul. I forgave someone: if I turned away from his sin, and I turned away from him: if I turned away from him, and in it is encouragement to do that and guidance towards it - and that was abrogated by the command to fight, said Abu Ubaidah. His saying: **Until God brings about His command** is the ultimate command of God Almighty regarding forgiveness and pardon: that is, do that until the command comes to you from God Almighty regarding their matter, as He chooses and desires, and as He

has decreed in His previous work, which is to kill whoever of them was killed, to exile whoever was killed for my sake, to impose the jizya on whoever was imposed it, and to convert whoever converted to Islam.

Tafsir al-Baghawi

109. The Almighty said: **Many of the People of the Scripture wish** The verse was revealed about a group of Jews who said to Hudhayfah ibn al-Yaman and Ammar ibn Yasir after the Battle of Uhud 11: If you were on the truth, you would not have been defeated. So return to our religion, for we are more guided than you. Ammar said to them: How can we break a covenant with you? They said: Severe. He said: Severe. He said: I have vowed not to disbelieve in Muhammad, may God bless him and grant him peace, as long as I live. The Jews said: As for this one, he has converted to Islam. Hudhayfah said: As for me, I am satisfied with God as my Lord, Muhammad as my Prophet, Islam as my religion, the Qur'an as my Imam, the Kaaba as my Qiblah, and the believers as my brothers. Then they came to the Messenger of God, may God bless him and grant him peace, and informed him of that. The Messenger of God, may God bless him and grant him peace, said: **You have both achieved goodness and succeeded.** Then God Almighty revealed: **And many of the People of the Scripture wish** meaning many of the People of the Scripture among the Jews wished and wanted **that they could turn you back** O company of believers **to disbelievers after you have believed, out of envy** accusative of the source, meaning they envy you out of envy **from themselves** meaning from their own volition and God did not command them to do that, **after the truth has become clear to them** in the Torah that the words of Muhammad, may God bless him and grant him peace, were true and his religion was true. **So pardon** so leave **and overlook** and overlook. Pardon means erasure, and overlooking means turning away. This was before the verse of fighting **until God brings about His command** with His punishment: killing and capturing the children of Israel. Qurayzah, and the expulsion and banishment of Banu Nadir, as Ibn Abbas, may God be pleased with them both, said. Qatada said: It is his command to fight them in his saying: **Fight those who do not believe in God or in the Last Day** until his saying: **and they will be humbled** 29-Tawbah. Ibn Kaysan said: With his knowledge and judgment on them, he judged some of them to Islam and some of them to be killed, taken captive and paid the jizyah. **Indeed, God is over all things competent.**

their desires, not because of religiousness and inclination towards the truth. Or out of envy, meaning extreme envy emanating from the origin of their souls **after the truth has become clear to them** through the miracles and attributes mentioned in the Torah. **So pardon and overlook** pardon is leaving the punishment of the sinner, and pardon is leaving the reproach of him **until God brings about His command** which is permission to fight them and impose the jizyah on them, or to kill Banu Qurayzah and expel Banu Nadir. On the authority of Ibn Abbas, may God be pleased with them both, that it was abrogated by the verse of the sword, and there is a consideration in it because the command is not absolute, **Indeed, God is over all things competent**, so He is able to take revenge on them.

Tafsir al-Baidawi

109- **And many of the People of the Scripture wish** meaning their rabbis **that they would turn you back**, for *if* replaces *in* in meaning but not in wording: **after you have believed, as disbelievers** apostates, and it is a state of the pronoun of the addressees **out of envy** the reason for *wish*. **From themselves** may be related to *wish*, meaning they wished that from themselves and

Surat Al-Baqarah 2:110

And establish prayer and give zakat, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah is Seeing of what you do.

Surat al-Baqarah 2:110

And establish prayer and give zakat, and whatever good you put forward for yourselves - you will find it with God. Indeed, God is Seeing of what you do.

Tafsir al-Jalalayn

And establish prayer and give zakat, and whatever good you put forward for yourselves obedience such as kinship and charity **you will find it** meaning its reward (with God. Indeed, God is Seeing of what you do) so He will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This statement is made clear by the words of God, the Most High, that His address in all these verses, from His saying: **O you who believe, do not say, 'Ra'ina'** and even if He diverted the speech in Himself to addressing the Prophet, may God bless him and grant him peace, is only an address from Him to the believers among his companions, and a rebuke from Him to them, and a prohibition against seeking the advice of the Jews and their counterparts from the people of polytheism and accepting their opinions in any of the matters of their religion, and evidence that they used, or some of them used, in their address and questioning of the Messenger, may God bless him and grant him peace, harshness, and what he was not allowed to use with him, following the example of the Jews in that or some of them. So their Lord said to them, forbidding them from using that: Do not say to your Prophet, may God bless him and grant him peace, as the Jews say to him: Ra'ina! Rather, say: Look at us and listen, for harming the Messenger of God, may God bless him and grant him peace, is disbelief in me and denial of my right that is due to me upon you to honor and respect him. And for those who disbelieve in me is a painful punishment. The Jews and the polytheists do not wish that any good should descend upon you from your Lord, but many of them wish that they could turn you back to disbelief after you have believed, out of envy from themselves for you and for your Prophet Muhammad, may God bless him and grant him peace, after the truth has become clear to them regarding Muhammad and that he is a Prophet to them and to all of My creation.

It has been said that God Almighty meant Ka'b ibn al-Ashraf when He said: **Many of the People of the Scripture wish that they would have been saved.**

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Zuhri, regarding his statement: **And many of the People of the Book wished**, he is Ka'b bin al-Ashraf.

Al-Qasim told us, he said, Al-Hussein told us, he said,

Abu Sufyan Al-Maamari told us, on the authority of Muammar, on the authority of Al-Zuhri and Qatadah: **Many of the People of the Book wished**, he said: Ka'b bin Al-Ashraf.

Some of them said: Ibn Humayd told us, Salamah told us, Ibn Ishaq told us, and Abu Kurayb told us, Yunus ibn Bakir told us, Muhammad ibn Ishaq told us, Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit told me, Saeed ibn Jubayr told me, or Ikrimah, on the authority of Ibn Abbas, who said: Huyay ibn Akhtab and Abu Yasir ibn Akhtab were among the Jews who were most envious of the Arabs, since God had singled them out for His Messenger, may God bless him and grant him peace. They were striving to turn people away from Islam as much as they could, so God revealed about them: **Many of the People of the Scripture wish they could turn you back** Al-Bukhari and Muslim.

Abu Ja'far said: The statement of the one who said, **And many of the People of the Scripture wish** refers to Ka'b ibn al-Ashraf, does not have a clear meaning. This is because Ka'b ibn al-Ashraf is one person, and God, the Most High, has informed us that many of them wish that they could turn the believers back to disbelief after their belief. One person is not called many, in the sense of being numerous in number, unless the one who said that meant by the manner of the abundance with which God described the one with whom He described him in this verse, abundance in honor and high status among his people and clan, as it is said: So-and-so is numerous among the people, meaning abundance in status and rank. If he meant that, then he made a mistake, because God, the Most High, has described them with the description of a group, saying, **If they could turn you back to disbelief out of envy after you have believed**, so that is evidence that he meant abundance in number. Or he may have thought that it is a statement that is taken as a report about a group, and what is meant by the report about him is one person, similar to what we said earlier in the verse of Jamil, in which case that would also be a mistake. This is because if the speech has that meaning, then there must be an indication in it that indicates that this is its meaning, and there is no indication in his saying: **And many of the People of the Book wish** that what is meant by it is one person rather than a large group, so it is permissible to divert the interpretation of the verse to that, and to refer its apparent evidence to something other than what is most common in usage.

The statement in the interpretation of the Almighty's saying: **Out of envy from themselves.**

Abu Ja'far said: What He, may He be glorified, means by His saying, **out of envy from themselves**, is that many of the People of the Book wish for the believers what God, may He be glorified, informed us about them wishing for them, of apostasy from their faith to disbelief, out of envy and malice towards them.

Envy is not an adjective for the disbelievers, but rather a verbal noun that comes outside the meaning of the

speech whose wording differs from the verbal noun, like when someone says to another: I wished for you what I wished of evil out of envy on my part for you. Envy is a verbal noun from the meaning of his saying: I wished for evil. Because in his saying: I wished that for you, there is a meaning: I envied you for that. So, envy is in the verbal noun, because in his saying: **Many of the People of the Scripture wish they could turn you back to disbelief after you have believed**, there is a meaning: The People of the Scripture envied you for what God gave you of success, and bestowed upon you of guidance for His religion and belief in His Messenger, and He made you special with it by making His Messenger to you a man from among you, kind and merciful to you, and He did not make him one of them so that you would be followers of them. So his saying: **out of envy** is a verbal noun from that meaning.

As for his saying: **from themselves**, he means by that: from their own selves, just as someone says: I have such and such with you, meaning: I have before you, and just as: I was told by Ammar, who said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi' ibn Anas, his saying: **from their own selves**, he said: from their own selves.

God Almighty informed the believers about them that they wished that for the believers, from themselves, informing them that they were not commanded to do that in their book, and that they do what they do of that with knowledge of God's prohibition of it.

The statement in the interpretation of the Almighty's saying: **After the truth has become clear to them**.

Abu Ja'far said: What He, the Most High, meant by His statement: **After the truth has become clear to them**, is after it became clear to these many of the People of the Book who wish to turn you back as disbelievers after your belief in the truth regarding the matter of Muhammad, may God bless him and grant him peace, and what he brought from his Lord, and the religion to which he called, so that it became clear to them that this is the truth about which they have no doubt, as Bishr ibn Mu'adh told us, he said, Yazid ibn Zari' told us, he said, Sa'id told us, on the authority of Qatada: **After the truth has become clear to them**, after it became clear to them that Muhammad is the Messenger of God, may God bless him and grant him peace, and Islam is the religion of God.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **After the truth became clear to them**, he says: It became clear to them that Muhammad is the Messenger of God, and they find it written with them in the Torah and the Gospel.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly, and he added to it: So they disbelieved in him out of envy and malice, since he was not from them.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **After the truth became clear to them**, he said: The truth is Muhammad, may God bless him and grant him peace, so it became

clear to them that he is the Messenger.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **After the truth became clear to them**, he said: It became clear to them that he was the Messenger of God.

Abu Ja'far said: His statement indicates that the disbelief of those whose story he related in this verse in God and His Messenger was out of stubbornness, and with their knowledge and awareness that they were lying about God, as Abu Kurayb told us, he said, Uthman bin Sa'id told us, he said, Bishr bin 'Amara told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn 'Abbas: **After the truth has become clear to them**, God Almighty says: After the truth has become clear to them, they were not ignorant of anything of it, but envy led them to deny. So God reproached them, blamed them, and rebuked them with the most severe reproach.

The statement in the interpretation of the Almighty's saying: **So pardon and overlook until God brings about His command**.

Abu Ja'far said: By His saying, **So pardon**, He, the Most High, meant that you should overlook their wrongdoing and mistakes in their opinion that they suggested to you regarding your religion, intending to turn you away from it and trying to make you apostatize after your faith, and what they said to your Prophet, may God bless him and grant him peace: **Hear, but do not listen, and beware of their tongues and their attack on the religion** (An-Nisa': 46). And overlook their ignorance in that until God brings His command, and He will bring about for you from His command what He wills regarding you, and He will decide regarding them what He wills. So He, the Most High, judged regarding them and brought His command, and He said to His Prophet, may God bless him and grant him peace, and to the believers in Him: "Fight those who do not believe in God and in the Last Day and who do not consider unlawful what God and His Messenger have forbidden and who do not adopt the religion of truth from among those who were given the Scripture until they pay the jizyah with willing submission" (al-Tawbah 9:29). So God, the Most High, abrogated the pardon and forgiveness of them by imposing fighting them on the believers, until their word becomes one with the word of the believers, or they pay the jizyah with their own hands, as: Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, his statement: "So pardon and overlook until God brings about His command. Indeed, God is over all things competent," and this was abrogated by his statement: **Then kill the polytheists wherever you find them** (al-Tawbah 9:5).

Bishr ibn Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada: **So pardon and overlook until God brings about His command**? So God brought about His command and said: **Fight those who do not believe in God or in the Last Day** (al-Tawbah 9:29), until he reached **while they are humbled** (al-Tawbah 9:29), meaning: humbled and as a punishment for them. So this verse abrogated what came before it: **So pardon**

Surat Al-Baqarah 2:110

And establish prayer and give zakat, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah is Seeing of what you do.

and overlook until God brings about His command.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding His statement: **So pardon and overlook until God brings about His decision**, he said: Pardon the People of the Book until God brings about a decision. Then God brought about a decision after that, and said: **Fight those who do not believe in God or in the Last Day until while they are subdued** (al-Tawbah 9:29).

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **So pardon and overlook until God brings about His command**, he said: It was abrogated by: **Kill the polytheists wherever you find them** (al-Tawbah 9:5).

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **So pardon and overlook until God brings about His command**. He said: This is abrogated, abrogated by: **Fight those who do not believe in God or in the Last Day** until His saying, **while they are subdued** (al-Tawbah 9:29).

The statement in the interpretation of the Almighty's saying: **Indeed, God is over all things competent**.

Abu Jaafar said: We have previously demonstrated the meaning of Al-Qadir, which is the Strong.

The meaning of the verse here is: God is able to do whatever He wills with regard to those whose situation I have described to you from the People of the Book and others. If He wills, He will take revenge on them for their stubbornness towards their Lord, and if He wills, He will guide them to what God has guided you to of faith. Nothing He wills is difficult for Him, and nothing He wills to carry out is difficult for Him, because He has the creation and the command.

Tafsir al-Qurtubi

God Almighty said: **And whatever good you send forward for yourselves, you will find it with God**. It was stated in the hadith:

When a servant dies, the people say, 'What did he leave behind?' and the angels say, 'What did he send forward?' Al-Bukhari and Al-Nasa'i narrated on the authority of Abdullah that the Messenger of God, may God bless him and grant him peace, said:

Which of you loves the wealth of his heir more than his own wealth? They said: **O Messenger of God, there is none of us but loves his wealth more than the wealth of his heir**. The Messenger of God, may God bless him and grant him peace, said: "There is none of you but loves the wealth of his heir more than his own wealth. Your wealth is what you have sent forward, and the wealth of your heir is what you have delayed." The wording of al-Nasa'i. The wording of al-Bukhari: Abdullah said: The Prophet, may God bless him and

grant him peace, said:

Which of you loves the wealth of his heirs more than his own wealth? They said: **O Messenger of God, there is none among us who does not love his wealth more**. He said: **His wealth is what he has sent forward, and the wealth of his heirs is what he has left behind**. Then Umar ibn al-Khattab may God be pleased with him passed by Baqi' al-Gharqad and said: "Peace be upon you, people of the graves. What report do we have? Your women have married, your houses have been inhabited, and your wealth has been divided." A voice answered him: **O Ibn al-Khattab, what report do we have? What we sent forward we have found, what we spent we have gained, and what we left behind we have lost**. The speaker spoke well:

Do good deeds before your death and work, for there is no way to immortality.

Another said:

May you have a repentance that is hoped for before death and before tongues are silenced.

Another said:

I gave birth to you when your mother gave birth to you crying and the people around you laughed with joy

So work for a day when, when they weep over your death, you will be laughing and happy.

Another said:

Be the first to do good and take the initiative, for what you know is behind you.

And do good, for every person will do good for what he has done.

Better than all of this is what Abu Al-Atahiya said:

Be happy with your money in your life, but there will remain behind you a reformer or a corruptor

If it is left to a corrupt person, it will not remain, and the brother of righteousness, even a little, will increase.

If you can, be your own heir, for death itself is a guide.

God is All-Seeing of what you do.

Tafsir Ibn Kathir

God Almighty warns His believing servants against following the path of the infidels from the People of the Book, and He informs them of their enmity towards them inwardly and outwardly, and what they contain of envy towards the believers, despite their knowledge of their virtue and the virtue of their Prophet, and He commands His believing servants to forgive, pardon and endure, until the command of God comes of victory and conquest, and He commands them to establish prayer and pay zakat, and He urges them to do so and encourages them to do so, as Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told

me, on the authority of Saeed ibn Jubayr or Ikrimah on the authority of Ibn Abbas, who said: Huyayy ibn Akhtab and Abu Yasir ibn Akhtab were among the Jews who were most envious of the Arabs, since God had singled them out for His Messenger, may God bless him and grant him peace, and they were striving to turn people away from Islam as much as they could, so God revealed about them, **Many of the People of the Scripture wish they could turn you back 1:13.** And Abd al-Razzaq said on the authority of Muammar on the authority of al-Zuhri, in his saying, the Most High: **And many of the People of the Scripture wish that they could turn you back,** he said: He is Ka'b ibn al-Ashraf. And Ibn Abi Hatim said: My father told us, Abu al-Yaman told us, Shu'ayb told us on the authority of al-Zuhri, Abd al-Rahman ibn Abdullah ibn Ka'b ibn Malik told me, on the authority of his father, that Ka'b ibn al-Ashraf the Jew was a poet, and he used to satirize the Prophet, may God bless him and grant him peace. And regarding him, God revealed: **And many of the People of the Scripture wish that they could turn you back,** to His saying: **So pardon and overlook.** And al-Dahhak said: On the authority of Ibn Abbas, that an illiterate Messenger would inform them of what was in their hands of books, messengers, and verses, then he would believe in all of that just as they believed in it, but they denied it out of disbelief, envy, and malice. And likewise God the Most High said: **Disbelievers, out of envy from themselves after the truth had become clear to them,** meaning after the truth had become clear to them, they were not ignorant of anything of it, but envy led them to deny, so He reproached them, rebuked them, and blamed them most severely, and He prescribed for His Prophet, may God bless him and grant him peace. And for the believers, what they are upon of belief, faith and acknowledgment of what God has revealed to them, and what was revealed before them, with His honor and abundant reward and His assistance to them. Al-Rabi' bin Anas said, **From themselves** from themselves, and Abu Al-Aaliyah said, **After the truth has become clear to them,** after it became clear that Muhammad is the Messenger of God, they find him written with them in the Torah and the Gospel, so they disbelieved in him out of envy and malice, since he was from someone other than them, and so said Qatada and Al-Rabi' bin Anas, and His statement, **So pardon and overlook until God brings about His command,** is like His statement, the Most High, **And you will surely hear from those who were given the Scripture before you and from those who associate others with God, much abuse 1:13.** Ali bin Abi Talha said, on the authority of Ibn Abbas, regarding His statement, **So pardon and overlook until God brings about His command,** that was abrogated by His statement, **Then kill the polytheists wherever you find them,** and His statement, **Fight those who do not believe in God or in the Last Day,** until His statement, **while they are subdued,** so this abrogated His pardon of the polytheists, and so said Abu Al-Aaliyah, Al-Rabi' bin Anas, Qatadah and Al-Suddi said that it was abrogated by the verse of the sword. This is also indicated by the words of God the Almighty: **until God brings about His command.** Ibn Abi Hatim said: My father told us: Abu Al-Yaman told us: Shu'aib told us, on the authority of Al-Zuhri: Urwah bin Al-Zubayr told me that Usamah bin Zaid told him: The Messenger of God (blessings and peace of God be

upon him) and his companions used to forgive the polytheists and the People of the Book, as God commanded them, and they used to be patient in the face of harm. God the Almighty said: "So pardon and overlook until God brings about His command. Indeed, God is over all things competent." The Messenger of God (blessings and peace of God be upon him) used to interpret forgiveness as what God commanded him to do, until God permitted killing them, and God killed those of the leaders of Quraysh who He killed. The chain of transmission of this hadith is sound, but I have not seen it in any of the six books, but it has a basis in the two Sahihis on the authority of Usamah bin Zaid. And the Almighty's saying: **And establish prayer and give zakat, and whatever good you put forward for yourselves - you will find it with God,** urges them to occupy themselves with what benefits them and will be rewarded for it on the Day of Resurrection, such as establishing prayer and giving zakat, so that God will grant them victory in this worldly life and on the Day when the witnesses will stand, **The Day when the wrongdoers' excuses will not benefit them, and they will have the curse, and they will have the worst home,** and for this reason the Almighty said: **Indeed, God is Seeing of what you do,** meaning that the Almighty does not neglect the work of a worker, nor does it go to waste with Him, whether it is good or evil, for He will reward every worker for his work. Abu Ja'far ibn Jarir said: In the words of God Almighty: **Indeed, God is Seeing of what you do,** this is report from God to those believers whom He addressed with these verses, that whatever good or evil they do, secretly or openly, He is Seeing of it and nothing is hidden from Him, so He rewards them for good with good, and for evil with the same. And this statement, even though it was presented in the form of report, contains a promise and a threat, a command and a warning, and that is because He informed the people that He is Seeing of all their deeds, so that they may find in His obedience since that is stored up for them with Him, until He rewards them for it, as God Almighty said: **And whatever good you send forth for yourselves, you will find it with God,** and so that they may beware of disobeying Him. He said: As for His words *Seeing*, then it is Seeing, diverted to Seeing, just as He diverted Creator to Innovator, and Painful to Painful, and God knows best. Ibn Abi Hatim said: Abu Zur'ah told us, Ibn Bakir told us, Ibn Lahi'ah told me, on the authority of Yazid ibn Abi Habib, on the authority of Abu al-Khair, on the authority of Uqbah ibn Amir, who said: I heard the Messenger of God, may God bless him and grant him peace, while he was reciting this verse: **All-Hearing, All-Seeing,** saying: **All-Seeing of all things.**

Fath al-Qadir

And His saying: 110- **And establish prayer** is an urging from God Almighty to them to occupy themselves with what benefits them and brings them benefit, such as establishing prayer and paying zakat. And providing good for which they will be rewarded so that God may empower them and grant them victory over those who oppose them.

Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: Rafi' ibn Huraymila

Surat Al-Baqarah 2:110

And establish prayer and give zakat, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah is Seeing of what you do.

and Wahb ibn Zayd said to the Messenger of God, may God bless him and grant him peace: O Muhammad, bring us a book that can be sent down to us from the sky so that we can read it, or cause rivers to gush forth for us so that we may follow you and believe you. So God revealed concerning that: **Or do you want to ask your Messenger - to His saying - the right way.** Huyayy ibn Akhtab was one of the Jews who was most envious of the Arabs because God and His Messenger had singled them out. They were striving to turn people away from Islam as much as they could, so God revealed concerning them: **Many of the People of the Scripture wish al-Baqarah 2:17.** Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of al-Suddi that he said: The Arabs asked Muhammad, may God bless him and grant him peace, to bring them God so that they could see Him openly, so this verse was revealed. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah who said: A man said: If our expiation were the expiations of the Children of Israel, then the Prophet (peace and blessings of God be upon him) said: "What God has given you is better. When one of the Children of Israel committed a sin, he would find it written on his door and its expiation. If he expiated it, he would have disgrace in this world, and if he did not expiate it, he would have disgrace in the Hereafter. God has given you better than that. He said: "And whoever does evil or wrongs himself" (al-Baqarah 2:17), and the five daily prayers, and Friday to Friday are expiations for what is between them." Then God revealed: **Or do you want to ask your Messenger?** (al-Baqarah 2:17). Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid who said: The Quraysh asked Muhammad (peace and blessings of God be upon him) to make Safa into gold for them, so he said: Yes, and it is for you like the table for the Children of Israel if you disbelieve. But they refused and returned, so God revealed: **Or do you want to ask your Messenger as Moses was asked before?** that he would show them God openly. Ibn Jarir narrated on the authority of Abu Al-Aaliyah regarding his statement: **And whoever exchanges faith for disbelief,** he said: He exchanges hardship for ease. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **He has certainly strayed from the right path,** he said: He has deviated from the path. Abu Dawud, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Dala'il narrated on the authority of Ka'b ibn Malik who said: The Jews and polytheists of Medina used to harm the Messenger of God (peace and blessings of God be upon him) and his companions severely, so God commanded us to be patient with that and to forgive them. God revealed, **Many of the People of the Scripture wish al-Bukhari and Muslim** and in the two Sahih and others on the authority of Usamah ibn Zayd who said: The Messenger of God (peace and blessings of God be upon him) and his companions used to forgive the polytheists and the People of the Scripture as God commanded them and they used to be patient with the harm. God the Most High said, **And you will surely hear much abuse from those who were given the Scripture before you and from those who associate others with God.** And He said, **Many of the People of**

the Scripture wish they could turn you back *al-Dala'il*. The Messenger of God (peace and blessings of God be upon him) used to interpret the forgiveness as God commanded him to do until God permitted killing them, and God killed those of the leaders of Quraysh who were killed because of it. Ibn Jarir narrated on the authority of al-Rabi' ibn Anas regarding His statement, **from themselves,** he said: **from themselves,** "after the truth has become clear to them," meaning that Muhammad is the Messenger of God. Abd ibn Humayd and Ibn Jarir narrated something similar on the authority of Qatada. Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas regarding his statement: **So pardon and overlook** and his statement: **And turn away from the polytheists** something similar to this regarding pardoning the polytheists. He said: All of that was abrogated by his statement: **Fight those who do not believe in God** and the verse, and his statement: **Then kill the polytheists wherever you find them.** Ibn Jarir narrated on the authority of Al-Suddi something similar. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **And whatever good you put forward for yourselves** meaning of good deeds in this world. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah regarding his statement: **You will find it with God** he said: You will find its reward.

Tafsir al-Baghawi

110. **And establish prayer and give zakah, and whatever good you put forward for yourselves, you will find it with God.** It was said that what he meant by good is money, as in the Almighty's saying, **If he leaves behind any good** *180-Al-Baqarah*, and what he meant by zakah and charity, **you will find it with God**, even the fruit and the morsel, like Uhud. **Indeed, God is Seeing of what you do.**

Tafsir al-Baidawi

110- **And establish prayer and give zakat** is in apposition to **so forgive** as if he ordered them to be patient, disobedient, and seek refuge in God Almighty through worship and righteousness. **And whatever good you put forward for yourselves** such as prayer and charity. *Prepare* is read from *prepare* "you will find it with God" meaning its reward.

God is Seeing of what you do. No work is lost with Him. It was read with the letter *ya* and it is a warning.

Surat al-Baqarah 2:111

And they say, **None will enter Paradise except he who is a Jew or a Christian.** Those are their wishful thoughts. Say, **Produce your proof, if you should be truthful.**

Tafsir al-Jalalayn

(And they say, **None will enter Paradise except he who is a Jew or a Christian.** The Jews of Medina and the Christians of Najran said that when they debated before the Prophet, may God bless him and grant him peace. That is, the Jews said, **None will enter it except the Jews**, and the Christians said, **None will enter it except the Christians.** (That) statement is their wishful thinking their vain desires. Say to them, **Produce your proof** your arguments for that **if you should be truthful** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: We have previously demonstrated the meaning of establishing prayer, and that it is performing it within its limits and obligations, and the interpretation of prayer and its origin, and the meaning of giving zakat, and that it is giving it willingly as it was imposed and obligatory, and the meaning of zakat and the differences of those who differ about it, and the evidence indicating the correctness of the statement that we have chosen in that, which makes it unnecessary to repeat it in this situation.

As for His statement: **And whatever good you send forth for yourselves, you will find it with God**, He, the Most High, means by that: Whatever righteous deeds you do during the days of your life, and send them forth before your death as a reserve for yourselves in your afterlife, you will find its reward with your Lord on the Day of Resurrection, and He will reward you for it.

Good is the work that pleases God. He said, **You will find it**, and the meaning is: You will find its reward, as I was told by Ammar ibn al-Hasan, who said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', his saying, **You will find it**, means: You will find its reward with God.

Abu Jaafar said: Because the listeners of that do not need any clear evidence of the intended meaning, as Omar bin Luja said:

And the city swam, do not blame it for seeing the moon in their market during the day, but rather he meant: And the people of the city swam.

Rather, He, the Most High, commanded them in this place with what He commanded them to do, of establishing prayer, paying zakat, and offering good deeds for themselves, so that they would be purified thereby from the mistake they had made in seeking advice from the Jews, and those who had relied on them, and those who had been rude to them, in

addressing the Messenger of God, may God bless him and grant him peace, by saying: **Pay attention to us**, since establishing prayer was an expiation for sins, and paying zakat was a purification of souls and bodies from the filth of sins, and in offering good deeds was attaining the attainment of God's pleasure.

The statement in the interpretation of the Almighty's saying: **Indeed, God is Seeing of what you do.**

Abu Ja'far said: This is report from God, may He be glorified, to those believers whom He addressed with these verses, that whatever good or evil they do, secretly or openly, He is All-Seeing of it and nothing is hidden from Him, so He will reward them for good with good, and for evil with the same.

This statement, even though it was issued in the form of a report, contains a promise, a threat, a command, and a warning. That is because He informed the people that He is All-Seeing of all their deeds, so that they would find in His obedience, since that was stored up for them with Him until He rewarded them for it, as He said: **And whatever good you send forth for yourselves, you will find it with God.** And so that they would beware of disobeying Him, since He was aware of its rider, after He had sent it to him with the threat against it. And whatever our Lord, may He be glorified, has threatened against is forbidden, and whatever He has promised against is commanded.

As for his saying: *All-Seeing*, it is that *All-Seeing* was changed to *All-Seeing*, just as *Creative* was changed to *Innovative* and *Painful* was changed to *Painful*.

Tafsir al-Qurtubi

God Almighty says: "And they say, 'None will enter Paradise except one who is a Jew or a Christian.' Those are their wishful thoughts. Say, 'Produce your proof, if you should be truthful.'"

Tafsir Ibn Kathir

The Almighty shows the deception of the Jews and Christians in what they are in, as each group of Jews and Christians claimed that no one will enter Paradise except those who follow their religion, as God informed us about them in Surat Al-Ma'idah, that they said: **We are the sons of God and His beloved**, so God the Almighty belied them by what He told them that He would punish them for their sins, and if they were as they claimed, the matter would not have been like that, and as mentioned before from their claim, that the fire will not touch them except for a few days, then they will move to Paradise, and God responded to them in that, and thus He said to them in this claim that they claimed without evidence, argument or proof, so He said: **Those are their wishful thinking**, and Abu Al-Aaliyah said: Wishful thinking that they wished from God without right, and so did Qatadah and Al-Rabi' bin Anas, then God the Almighty said: *Say* meaning O Muhammad, **Bring your proof**, Abu Al-Aaliyah, Mujahid, Al-Suddi and Al-Rabi' bin Anas said: Your proof, and Qatadah said: Your proof for that: **If you are truthful**,

And they say, "None will enter Paradise except he who is a Jew or a Christian." Those are their wishful thoughts. Say, "Produce your proof, if you should be truthful."

meaning in what you claim, then He said God the Almighty said: **Yes, whoever submits his face to God and is a doer of good**, meaning whoever sincerely works for God alone, with no partner for Him, as God the Almighty said: **But if they argue with you, say, 'I have submitted my face to God, and whoever follows me,'** *verse*. Abu Al-Aaliyah and Al-Rabi' said: **Yes, whoever submits his face to God**, meaning whoever is sincere to God. Saeed bin Jubair said: **Yes, whoever submits, sincerely his face**, meaning his religion, **and is a doer of good**, meaning he follows the Messenger, may God bless him and grant him peace, in it. For an accepted deed, there are two conditions: one of them is that it be correct and sincerely for God alone, and the other is that it be correct and in accordance with the Shari'ah. So whenever it is sincere but not correct, it is not accepted. For this reason, the Messenger of God, may God bless him and grant him peace, said: **Whoever does a deed that is not in accordance with our command, it is rejected**. Narrated by Muslim from the hadith of Aisha from him, may God bless him and grant him peace. So the work of monks and those like them, even if it is assumed that they are sincere in it for God, it is not accepted from them, until it is in following the Messenger, may God bless him and grant him peace, who was sent to them and to all people, and about them and their likes God the Almighty said: **And We will present to them whatever deeds they have done and make them as scattered dust**. And God the Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty person thinks is water until, when he comes to it, he finds it is nothing**. And God the Almighty said: **Some faces that Day will be humbled, toiling and exhausted, burning in a blazing Fire, given to drink from a boiling spring**. It was narrated on the authority of the Commander of the Faithful, Umar, may God be pleased with him, that he interpreted it in reference to monks, as will come. However, if the deed is in accordance with the Shari'ah, in its outward appearance, but its doer does not sincerely intend God, then it is also rejected by its doer, and this is the case of hypocrites and ostentatious people, as God the Almighty said: "Indeed, the hypocrites seek to deceive God, but it is He who will deceive them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And God the Almighty said: **So woe to those who pray, who are heedless of their prayer, who are showing off, and withhold aid**. For this reason God the Almighty said: "So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord No one. And He said in this noble verse: "Yes, whoever submits his face to God while he is a doer of good." And His statement: "Then they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve." The Almighty guaranteed them for that the attainment of rewards, and He secured them from what they fear of the forbidden. **So there is no fear upon them** in what they will face, **nor will they grieve** over what has passed of what they will leave behind, as Saeed bin Jubair said, **So there is no fear upon them** meaning in the Hereafter, **nor will they grieve** meaning they will not

grieve over death.

And the Almighty said: **And the Jews say, 'The Christians are not upon anything,' and the Christians say, 'The Jews are not upon anything,' and they recite the Scripture**, with which the Almighty showed their contradiction, hatred, enmity, and stubbornness, as Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas, who said: When the Christians of Najran came to the Messenger of God, may God bless him and grant him peace, the Jewish rabbis came to them and they disputed before the Messenger of God, may God bless him and grant him peace. Rafi' ibn Huraymila said: 'You are not upon anything,' and he disbelieved in Jesus and the Gospel. And a Christian man from Najran said to the Jews: 'You are not upon anything,' and he denied the prophethood of Moses and disbelieved in the Torah. So God revealed regarding their statement: **And the Jews say, 'The Christians are not upon anything,' and the Christians say, 'The Jews are not upon anything,' and they recite the Scripture**, meaning that each one recites in his book a confirmation of the one who disbelieved in him, that the Jews disbelieved in Jesus while they had the Torah, in which was what God took from them on the tongue of Moses to confirm. In Jesus and in the Gospel what Jesus brought by confirming Moses, and what came from the Torah from God, and each one disbelieves in what is in the hand of his companion, and Mujahid said in his interpretation of this verse: The first Jews and Christians were on something, but they innovated and split up, "And the Christians said, 'The Jews are not on anything.' " He said: Yes, the first Jews were on something, but they innovated and split up, and from him is another narration like the saying of Abu Al-Aaliyah and Al-Rabi' bin Anas in his interpretation of this verse: "And the Jews said, 'The Christians are not on anything.' " And the Christians said, 'The Jews are not on anything.' " These are the People of the Book who were at the time of the Messenger of God, may God bless him and grant him peace, and this statement requires that each of the two groups was truthful in what it accused the other group of, but the apparent context of the verse requires that they be blamed for what they said, despite their knowledge of the opposite, and for this reason God Almighty said: **And they recite the Book**, meaning while they know the law of the Torah and the Gospel, each of which was permissible at one time, but they contradicted each other out of stubbornness, disbelief, and in opposition to the corrupt, as mentioned previously from Ibn Abbas, Mujahid and Qatadah in the first narration from him in its interpretation, and God knows best. His statement: **Thus said those who do not know, like their statement**, shows the ignorance of the Jews and Christians in what they said to each other, and this is from the category of allusion and indication. There is a difference of opinion as to who is meant by the statement of God the Almighty: **Those who do not know**. Al-Rabi' bin Anas and Qatadah said: **Thus said those who do not know**, and they said: And the Christians said like the Jews said and said. Ibn

Jurayj said: I said to Ata', who are these who do not know? He said that nations existed before the Jews and Christians and before the Torah and the Gospel. Al-Suddi also said, **Those who do not know said**, meaning the Arabs. They said that Muhammad is not on anything. Abu Jaafar bin Jarir chose that it is general and suitable for all, and there is no conclusive evidence to specify one of these statements. It is more appropriate to apply it to all, and God knows best. And the Almighty's saying, **Then God will judge between them on the Day of Resurrection concerning that over which they used to differ**, means that God Almighty will gather them on the Day of Resurrection and will separate them with His just judgment, in which He will not be unjust or oppressive, even the weight of an atom. This verse is like the Almighty's saying in Surat Al-Hajj, "Indeed, those who believed and those who were Jews or Sabeans or Christians or Magians or polytheists—God will judge between them on the Day of Resurrection. Indeed, God is, over all things, Witness." And as God Almighty said, "Say, 'Our Lord will gather us together, then He will judge between us in truth. And He is the Opener, the Knowing.'"

Fath al-Qadir

His saying: 111- Hud Al-Farra' said: It is possible that Hud means a Jew, or that it is the plural of Ha'id. Al-Akhfash said: The singular pronoun in *kana* is *he* in consideration of the word *min*, and the plural in his saying: Hud is in consideration of the meaning of *min*. It was said: There is an omission in this statement, and its original form is: And the Jews said: No one will enter Paradise except he who is Jewish, and the Christians said: No one will enter Paradise except he who is Christian. This is what many of the commentators said, and some of the predecessors preceded them in that. The apparent structure of the Qur'an is that this statement was made by the two sects of the Jews and Christians and that they are unique in this regard, and the reason for this statement is that there is an omission in the speech of what is known, that each sect of these two sects misleads the other and denies that they have anything of religion, let alone entering Paradise, as in this place, for God has narrated about the Jews that they said: The Christians are not on anything, and they said: The Christians are not on anything, and the Jews are not on anything. The interpretation of the wishes has been given above, and the reference in His saying that is to what preceded them from the wishes, the last of which is that none will enter Paradise except them. It was said: The reference is to this last wish, and the estimation is similar to that wish, their wishes, with the omission of the complement to match their wishes. His saying: *Bring* is originally *Bring* and the damma was omitted due to its heaviness, then the ya was omitted due to the meeting of two quiescent letters. It is said for the singular masculine *Haat* and for the feminine *Haati*, and it is a sound meaning bring. The proof is the evidence by which certainty is achieved. Ibn Jarir said: Seeking evidence here requires proving the theory and responding to those who deny it. And his saying: **If you are truthful** means in those abstract hopes and false claims.

Tafsir al-Baghawi

111 - His statement, **And they said, 'None will enter Paradise except he who is a Jew,'** meaning a Jew. Al-Farra' said: The extra ya' was deleted and the verb was returned to the Jewishness. Al-Akhfash said: Hood is the plural of ha'id, like a'id and ud, and ha'il and hawl, **or Christians**, because the Jews said: None will enter Paradise except he who is a Jew and there is no religion except the religion of Judaism. The Christians said: None will enter Paradise except he who is a Christian and there is no religion except the religion of Christianity.

It was said: It was revealed about the delegation of Najran, who were Christians and gathered in the council of the Messenger of God, may God bless him and grant him peace, with the Jews, and some of them lied. God Almighty said: **Those are their desires**, meaning their false desires that they wished for from God without right. *Say*, O Muhammad, *bring*, its root is *bring*, "your proof," your argument for what you claim, **if you are truthful**.

Tafsir al-Baidawi

111- **And they said** is in apposition to **and wished**, and the pronoun refers to the People of the Book, the Jews and Christians. **None will enter Paradise except he who is a Jew or a Christian** is a conjunction between the statements of the two groups as in the Almighty's saying: **And they said**, Be Jews or Christians **trusting in the understanding of the listener, and Hawd is the plural of Ha'idh like A'wadh and A'idh, and the singularity of the implied noun in Kan**" and the plural of the predicate is due to the consideration of the word and meaning. "Those are their wishes" is a reference to the aforementioned wishes, which is that no good will descend upon the believers from their Lord, and that such wishes are their wishes, and the sentence is an interjection and the wish is a verbal noun from the verb "to wish like *adhookah* and *ajubah*". "Say, **Bring your proof** for your exclusivity to enter Paradise. **If you are truthful** in your claim, because every statement without evidence is not proven.

Surat Al-Baqarah 2:112

Yes, whoever submits his face to Allah while he is a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

Surat al-Baqarah 2:112

Yes, whoever submits his face to God while he is a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

Tafsir al-Jalalayn

Yes others will enter Paradise **whoever submits his face to God** that is, submits to His command, and He singled out the face because it is the most honorable of the limbs, so others are more deserving **and is a doer of good** a monotheist **he will have his reward with his Lord** that is, the reward for his work is Paradise **and there will be no fear concerning them, nor will they grieve** in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His saying: **And they said**, and the Jews and Christians said, **He will not enter Paradise**.

If someone were to say: How were the Jews and Christians combined in this report, given the difference in the statements of the two groups? The Jews prevent the Christians from having a share in the reward of God, and the Christians prevent the Jews from the same? It was said: The meaning of that is different from what you have gone to. Rather, what he meant by it is: And the Jews said: None will enter Paradise except he who is a Jew? And the Christians said: None will enter Paradise except he who is a Christian. But the meaning of the statement, since its meaning was understood by those addressed by it, the two groups were combined in the report about them, so it was said: "They said: None will enter Paradise except he who is a Jew or a Christian" the verse, meaning the Jews said: None will enter Paradise except he who is a Jew, and the Christians said: None will enter Paradise except he who is a Christian.

As for his saying: **Whoever is Hud**, there are two opinions about Hud 11: One of them is that it is the plural of Ha'id, as came 'Awt is the plural of 'A'it, and 'A'udhah is the plural of 'A'idh, and 'Hawl' is the plural of Ha'il, so it is a plural for the masculine and feminine with one word. And Ha'id is the repentant one who returns to the truth.

The other: that it be a source for everyone, as it is said a man who fasts, and people who fast, and a man who breaks his fast, and people who break their fast, and women who break their fast.

It has been said that his saying, **Except for those who are Jews**, is actually his saying, **Except for those who are Jews**, but he deleted the extra *ya* and reverted to the verb from Jewishness. It has also been said that in

Abu's reading it is: **Except for those who are Jews or Christians**. We have previously explained the meaning of Christians, and why they were called that and pluralized in that way, so there is no need to repeat it.

As for his saying: **Those are their wishful thinking**, it is report from God Almighty about the saying of those who said: **None will enter Paradise except he who is a Jew or a Christian**, that they are wishful thinking from them that they wish from God without right, argument, proof, or certain knowledge of the truth of what they claim, but rather through false supplications and the wishful thinking of false souls, as: Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Sa'id told us, on the authority of Qatada: **Those are their wishful thinking**, wishful thinking that they wish from God that is false.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Those are their desires**. He said: Desires: they wished from God something that was not right.

Say in the interpretation of the Almighty's saying: **Say, 'Produce your proof, if you should be truthful.'**

Abu Ja'far said: This is a command from God, the Most High, to His Prophet, may God bless him and grant him peace, to call those who said: **None shall enter Paradise except he who is a Jew or a Christian**, to a just command between all sects: Muslims, Jews, and Christians, which is to establish proof for their claim that they claimed: that none shall enter Paradise except he who is a Jew or a Christian. God says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, say to those who claim that none shall enter Paradise except he who is a Jew or a Christian, and none other than them from among the rest of humanity: **Bring your proof**, for what you claim about that, and we will accept your claim if you are right in your claim that none shall enter Paradise except he who is a Jew or a Christian.

And *proof* is the statement, argument, and evidence, as: Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada: **Bring your proof**, bring your evidence.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Bring your proof** bring your argument.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: "Say: Bring your proof," he said: Your argument.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Say, 'Bring forth your proof,'** meaning your argument.

Abu Ja'far said: Although this statement appears to be the apparent supplication of those who say, **None shall enter Paradise except he who is a Jew or a Christian**, to bring proof for their claim, it means that God has denied their claim and what they said, because they

were never able to bring proof for their claim. His statement, **Yes, whoever submits his face to God while he is a doer of good**, makes clear that what we have mentioned of the statement means that God has denied the Jews and Christians in their claim and what God has said about them.

As for the interpretation of his saying: **Say, 'Bring your proof,'** it means: bring it and produce it.

Tafsir al-Qurtubi

God Almighty says: "Yes, whoever submits his face to God while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve."

God the Almighty said: **And they say, 'None will enter Paradise except one who is a Jew or a Christian.'** The meaning is: The Jews said, **None will enter Paradise except one who is a Jew.** And the Christians said, **None will enter Paradise except one who is a Christian.** Al-Farra' permitted *Hood* to mean *Jewish*, with the redundant word removed, and it to be the plural of *Ha'id*. Al-Akhfash Sa'id said: **Except for whoever was made kan singular in the form of man**, then he said *Hood*, making it plural, because the meaning of *man* is plural. **Those are their desires** is also permissible, and this has been discussed previously. Praise be to God.

God the Almighty said: "Say: Bring your proof." The root of *hatawa* is *hatiwa*. The damma was dropped because it was heavy, then the ya was dropped because of the meeting of two quiescent letters. It is said for a singular masculine: *hat*, like *ram*, and for a feminine: *hatti*, like *ramy*. Proof is the evidence that establishes certainty. Its plural is *baraheen*, like *qurban* and *qurbani*, and *sultan* and *sultans*. Al-Tabari said: Seeking proof here requires establishing the view and responding to those who deny it. **If you are truthful**, meaning in your faith or in your saying that you will enter Paradise, meaning explain what you said with proof. Then God the Almighty said: **Yes**, in response to them and belying them, meaning it is not as you say. It was said: **Yes, he who submits his face to God** means he who submits is he who submits and submits. It was also said that he who does his work sincerely. The face was mentioned specifically because it is the most honorable thing that can be seen in a person, and because it is the seat of the senses, and in it glory and humiliation appear. The Arabs use the word face to describe the whole thing, and it is correct that the face in this verse is the intended meaning. **And He is a doer of good** is a sentence in the position of a state, and the pronoun in **his face** and **for him** is in the form of *from* and **that is his reward** and it is in **upon them** in the meaning, and likewise in **they grieve** and it has been mentioned before.

Tafsir Ibn Kathir

The Almighty shows the deception of the Jews and Christians in what they are in, as each group of Jews and Christians claimed that no one will enter Paradise

except those who follow their religion, as God informed us about them in Surat Al-Ma'idah, that they said: **We are the sons of God and His beloved**, so God the Almighty belied them by what He told them that He would punish them for their sins, and if they were as they claimed, the matter would not have been like that, and as mentioned before from their claim, that the fire will not touch them except for a few days, then they will move to Paradise, and God responded to them in that, and thus He said to them in this claim that they claimed without evidence, argument or proof, so He said: **Those are their wishful thinking**, and Abu Al-Aaliyah said: Wishful thinking that they wished from God without right, and so did Qatadah and Al-Rabi' bin Anas, then God the Almighty said: *Say* meaning O Muhammad, **Bring your proof**, Abu Al-Aaliyah, Mujahid, Al-Suddi and Al-Rabi' bin Anas said: Your proof, and Qatadah said: Your proof for that: **If you are truthful**, meaning in what you claim, then He said God the Almighty said: **Yes, whoever submits his face to God and is a doer of good**, meaning whoever sincerely works for God alone, with no partner for Him, as God the Almighty said: **But if they argue with you, say, 'I have submitted my face to God, and whoever follows me,'** *verse*. Abu Al-Aaliyah and Al-Rabi' said: **Yes, whoever submits his face to God**, meaning whoever is sincere to God. Saeed bin Jubair said: **Yes, whoever submits**, sincerely **his face**, meaning his religion, **and is a doer of good**, meaning he follows the Messenger, may God bless him and grant him peace, in it. For an accepted deed, there are two conditions: one of them is that it be correct and sincerely for God alone, and the other is that it be correct and in accordance with the Shari'ah. So whenever it is sincere but not correct, it is not accepted. For this reason, the Messenger of God, may God bless him and grant him peace, said: **Whoever does a deed that is not in accordance with our command, it is rejected**. Narrated by Muslim from the hadith of Aisha from him, may God bless him and grant him peace. So the work of monks and those like them, even if it is assumed that they are sincere in it for God, it is not accepted from them, until it is in following the Messenger, may God bless him and grant him peace, who was sent to them and to all people, and about them and their likes God the Almighty said: **And We will present to them whatever deeds they have done and make them as scattered dust**. And God the Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty person thinks is water until, when he comes to it, he finds it is nothing**. And God the Almighty said: **Some faces that Day will be humbled, toiling and exhausted, burning in a blazing Fire, given to drink from a boiling spring**. It was narrated on the authority of the Commander of the Faithful, Umar, may God be pleased with him, that he interpreted it in reference to monks, as will come. However, if the deed is in accordance with the Shari'ah, in its outward appearance, but its doer does not sincerely intend God, then it is also rejected by its doer, and this is the case of hypocrites and ostentatious people, as God the Almighty said: "Indeed, the hypocrites seek to deceive God, but it is He who will deceive them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And God the Almighty said: **So woe to those who pray, who are heedless of their prayer, who are showing off,**

Surat Al-Baqarah 2:112

Yes, whoever submits his face to Allah while he is a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

and withhold aid. For this reason God the Almighty said: "So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord No one. And He said in this noble verse: "Yes, whoever submits his face to God while he is a doer of good." And His statement: "Then they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve." The Almighty guaranteed them for that the attainment of rewards, and He secured them from what they fear of the forbidden. **So there is no fear upon them** in what they will face, **nor will they grieve** over what has passed of what they will leave behind, as Saeed bin Jubair said, **So there is no fear upon them** meaning in the Hereafter, **nor will they grieve** meaning they will not grieve over death.

And the Almighty said: **And the Jews say, 'The Christians are not upon anything,' and the Christians say, 'The Jews are not upon anything,' and they recite the Scripture**, with which the Almighty showed their contradiction, hatred, enmity, and stubbornness, as Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas, who said: When the Christians of Najran came to the Messenger of God, may God bless him and grant him peace, the Jewish rabbis came to them and they disputed before the Messenger of God, may God bless him and grant him peace. Rafi' ibn Huraymila said: 'You are not upon anything,' and he disbelieved in Jesus and the Gospel. And a Christian man from Najran said to the Jews: 'You are not upon anything,' and he denied the prophethood of Moses and disbelieved in the Torah. So God revealed regarding their statement: **And the Jews say, 'The Christians are not upon anything,' and the Christians say, 'The Jews are not upon anything,' and they recite the Scripture**, meaning that each one recites in his book a confirmation of the one who disbelieved in him, that the Jews disbelieved in Jesus while they had the Torah, in which was what God took from them on the tongue of Moses to confirm. In Jesus and in the Gospel what Jesus brought by confirming Moses, and what came from the Torah from God, and each one disbelieves in what is in the hand of his companion, and Mujahid said in his interpretation of this verse: The first Jews and Christians were on something, but they innovated and split up, "And the Christians said, 'The Jews are not on anything.' " He said: Yes, the first Jews were on something, but they innovated and split up, and from him is another narration like the saying of Abu Al-Aaliyah and Al-Rabi' bin Anas in his interpretation of this verse: "And the Jews said, 'The Christians are not on anything.' And the Christians said, 'The Jews are not on anything.' " These are the People of the Book who were at the time of the Messenger of God, may God bless him and grant him peace, and this statement requires that each of the two groups was truthful in what it accused the other group of, but the apparent context of the verse requires that they be blamed for what they said, despite their knowledge of the opposite, and for this reason God Almighty said: **And they recite the Book**, meaning

while they know the law of the Torah and the Gospel, each of which was permissible at one time, but they contradicted each other out of stubbornness, disbelief, and in opposition to the corrupt, as mentioned previously from Ibn Abbas, Mujahid and Qatadah in the first narration from him in its interpretation, and God knows best. His statement: **Thus said those who do not know, like their statement**, shows the ignorance of the Jews and Christians in what they said to each other, and this is from the category of allusion and indication. There is a difference of opinion as to who is meant by the statement of God the Almighty: **Those who do not know**. Al-Rabi' bin Anas and Qatadah said: **Thus said those who do not know**, and they said: And the Christians said like the Jews said and said. Ibn Jurayj said: I said to Ata', who are these who do not know? He said that nations existed before the Jews and Christians and before the Torah and the Gospel. Al-Suddi also said, **Those who do not know said**, meaning the Arabs. They said that Muhammad is not on anything. Abu Jaafar bin Jarir chose that it is general and suitable for all, and there is no conclusive evidence to specify one of these statements. It is more appropriate to apply it to all, and God knows best. And the Almighty's saying, **Then God will judge between them on the Day of Resurrection concerning that over which they used to differ**, means that God Almighty will gather them on the Day of Resurrection and will separate them with His just judgment, in which He will not be unjust or oppressive, even the weight of an atom. This verse is like the Almighty's saying in Surat Al-Hajj, "Indeed, those who believed and those who were Jews or Sabeans or Christians or Magians or polytheists—God will judge between them on the Day of Resurrection. Indeed, God is, over all things, Witness." And as God Almighty said, "Say, 'Our Lord will gather us together, then He will judge between us in truth. And He is the Opener, the Knowing.'"

Fath al-Qadir

Then he responded to them and said: 112- **Yes, whoever submits** and this is an affirmation of what they denied about others entering Paradise: that is, it is not as they say, but whoever submits to God will enter it. The meaning of submitting is surrendering, and it was said: sincere. The face was mentioned specifically because it is the most honorable thing that can be seen of a person and because it is the location of the apparent senses, and in it honor and humiliation appear. It was said: The Arabs describe the face as a whole, and that the meaning here is the face and other things. It was said: What is meant by the face here is the purpose: that is, whoever sincerely intends it. His saying: **And he is a doer of good** is in the accusative case as a state, and the pronoun in his saying: **His face is and for him** in consideration of the word *from*, and in his saying: **upon them** in consideration of its meaning. And his saying: *from* if it is the relative, then it is the subject of an omitted verb, that is, yes, whoever submits will enter it. His saying: **For him** is connected to whoever converts to Islam, even if it is a conditional clause. His saying: **For him** is the reward,

and the combination of the condition and the reward is a response to the People of the Book and a nullification of that claim.

Tafsir al-Baghawi

112- Then he said in response to them, **Yes, whoever submits his face** meaning that the matter is not as they said, rather the ruling is for Islam, and only he who submits his face **to God** will enter Paradise, meaning that he sincerely devoted his religion to God. It was said: sincerely devoted his worship to God. It was said: humbled himself and was humble to God. The origin of Islam is submission and humility, and the face was singled out because if he is generous with his face in prostration, he will not be stingy with the rest of his limbs **and he is a doer of good** in his work. It was said: a believer. It was said: sincere. "Then he will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve."

Tafsir al-Baidawi

112- *Bala* is proof of what they denied about others entering Paradise **Whoever submits his face to God** sincerely devotes himself to Him, or his intention, and its origin is the limb **and is a doer of good** in his work **then he will have his reward** which was promised to him for his work **with his Lord** fixed from his Lord, it will not be lost or diminished, and the sentence is the answer to *man* if it is conditional and its predicate if it is relative. The *fa* in it is because it includes the meaning of the condition, so the response is by saying: *Bala* alone, and it is good to stop on it. It is permissible for **man aslam** to be the subject of an implied verb like *Bala* whoever submits will enter it **and there will be no fear upon them, nor will they grieve** in the Hereafter.

Surat Al-Baqarah 2:113

And the Jews say, "The Christians are not upon anything," and the Christians say, "The Jews are not upon anything," while they recite the Scripture. Thus say those who do not know, like their statement. So Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

Surat al-Baqarah 2:113

And the Jews say, **The Christians are not upon anything**, and the Christians say, **The Jews are not upon anything**, while they recite the Scripture. Thus say those who do not know, like their statement. So God will judge between them on the Day of Resurrection concerning that over which they used to differ.

Tafsir al-Jalalayn

And the Jews said, The Christians are not upon anything that is to be taken seriously and they disbelieved in Jesus **And the Christians said, The Jews are not upon anything** that is to be taken seriously and they disbelieved in Moses **And they** that is, the two groups **recite the Scripture** that was revealed to them, and in the Scripture of the Jews is the belief in Jesus, and in the Scripture of the Christians is the belief in Moses, and the sentence is a condition *Likewise* as these said **Those who do not know said** that is, the polytheists from among the Arabs and others **Like their saying** an explanation of the meaning of that: that is, they said to every person of religion that they are not upon anything **So God will judge between them on the Day of Resurrection concerning that over which they used to differ** of the matter of religion, so He will admit the one who is right to Paradise and the one who is wrong to Hell.

Tafsir al-Suyuti

The Almighty said: And the Jews said, the verse. Ibn Abi Hatim narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas, who said: When the Christians of Najran came to the Messenger of God, may God bless him and grant him peace,

The rabbis of the Jews came to them and they disputed. Rafi' ibn Khuzaymah said, **You are on nothing**, and he disbelieved in Jesus and the Gospel. Then a man from Najran said to the Jews, **You are on nothing**, and he denied the prophethood of Moses and disbelieved in the Torah. So God revealed about that, and the Jews said, **The Christians are on nothing**, the verse.

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: **Yes, whoever submits**, is that it is not as those who claim: **None will enter Paradise except he who is a Jew or a Christian**, but rather whoever submits his face to God and is a doer of good, he is the one who will enter it and enjoy it, as: Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi, he said: He informed them that whoever

enters Paradise is the one who submits his face to God, the verse.

We have explained the meaning of *bala* previously.

As for his saying: **Whoever submits his face to God**, what he means by submitting his face is humility to His obedience and submission to His command. The root of Islam is submission, because it is from **I submit to His command**, which is obedience to His command. And the Muslim is called a Muslim because of the submission of his limbs to the obedience of his Lord, as Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Yes, whoever submits his face to God**, he says: He is sincere to God.

As Zaid bin Amr bin Nufail said:

I surrender my face to the one to whom the rain clouds surrender, carrying pure sweet water.

He means by that: I surrendered to the obedience of the one to whom the clouds surrendered to their obedience and submitted to him.

God, the Most High, singled out the one who He spoke about with His saying: **Yes, he who submits his face to God**, by submitting his face to Him without the rest of his limbs, because the most honorable of the limbs and organs of the son of Adam is his face, and it is the greatest of them in sanctity and right over him. So if he submits to something his face, which is the most honorable part of his body to him, then the rest of his body is more likely to be more submissive to it. Therefore, the Arabs mention in their logic the report about the thing and add it to his face, and by that they mean the thing itself and its identity, like the saying of Al-A'sha:

I interpret the judgment according to its face, not my judgment based on unjust whims

He means by his saying: on its face, on what it is in terms of its health and correctness, as Dhu al-Rummah said:

So I complied with my concern, and the face of Basil was cleared of the matter, leaving no trace of its disappearance.

He means: And the puzzle was revealed from the matter, so it became clear, and what is similar to that, since the beauty and ugliness of everything was in its face, and in describing the face of a thing with what it describes, there was clarification of the essence of the thing and its self. So likewise the meaning of His statement, may He be glorified: **Yes, whoever submits his face to God**, only means: Yes, whoever submits his body to God, so his body submits to Him in obedience, and he is a good person in his submission to Him with his body, then he has his reward with his Lord. So He was satisfied with mentioning the face instead of mentioning his body, because the speech indicates the

meaning intended by mentioning the face.

As for his saying: **And he is a doer of good**, he means by that: in a state of his doing good. The interpretation of the statement is: Yes, whoever sincerely devotes his obedience to God and his worship of Him, doing good in that action.

The statement in the interpretation of the Almighty's saying: **Then he will have his reward with his Lord, and no fear will there be concerning them, nor will they grieve.**

Abu Ja'far said: What He, the Most High, means by His saying: **Then he will have his reward with his Lord**, is that the Muslim who submits to God and does good will have his reward and recompense for his Islam and obedience to his Lord with God in the Hereafter.

What he means by his saying: **And there is no fear for them** is that the Muslims will face God while they are doing good, sincere in religion to Him in the Hereafter from His punishment and the torment of His Hellfire, and from what they have done of their deeds.

What he means by his saying: **nor will they grieve**, is that they will not grieve over what they left behind in this world, nor will they be prevented from the bliss that God has prepared for the people of His obedience.

Rather, He, the Most High, said: **And there is no fear for them, nor shall they grieve**, and He had said before: **Then he will have his reward with his Lord**, because the *of* in His statement: **Yes, whoever submits his face to God** is in one wording and the meaning of all, so the singularity in His statement: **Then he will have his reward** is for the wording, and the plural in His statement: **And there is no fear for them** is for the meaning.

Tafsir al-Qurtubi

God Almighty said: "And the Jews say, 'The Christians are not upon anything,' and the Christians say, 'The Jews are not upon anything,' while they recite the Scripture. Thus say those who do not know the same as they say. So God will judge between them on the Day of Resurrection concerning that over which they used to differ."

It means that each group of them claimed that the other was not doing anything, and that he was more deserving of God's mercy than him.

And they recite the Book means the Torah and the Gospel, and the sentence is in the position of a circumstantial. What is meant by **those who do not know** according to the majority is the Arab disbelievers, because they do not have a book. Ata' said: What is meant are nations that existed before the Jews and Christians. Al-Rabi' bin Anas: The meaning is that the Jews said the same before the Christians. Ibn Abbas.

The people of Najran came to the Prophet, may God bless him and grant him peace, and Jewish rabbis came to them. They disputed before the Prophet, may God bless him and grant him peace, and each group of them said to the other: You have nothing, so the

verse was revealed.

Tafsir Ibn Kathir

The Almighty shows the deception of the Jews and Christians in what they are in, as each group of Jews and Christians claimed that no one will enter Paradise except those who follow their religion, as God informed us about them in Surat Al-Ma'idah, that they said: **We are the sons of God and His beloved**, so God the Almighty belied them by what He told them that He would punish them for their sins, and if they were as they claimed, the matter would not have been like that, and as mentioned before from their claim, that the fire will not touch them except for a few days, then they will move to Paradise, and God responded to them in that, and thus He said to them in this claim that they claimed without evidence, argument or proof, so He said: **Those are their wishful thinking**, and Abu Al-Aaliyah said: Wishful thinking that they wished from God without right, and so did Qatadah and Al-Rabi' bin Anas, then God the Almighty said: *Say* meaning O Muhammad, **Bring your proof**, Abu Al-Aaliyah, Mujahid, Al-Suddi and Al-Rabi' bin Anas said: Your proof, and Qatadah said: Your proof for that: **If you are truthful**, meaning in what you claim, then He said God the Almighty said: **Yes, whoever submits his face to God and is a doer of good**, meaning whoever sincerely works for God alone, with no partner for Him, as God the Almighty said: **But if they argue with you, say, 'I have submitted my face to God, and whoever follows me,'** *verse*. Abu Al-Aaliyah and Al-Rabi' said: **Yes, whoever submits his face to God**, meaning whoever is sincere to God. Saeed bin Jubair said: **Yes, whoever submits**, sincerely **his face**, meaning his religion, **and is a doer of good**, meaning he follows the Messenger, may God bless him and grant him peace, in it. For an accepted deed, there are two conditions: one of them is that it be correct and sincerely for God alone, and the other is that it be correct and in accordance with the Shari'ah. So whenever it is sincere but not correct, it is not accepted. For this reason, the Messenger of God, may God bless him and grant him peace, said: **Whoever does a deed that is not in accordance with our command, it is rejected**. Narrated by Muslim from the hadith of Aisha from him, may God bless him and grant him peace. So the work of monks and those like them, even if it is assumed that they are sincere in it for God, it is not accepted from them, until it is in following the Messenger, may God bless him and grant him peace, who was sent to them and to all people, and about them and their likes God the Almighty said: **And We will present to them whatever deeds they have done and make them as scattered dust**. And God the Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty person thinks is water until, when he comes to it, he finds it is nothing**. And God the Almighty said: **Some faces that Day will be humbled, toiling and exhausted, burning in a blazing Fire, given to drink from a boiling spring**. It was narrated on the authority of the Commander of the Faithful, Umar, may God be pleased with him, that he interpreted it in reference to monks, as will come. However, if the deed is in accordance with the Shari'ah, in its outward

And the Jews say, "The Christians are not upon anything," and the Christians say, "The Jews are not upon anything," while they recite the Scripture. Thus say those who do not know, like their statement. So Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

appearance, but its doer does not sincerely intend God, then it is also rejected by its doer, and this is the case of hypocrites and ostentatious people, as God the Almighty said: "Indeed, the hypocrites seek to deceive God, but it is He who will deceive them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And God the Almighty said: **So woe to those who pray, who are heedless of their prayer, who are showing off, and withhold aid.** For this reason God the Almighty said: "So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord No one. And He said in this noble verse: "Yes, whoever submits his face to God while he is a doer of good." And His statement: "Then they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve." The Almighty guaranteed them for that the attainment of rewards, and He secured them from what they fear of the forbidden. **So there is no fear upon them** in what they will face, **nor will they grieve** over what has passed of what they will leave behind, as Saeed bin Jubair said, **So there is no fear upon them** meaning in the Hereafter, **nor will they grieve** meaning they will not grieve over death.

And the Almighty said: **And the Jews say, 'The Christians are not upon anything,' and the Christians say, 'The Jews are not upon anything,' and they recite the Scripture,** with which the Almighty showed their contradiction, hatred, enmity, and stubbornness, as Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas, who said: When the Christians of Najran came to the Messenger of God, may God bless him and grant him peace, the Jewish rabbis came to them and they disputed before the Messenger of God, may God bless him and grant him peace. Rafi' ibn Huraymila said: 'You are not upon anything,' and he disbelieved in Jesus and the Gospel. And a Christian man from Najran said to the Jews: 'You are not upon anything,' and he denied the prophethood of Moses and disbelieved in the Torah. So God revealed regarding their statement: **And the Jews say, 'The Christians are not upon anything,' and the Christians say, 'The Jews are not upon anything,' and they recite the Scripture,** meaning that each one recites in his book a confirmation of the one who disbelieved in him, that the Jews disbelieved in Jesus while they had the Torah, in which was what God took from them on the tongue of Moses to confirm. In Jesus and in the Gospel what Jesus brought by confirming Moses, and what came from the Torah from God, and each one disbelieves in what is in the hand of his companion, and Mujahid said in his interpretation of this verse: The first Jews and Christians were on something, but they innovated and split up, "And the Christians said, 'The Jews are not on anything.' " He said: Yes, the first Jews were on something, but they innovated and split up, and from him is another narration like the saying of

Abu Al-Aaliyah and Al-Rabi' bin Anas in his interpretation of this verse: "And the Jews said, 'The Christians are not on anything.' And the Christians said, 'The Jews are not on anything.' " These are the People of the Book who were at the time of the Messenger of God, may God bless him and grant him peace, and this statement requires that each of the two groups was truthful in what it accused the other group of, but the apparent context of the verse requires that they be blamed for what they said, despite their knowledge of the opposite, and for this reason God Almighty said: **And they recite the Book,** meaning while they know the law of the Torah and the Gospel, each of which was permissible at one time, but they contradicted each other out of stubbornness, disbelief, and in opposition to the corrupt, as mentioned previously from Ibn Abbas, Mujahid and Qatadah in the first narration from him in its interpretation, and God knows best. His statement: **Thus said those who do not know, like their statement,** shows the ignorance of the Jews and Christians in what they said to each other, and this is from the category of allusion and indication. There is a difference of opinion as to who is meant by the statement of God the Almighty: **Those who do not know.** Al-Rabi' bin Anas and Qatadah said: **Thus said those who do not know,** and they said: And the Christians said like the Jews said and said. Ibn Jurayj said: I said to Ata', who are these who do not know? He said that nations existed before the Jews and Christians and before the Torah and the Gospel. Al-Suddi also said, **Those who do not know said,** meaning the Arabs. They said that Muhammad is not on anything. Abu Jaafar bin Jarir chose that it is general and suitable for all, and there is no conclusive evidence to specify one of these statements. It is more appropriate to apply it to all, and God knows best. And the Almighty's saying, **Then God will judge between them on the Day of Resurrection concerning that over which they used to differ,** means that God Almighty will gather them on the Day of Resurrection and will separate them with His just judgment, in which He will not be unjust or oppressive, even the weight of an atom. This verse is like the Almighty's saying in Surat Al-Hajj, "Indeed, those who believed and those who were Jews or Sabaeans or Christians or Magians or polytheists—God will judge between them on the Day of Resurrection. Indeed, God is, over all things, Witness." And as God Almighty said, "Say, 'Our Lord will gather us together, then He will judge between us in truth. And He is the Opener, the Knowing.'"

Fath al-Qadir

And his saying: 113- **And the Jews said** and what follows it, that each group denies goodness from the other, and this includes affirming it for itself, in defiance of the mercy of God, the Most High. He said in Al-Kashaf: The thing is that which is correct and taken into account. He said: This is a great exaggeration because the impossible and the non-existent are called things, and if the name of

things is denied to it, then it has been exaggerated in leaving it to what is not after it, and thus their saying less than nothing. And his saying: **And they recite the Book** means the Torah and the Gospel, and the sentence is a circumstantial, and it was said: What is meant is the type of Book, and in this is the greatest rebuke and the most severe rebuke, because falling into false claims and speaking about what there is no proof for is, even if it is ugly in general, but from the people of knowledge and study of the Books of God, it is even more ugly, more heinous in crime, and more serious in sin. And His statement: **Thus said those who do not know**, what is meant by them are the Arab infidels who have no book and who said something similar to what the Jews said, following their example because they are ignorant and are not able to do anything other than imitate those whom they believe are people of knowledge. It was said: What is meant by them is a group of Jews and Christians who are those who do not have knowledge. Then the Almighty informed us that He is the One who will settle this dispute in which there is disagreement when we refer to Him, so He will punish those who deserve to be punished and save those who deserve to be saved.

Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah regarding his statement: **And they say, 'None shall enter Paradise' 1:13**, he said: The Jews said: None shall enter Paradise except the Jewish, and the Christians said: None shall enter Paradise except the Christian. **These are their wishful thinking**, he said: Wishful thinking that they wish for from God without right. **Say, 'Produce your proof,'** he said: Your argument, **if you are truthful**, in what you say, that it is as you say. **Yes, whoever submits his face to God**, he said: is sincere to God. Ibn Jarir narrated on the authority of Mujahid regarding his statement: **Say, 'Produce your proof,'** he said: Your argument. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **Yes, whoever submits his face**, he said: is sincere in his religion. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: When the Christian delegation from Najran came to the Messenger of God (peace and blessings of God be upon him), the Jewish rabbis came to them and they argued before the Messenger of God (peace and blessings of God be upon him). Rafi' ibn Huraymila said: You are on nothing and disbelieved in Jesus and the Gospel. A man from Najran said to him: You are on nothing and denied the prophethood of Moses and disbelieved in the Torah. God revealed concerning that: **And the Jews say, 'The Christians are not on anything.' And the Christians say, 'The Jews are not on anything.'** **And they recite the Scripture.** Ibn Jarir narrated on the authority of Ibn Jurayj who said: I said to Ata': Who are these who do not believe? He said: They are nations that existed before the Jews and Christians. Ibn Jarir narrated on the authority of Al-Suddi who said: They are the Arabs who said: Muhammad is not on anything.

Tafsir al-Baghawi

113- And His statement, **And the Jews said, 'The Christians are not upon anything,'** was revealed about

the Jews of Medina and the Christians of Najran. That is because when the delegation of the people of Najran came to the Prophet, may God bless him and grant him peace, the rabbis of the Jews came to them: They debated until their voices rose. The Jews said to them, 'You are not upon anything of the religion,' and they disbelieved in Jesus and the Gospel. The Christians said to them, 'You are not upon anything of the religion,' and they disbelieved in Moses and the Torah. So God Almighty revealed, **And the Christians said, 'The Jews are not upon anything,' and they recite the Scripture.** Both groups recite the Scripture. It was said that its meaning is that there is no such difference in their books, so their recitation of the Scripture and their opposition to what is in it indicates that they are upon falsehood. **Thus said those who do not know**, meaning: their fathers who have passed away. **Like their statement**, Mujahid said: meaning: the common Christians. Muqatil said: meaning: the polytheists of the Arabs. Likewise they said about their Prophet Muhammad, may God bless him and grant him peace, and his companions: that they are not upon anything of the religion.

Ata' said: There were nations before the Jews and Christians, such as the people of Noah, Hud, Salih, Lot, and Shuaib, peace be upon them. They said to their prophet: He is not on anything. **So God will judge between them on the Day of Resurrection**, He will decide between the truth and falsehood in what they used to differ of religion.

Tafsir al-Baidawi

113- **And the Jews said, 'The Christians are not upon anything,' and the Christians said, 'The Jews are not upon anything,'** meaning, upon a matter that is valid and reliable. It was revealed when Najran came to the Messenger of God, may God bless him and grant him peace, and the Jewish rabbis came to them and they debated and discussed that. **And they recite the Scripture** The waw is for the state, and the Scripture is for the genus, meaning: they said that while they were people of knowledge and the Scripture. *Likewise* like that **those who do not know said like their saying** like the idol worshippers and the deniers. He rebuked them for their stubbornness and imitating the ignorant. If it is said: Why did he rebuke them when they were truthful, for both religions after abrogation are nothing? I said: They did not mean that, but rather each group intended by it to invalidate the religion of the other from its origin, and to disbelieve in his prophet and his book, even though what was not abrogated from them is true and must be accepted and acted upon. **So God will judge separate between them** "between the two groups" **on the Day of Resurrection concerning that over which they differed** by allocating to each group what is appropriate for it of punishment. And it was said that His judgment between them is that he will call them liars and put them in the Fire.

Surat Al-Baqarah 2:114

And who is more unjust than he who prevents the mosques of Allah from being mentioned in them and strives toward their destruction? It is not for those to enter them except in fear. For them in this world is disgrace, and in the Hereafter they will have a great punishment.

Surat al-Baqarah 2:114

And who is more unjust than he who prevents the mosques of God from being mentioned in them and strives toward their destruction? It is not for those to enter them except in fear. For them in this world is disgrace, and in the Hereafter they will have a great punishment.

Tafsir al-Jalalayn

And who is more unjust meaning no one is more unjust **than he who prevents the mosques of God from being mentioned in them** through prayer and glorification **and strives toward their destruction** through demolition or disabling, it was revealed as report about the Romans who destroyed the Holy House or about the polytheists when they prevented the Prophet, may God bless him and grant him peace, from the House in the year of Al-Hudaybiyyah **Those are not to enter it except in fear** report with the meaning of a command, meaning frighten them with jihad so that no one enters it safely. **For them in this world is disgrace** humiliation through killing, captivity and the jizya **and for them in the Hereafter is a great punishment** which is the Fire.

Tafsir al-Suyuti

The Almighty said: And who is more unjust than he who prevents the mosques of God? The verse Ibn Abi Hatim narrated from the aforementioned path that the Quraysh prevented the Prophet, may God bless him and grant him peace, from praying at the Kaaba in the Sacred Mosque, so God revealed: And who is more unjust than he who prevents the mosques of God? The verse

Ibn Jarir narrated on the authority of Zaid who said: It was revealed about the polytheists when they prevented the Messenger of God from Mecca on the day of Al-Hudaybiyyah.

Tafsir al-Tabari

Abu Ja'far said: It was mentioned that this verse was revealed about a group of people of the two books, who disputed before the Messenger of God, may God bless him and grant him peace, and some of them said to each other. Mention of those who said that: Ibn Hamid told us, he said, Salamah told us, and Abu Kurayb told us, he said, Yunus bin Bakir told us, they both said, Muhammad bin Ishaq told us, he said, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit told me, he said, Saeed bin Jubayr, or Ikrimah, told me, on the authority of Ibn Abbas, he said: When the Christians of Najran came to the Messenger of God, may God bless him and grant him peace, Jewish rabbis came to them, and they disputed before the Messenger of God, may God bless him and grant him

peace. Rafi' bin Huraymila said: You are on nothing! And he disbelieved in Jesus, son of Mary, and in the Gospel. A man from the people of Najran, from the Christians, said: You are on nothing! He denied the prophethood of Moses and disbelieved in the Torah, so God Almighty revealed about that from their saying: **And the Jews say, 'The Christians are not upon anything,' and the Christians say, 'The Jews are not upon anything,'** until His saying: **in that over which they differ.** It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his saying: **And the Jews say, 'The Christians are not upon anything,' and the Christians say, 'The Jews are not upon anything,'** he said: These are the People of the Book who were at the time of the Prophet, may God bless him and grant him peace.

Abu Ja'far said: As for the interpretation of the verse, it is: The Jews said: The Christians are not right in their religion, and the Christians said: The Jews are not right in their religion! God only informed about them by their saying that to the believers, informing them of each group of them neglecting the ruling of the Book, which they clearly acknowledge as correct and that it is from God, and their denial of what God revealed in it of its obligations. Because the Gospel, which the Christians believe in its correctness and truth, confirms what is in the Torah of the prophethood of Moses, peace be upon him, and what God imposed on the Children of Israel in it of obligations, and the Torah, which the Jews believe in its correctness and truth, confirms the prophethood of Jesus, peace be upon him, and what he brought from God of rulings and obligations.

Then each group of them said to the other group what God had informed us about them in His statement: **And the Jews say, 'The Christians are not upon anything,' and the Christians say, 'The Jews are not upon anything,'** while each of the two groups recited his book that testified to his lie in what he had said. So God, the Most High, informed us that each group of them said what it said of that, knowing that they were falsifying what they said? And they did what they did of their disbelief in what they disbelieved in, knowing that they were heretics in it.

If someone were to say to us: Were the Jews and Christians after God sent His Messenger on something, so that the group that said that to the other group would be invalidating what they said about that?

It was said: We have narrated the report that we mentioned from Ibn Abbas before, that the denial of each group of them was only a denial of the prophethood of the prophet who they claim to believe in and what the other group brought, not to prevent the other group from being on something of their religion at the time when God sent our Prophet, may God bless him and grant him peace, because of their denial of the prophethood of our Prophet Muhammad, may God bless him and grant him peace. How can the meaning of that be that each group of them denied that the

other group was on something after the sending of our Prophet, may God bless him and grant him peace, when both groups were denying the prophethood of our Prophet Muhammad, may God bless him and grant him peace, at the time when God revealed this verse? But the meaning of that is: And the Jews said: The Christians have not been on anything of their religion since they adopted their religion! And the Christians said: The Jews have not been on anything since they adopted their religion! This is the meaning of the report that we narrated from Ibn Abbas earlier, so God denied both groups in what they said, as: Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And the Jews said, 'The Christians have nothing,'** he said: Yes! The first Christians were on something, but they innovated and split up, and the Christians said, **'The Jews have nothing,'** but the people innovated and split up.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And the Jews said, 'The Christians have nothing,' and the Christians said, 'The Jews have nothing,'** he said, Mujahid said: The first Jews and Christians were on something.

As for his statement: **And they recite the Book,** he means by it the Book of God, the Torah and the Gospel, and they are witnesses to the two groups of Jews and Christians in disbelief, and their opposition to the command of God that He commanded them with in it, as: Abu Kurayb told us, he said, Yunus bin Bakir told us, and Ibn Hamid told us, he said, Salamah bin Al-Fadl told us, they both said, Ibn Ishaq told us, he said, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, he said, Saad bin Jubayr told me, or Ikrimah, on the authority of Ibn Abbas, regarding his statement: "And they recite the Book. Thus say those who do not know the same as they say," meaning each one recites in his book the confirmation of what he disbelieved in, meaning the Jews disbelieve in Jesus, and they have the Torah in it, which contains what God took from them of the covenant on the tongue of Moses to believe in Jesus, peace be upon him, and in the Gospel, from what Jesus brought, the confirmation of Moses and what he brought of the Torah from God, and each one disbelieves in what is in the hand of his companion.

The statement in the interpretation of the Almighty's saying: **Thus said those who do not know, the same as their statement.**

Abu Ja'far said: The people of interpretation differed about those whom God meant by His statement: **Thus said those who do not know.** Some of them said what: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Those who do not know said the same as they said,** he said: And the Christians said the same as the Jews before them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Those who do not know said the same as they said,** he said: The Christians said the same as the Jews before them.

Others said: Al-Qasim told us, Al-Hussein told us,

Hajjaj told me, Ibn Jurayj said: I said to Ata': Who are these people who do not know? He said: Nations that existed before the Jews and Christians, and before the Torah and the Gospel.

Some of them said: He meant by that the polytheists of the Arabs, because they were not people of the Book, so they were accused of ignorance, and knowledge was denied them because of that. Those who said that mentioned: Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Thus said those who do not know the same as they said,** meaning the Arabs, they said: Muhammad, may God bless him and grant him peace, is not upon anything.

Abu Ja'far said: The correct statement in this regard, according to us, is that God, the Blessed and Exalted, informed us about a people whom He described as ignorant, and denied them knowledge of what the Jews and Christians knew. They said in their ignorance, similar to what the Jews and Christians said to each other, which He informed us about what they said in His statement: **And the Jews say, 'The Christians have nothing,' and the Christians say, 'The Jews have nothing.'** It is possible that they were the polytheists among the Arabs, and it is possible that they were a nation that existed before the Jews and Christians. No nation is more deserving of being said to be the one meant by that than another, since there is no indication in the verse of which of which, nor is there any report of that from the Messenger of God, may God bless him and grant him peace, whose proof has been established by the transmission of a just person, nor by the widespread transmission.

God Almighty intended by His statement: **Thus said those who do not know, like their statement,** to inform the believers that the Jews and Christians have come with false speech, fabricated lies about God, and denied the prophethood of the prophets and messengers, and they are People of the Book who know that they are lying in what they say, and by their denial of what they deny of their religion they are outside and fabricating against God like what was said by the people of ignorance of God, His Books, and His Messengers, to whom God did not send a messenger nor reveal a book.

This verse indicates that whoever commits a sin against God knowing that God has forbidden it, his affliction in his religion is greater than the affliction of someone who commits it out of ignorance. This is because God Almighty greatly rebuked the Jews and Christians for what He rebuked them with in what He told them about them in His statement: **And the Jews say, 'The Christians have nothing,' and the Christians say, 'The Jews have nothing,'** because they are People of the Book. They said what they said knowing that they were lying.

The statement in the interpretation of the Almighty's saying: **Then God will judge between them on the Day of Resurrection concerning that over which they used to differ.**

Abu Ja'far said: By that, may His praise be glorified, He means: So God will judge and separate between these disputants, some of whom will say to others: You

Surat Al-Baqarah 2:114

And who is more unjust than he who prevents the mosques of Allah from being mentioned in them and strives toward their destruction? It is not for those to enter them except in fear. For them in this world is disgrace, and in the Hereafter they will have a great punishment.

have nothing of your religion on the Day when creation rises before their Lord from their graves. Then the truthful among them will be distinguished from the false, by rewarding the truthful with what He promised the people of His obedience for their righteous deeds, and punishing the false among them with what He threatened the people of disbelief with for their disbelief in Him, in what they differed about in their religions and sects in this world.

As for the resurrection, it is a source of the saying of the speaker: I stood up and stood up, just as it is said: I visited so-and-so and protected this matter.

What he meant by the Resurrection is the rising of creation from their graves to their Lord. So the meaning of **the Day of Resurrection** is the day when creation rises from their graves for their gathering.

Tafsir al-Qurtubi

It contains seven issues:

The first: The Almighty's saying: **And who is more unjust than he who prevents the mosques of God from being mentioned therein?** "From" is raised as a subject, and **more unjust** is its predicate, and the meaning is **no one is more unjust**. And *that* is in the accusative case as a substitute for *masajid*, and it is possible that the estimation is: dislike that it be mentioned, then it is deleted. And it is possible that the estimation is: from that it be mentioned therein, and the letter of genitive case is deleted with *that* due to the length of the speech. And what is meant by *masajid* here is the Holy House and its niches. And it is said that it is the Kaaba, and it is plural because it is the qibla of the mosques or for glorification. And it is said that what is meant is all the mosques, and the singular is *masjid* with a **kasra on the j**, and some Arabs say *masjid* with a **fatha on it**. Al-Farra' said: Everything that is based on the pattern of fa'il yaf'al, such as dakhala yakhul, the fa'il of it is with fat-ha, whether it is a noun or a verbal noun, and there is no difference in it, such as dakhala yakhul madhaklan, and this is its madhak, except for letters of the nouns that they required to break the 'ayn, such as: al-masjid, al-matla', al-maghreb, al-mashq, al-maqtas, al-mafraq, al-mafraq, al-majzar, al-maskan, al-marfaq **from rafq yarfaq**, al-manbt and al-mansik **from nisak yansak**, so they made the kasra a sign of the noun, and perhaps some Arabs opened it in the noun. Al-masjid **with fat-ha**: the forehead of a man where the scars of prostration affect him. And the seven Arabs, said al-Jawhari.

Second: People differed about the meaning of this verse and about whom it was revealed. The commentators mentioned that it was revealed about Bukht Nasr, because he destroyed the Holy House. Ibn Abbas and others said: It was revealed about the Christians, and the meaning is: How do you claim, O Christians, that you are from the people of Paradise! And you destroyed the Holy House and prevented the

worshippers from praying in it. The meaning of the verse according to this: astonishment at what the Christians did to the Holy House despite their veneration of it, and they only did what they did out of enmity towards the Jews. Saeed narrated on the authority of Qatadah who said: Those are the enemies of God, the Christians, and their hatred of the Jews led them to help Bukht Nasr the Babylonian Zoroastrian in destroying the Holy House. It was narrated that this destruction continued until the time of Umar, may God be pleased with him. It was said: It was revealed about the polytheists when they prevented the worshippers and the Prophet, may God bless him and grant him peace, and turned them away from the Sacred Mosque in the year of Al-Hudaybiyyah. It was said: What is meant by preventing someone from entering a mosque is until the Day of Resurrection, and this is correct, because the wording is general and was mentioned in the plural form, so specifying it to some mosques and some people is weak, and God knows best.

Third: The destruction of mosques may be real, such as the destruction of the Holy House by Nebuchadnezzar and the Christians, as it was mentioned that they invaded the Children of Israel with some of their kings - it was said: his name was Natus bin Espisanos the Roman, according to what Al-Ghaznawi mentioned - so they killed and took captive, burned the Torah, and threw filth into the Holy House and destroyed it.

It is a metaphor, like the polytheists preventing the Muslims when they prevented the Messenger of God, may God bless him and grant him peace, from entering the Sacred Mosque. In general, preventing the mosques from being used for prayer and displaying the symbols of Islam in them is destructive to them.

Fourth: Our scholars said: This is why we said that it is not permissible to prevent a woman from performing Hajj if it is necessary, whether she has a mahram or not. She is also not prevented from praying in the mosques unless she fears temptation. Likewise, the Prophet, may God bless him and grant him peace, said:

Do not prevent the female servants of God from the mosques of God. That is why we said: It is not permissible to demolish, sell, or disuse a mosque, even if the neighborhood is ruined. The construction of mosques is not prohibited unless they intend to cause discord and disagreement, such as building a mosque next to or near it, intending thereby to separate the people of the first mosque and cause ruin and division of opinion. The second mosque is demolished and its construction is prohibited. That is why we said: It is not permissible for there to be two mosques in a city, nor for one mosque to have two imams, nor for two congregations to pray in a mosque. All of this will be further explained in Surat Bara'ah, God willing. In An-Noor, there is a ruling on mosques and their construction, God willing. The verse also indicates the

importance of prayer, and that since it is the best of deeds and the greatest in reward, preventing it is a greater sin.

Fifth: Every place where God can be worshipped and prostrated to is called a mosque. The Prophet, may God bless him and grant him peace, said:

The earth has been made for me a place of prostration and purification, narrated by the Imams. The nation is unanimously agreed that if a spot or area beyond it is designated for prayer by word, it is removed from the group of properties reserved for its owner and becomes common to all Muslims. So if a man builds a mosque in his house and reserves it for the people and keeps it for himself, it remains his property and does not go beyond the limits of being a mosque. But if he permits it to all people, its ruling is the same as that of all public mosques, and it is removed from the specificity of properties.

Sixth: The Almighty's saying: **Those are not to enter it except in fear**. Those is the subject and what follows is its predicate. Fearing is a state, meaning if the Muslims take control of it and it comes under their authority, then the disbeliever will not be able to enter it. But if they enter it, it is out of fear that the Muslims will expel them and discipline them for entering it. And in this is evidence that the disbeliever is not allowed to enter the mosque under any circumstances, as will come in Bara'ah, God willing. And whoever attributed the verse to the Christians narrated that a period of time passed after Umar built the Holy House in Islam, and no Christian entered it except that he was severely beaten after it had been their place of worship. And whoever attributed it to the Quraysh said: Thus was the command of the Prophet, may God bless him and grant him peace, proclaimed:

No polytheist shall perform Hajj after this year, and no one shall circumambulate the House naked. It was said: It is good and its purpose is to command, i.e. fight them and eradicate them until none of them enters the Sacred Mosque except in fear, like his saying: **And it is not for you to harm the Messenger of God**, for it is a prohibition and the wording of the report was transmitted.

Seventh: The Almighty's saying: **For them in this world is disgrace**. It was said that killing is for the combatant, and the jizya is for the dhimmi, according to Qatada. Al-Suddi: The disgrace for them in this world is the rise of the Mahdi, and the conquest of Amorium, Rumayyah, Constantinople, and other cities of theirs, according to what we mentioned in the Book of Remembrance. And whoever attributed it to the Quraysh attributed the disgrace to them in the conquest, and the punishment in the Hereafter for whoever among them died as a disbeliever.

Tafsir Ibn Kathir

The commentators differed about the meaning of those who prevented the mosques of God and sought to destroy them, with two opinions: One of them is what Al-Awfi narrated in his interpretation on the authority of Ibn Abbas, in his statement: **And who is**

more unjust than he who prevents the mosques of God from being mentioned in them? He said: They are the Christians. Mujahid said: They are the Christians who used to throw harmful things into the Holy House and prevent people from praying in it. Abd Al-Razzaq said: Muammar informed us on the authority of Qatada regarding his statement: **And sought to destroy it**. He said: It is Bukhtanahr and his companions, who destroyed the Holy House, and the Christians helped him in that. Saeed said on the authority of Qatada: He said: Those are the enemies of God, the Christians, their hatred of the Jews led them to help the Babylonian Magian Bukhtanahr to destroy the Holy House. Al-Suddi said: They supported Bukhtanahr in destroying the Holy House, until he destroyed it and ordered that the corpses be thrown into it. The Romans only helped him in its destruction because the Children of Israel killed John the Baptist, and something similar was narrated on the authority of Al-Hasan Al-Basri, **the second opinion**, what Ibn Jarir narrated: Yunus bin Abdul-A'la told me, Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And who is more unjust than he who prevents the mosques of God from being mentioned therein and strives toward their destruction?** He said: These are the polytheists who prevented the Messenger of God, may God bless him and grant him peace, on the day of Al-Hudaybiyyah from entering Mecca, until he slaughtered his sacrificial animal at Dhu Tuwa, and he made peace with them and said to them: **No one would prevent anyone from entering this House, and a man would meet the killer of his father or brother and not prevent him**. They said: He who killed our fathers on the day of Badr should not enter upon us while we were Remaining, and in his saying: **And strived for its destruction**, he said when they cut off those who would populate it with his remembrance and come to it for Hajj and Umrah. Ibn Abi Hatim said, on the authority of Salamah, he said: Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas, that Quraysh prevented the Prophet, may God bless him and grant him peace, from praying at the Kaaba in the Sacred Mosque, so God revealed: **And who is more unjust than he who prevents the mosques of God from being mentioned therein?** Then Ibn Jarir chose the first statement, and argued that Quraysh did not strive for the destruction of the Kaaba, but as for the Romans, they strived to destroy the Holy House. **I said** What appears, and God knows best, is the second statement as Ibn Zayd said. It was narrated on the authority of Ibn Abbas that if the Christians prevented the Jews from praying in the Holy House, their religion would be more correct than the religion of the Jews, and they would be closer to them, and the mention of God from the Jews would not be accepted at that time, because they had been cursed before by the tongue of David and Jesus, son of Mary, because they disobeyed and transgressed. Also, when God Almighty directed blame at the Jews and Christians, He proceeded to blame the polytheists who expelled the Messenger, may God bless him and grant him peace, and his companions from Mecca, and prevented them from praying in the Sacred Mosque. As for his reliance on the fact that the Quraysh did not strive to destroy the Kaaba, what destruction is greater than what they did? They expelled the Messenger of

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And who is more unjust than he who prevents the mosques of Allah from being mentioned in them and strives toward their destruction? It is not for those to enter them except in fear. For them in this world is disgrace, and in the Hereafter they will have a great punishment.

God (may God's peace and blessings be upon him) and his companions from it, and took control of it with their idols, rivals and polytheism, as God the Almighty said: "And what is the matter with them that God should not punish them while they hinder [people] from al-Masjid al-Haram, and they were not its guardians? Its guardians are only the righteous, but most of them do not know." And God the Almighty said: "It is not for the polytheists to maintain the mosques of God while they testify against themselves by disbelief. For those, their deeds have become worthless, and in the Fire they will abide eternally. The mosques of God shall be maintained only by those who believe in God and the Last Day and establish prayer and give zakah and do not fear except God. It is expected that those will be among the [rightly] guided." And God the Almighty said: "They are the ones who disbelieved and hindered you from al-Masjid al-Haram, and the offering was held back from reaching its destination. And were it not for believing men and believing women whom you did not know, lest you tread upon them and there should befall you from them a blemish without knowledge. So God may admit into His mercy whom He wills. Had they separated, We would have punished those who disbelieved among them with a painful punishment." And God the Almighty said: "The mosques of God shall be maintained only by those who believe in God and the Last Day and establish prayer and give zakah and do not fear except God. So it is expected that those will be among the [rightly] guided." He fears none but God. If someone like that is expelled from it and turned away from it, what destruction of it is greater than that? What is meant by its construction is not only its decoration and the erection of its image, but rather its construction is by the remembrance of God in it and the establishment of His law in it, and raising it from defilement and polytheism. And the Almighty's saying: **It is not for them to enter it except in fear**, this is a report that means a request, i.e. do not allow these people, if you are able to do so, to enter it, except under a truce and a tribute. For this reason, when the Messenger of God, may God bless him and grant him peace, conquered Mecca, he ordered that the following year, in the year nine, it be announced in the courtyards of Mina: "No polytheist shall perform Hajj after this year, nor shall he circumambulate the House naked. And whoever has a term, his term shall be until his term." This was only a confirmation and action of the Almighty's saying: **O you who believe, indeed, the polytheists are unclean, so let them not approach the Sacred Mosque after this year of theirs**. Some of them said: It is not appropriate for them to enter the mosques of God except in fear, in a state of awe and trembling from the believers, lest they should attack them, let alone seize them and prevent the believers from them. The meaning is that there was nothing but the right and the duty except that, were it not for the oppression of the infidels and others. It was said that this is good report from God to the Muslims, that He will make them victorious over the Sacred Mosque and over all the other mosques, and that He will humiliate the polytheists before them. So that none

of them would enter the Sacred Mosque except in fear that he would be seized and punished or killed if he did not convert to Islam. And God fulfilled this promise, as mentioned before in preventing the polytheists from entering the Sacred Mosque, and the Messenger of God, may God bless him and grant him peace, commanded that there should not remain two religions in the Arabian Peninsula, and that the Jews and Christians should be expelled from it, and praise and thanks be to God. This is nothing but honoring the environs of the Sacred Mosque and purifying the spot in which God sent His Messenger to all people, as a bearer of good tidings and a warner, may God's prayers and peace be upon him. This is their disgrace in this world, because the reward is of the same kind as the deed. Just as they turned the believers away from the Sacred Mosque, they were turned away from it, and just as they were expelled from Mecca, they were expelled from it. **And for them in the Hereafter is a great punishment** for what they violated of the sanctity of the House, and their desecration of it by erecting idols around it, and calling upon other than God at it, and circumambulating it naked, and other actions of theirs that God and His Messenger hate. As for those who interpreted the Holy House, Ka'b al-Ahbar said: When the Christians gained control of the Holy House, they destroyed it. Then when God sent Muhammad, may God's prayers and peace be upon him, He revealed to him: **And who is more unjust than he who prevents the mosques of God from being mentioned therein and strives toward their ruin? It is not for them to enter them except in fear**. The verse, so there is no Christian on earth who enters the Holy House except in fear. Al-Suddi said: There is no Roman on earth who enters it today. Except that he is afraid that his neck will be struck, or he has been frightened into paying the jizya, so he pays it. Qatada said: They do not enter the mosques except stealthily. **I said** This does not negate that it is included in the meaning of the generality of the verse, because when the Christians wronged the Holy House by desecrating the rock, towards which the Jews used to pray, they were punished by law and destiny with humiliation in it, except at times in time when the Holy House was filled with them. Likewise the Jews, when they also disobeyed God in it, more than the disobedience of the Christians, their punishment was greater, and God knows best. And these interpreted the disgrace in this world. The emergence of the Mahdi according to Al-Suddi, Ikrimah and Wa'il bin Dawud, and Qatada interpreted it as paying the jizyah with their own hands while they are humiliated, and the correct view is that disgrace in this world is more general than all of that, and the hadith was narrated with seeking refuge from the disgrace of this world and the torment of the Hereafter, as Imam Ahmad said: Al-Haytham bin Kharijah informed us, Muhammad bin Ayoub bin Maysarah bin Halbas informed us, I heard my father narrating on the authority of Bishr bin Art'ah, he said that the Messenger of God, may God bless him and grant him peace, used to supplicate: **O God, make our end good in all matters and save us from the disgrace**

of this world and the torment of the Hereafter. This is a good hadith, and it is not in any of the six books, and his companion, Bishr bin Arta'ah, has no other hadith other than it, and other than the hadith that hands are not cut off in conquest.

Fath al-Qadir

This question is the most eloquent indication that this injustice is infinite and that it is of a status that no other types of injustice should befall it: i.e. no one is more unjust than he who prevents the mosques of God. The interrogative noun is in the nominative case as a subject and more unjust is its predicate. And His statement: 114- **that His name be mentioned therein** It was said: It is a substitute for mosques - and it was said: It is a direct object with the estimation of the dislike of it being mentioned, and it was said: The estimation is from it being mentioned, then the preposition was deleted due to the length of the speech, and it was said: It is a second direct object for His statement: *prevented* and what is meant by preventing the mosques from mentioning the name of God is preventing those who come to them for prayer, recitation, remembrance and teaching it. What is meant by striving to destroy it is striving to demolish it and raise its structure. It is possible that what is meant by destruction is to prevent it from performing the acts of worship for which it was established, and so it is more general than his saying: **that His name be mentioned therein**, so it includes all that is forbidden from the matters for which mosques were built, such as learning and teaching knowledge, sitting for seclusion, and waiting for prayer. It is possible that what is more general than the two matters is meant by the generality of the metaphor, as was said in the saying of God Almighty: **The mosques of God are only to be maintained** and His saying: **It is not for them to enter them except in fear**, meaning: it is not appropriate for them to enter them except in a state of fear. In it is guidance for the servants of God Almighty that they should prevent the disbelievers from entering the mosques of God, without differentiating between one mosque and another, and between one disbeliever and another, as is indicated by the generality of the wording, and the specificity of the reason does not contradict it, and that they should put them in a state where if they wanted to enter, they would be in a state of fear and apprehension lest one of the Muslims should notice them and bring upon them what would necessitate humiliation and degradation. It does not include permission for us to enable them to do that in a state of Their fear, but rather it is a metaphor for preventing them from entering our mosques. And shame: it was said: it is imposing the jizya on them and humiliating them, and it was said, something else, and its explanation was presented above.

Tafsir al-Baghawi

114. His saying, **And who is more unjust than he who prevents the mosques of God from being remembered?** The verse was revealed about Titus bin Aspasbanus the Roman and his companions, because they

invaded the Children of Israel and killed their children, burned the Torah, and destroyed the Holy House, throwing carcasses into it and slaughtering pigs in it, so it was in ruins until the Muslims rebuilt it during the days of Omar bin Al-Khattab, may God be pleased with him.

Qatada and Al-Suddi said: It was Bukhtanasr and his companions who invaded the Jews and destroyed the Holy House, and they were aided in that by the Christians, Titus the Roman and his companions from the Romans. Al-Suddi said: Because they killed John the Baptist **John the Baptist**, and Qatada said: Some of the Jews urged them to aid Bukhtanasr the Babylonian **the Zoroastrian**, so God revealed: **And who is more unjust** meaning more ungrateful and more obstinate **than he who prevents the mosques of God** meaning the Holy House and its sanctuaries **from being mentioned therein and strives worked in its destruction? It is not for them to enter it except in fear.** This is because the Holy House is a place of pilgrimage for the Christians and a place of their visitation. Ibn Abbas, may God be pleased with them both, said: No Roman entered it, meaning the Holy House after its construction, except in fear / if he had known about it, he would have been killed. Qatada and Muqatil said: No Christian should enter the Holy House except in disguise, if he had been able to do so, he would have been punished. Al-Suddi said: They were frightened by the jizya. It was said: This is a report with the meaning of an order, that is, abort them by jihad until none of them enters it except fearing killing and captivity, that is, what is appropriate. **For them in this world is disgrace**, torment and humiliation. Qatada said: It is killing for the combatant and the jizya for the dhimmi. Muqatil and Al-Kalbi said that their three cities will be conquered: Constantinople, Rome, and Amorium. **And for them in the Hereafter is a great punishment**, which is the Fire. Ata and Abd al-Rahman ibn Zayd said: It was revealed about the polytheists of Mecca, and what was meant by the mosques was the Sacred Mosque. They prevented the Messenger of God, may God bless him and grant him peace, and his companions from performing Hajj and praying in it in the year of Al-Hudaybiyyah. If they were prevented from filling it with remembrance, then they sought to destroy it. **For them it is not proper to enter it except in fear**, meaning the people of Mecca. He said: I will open it for you so that you may enter it and you will be more deserving of it than them. So he opened it for them and the Prophet, may God bless him and grant him peace, ordered a crier to call out: **No polytheist shall perform Hajj after this year.** This was their fear, and it is established in the Shari'ah that no polytheist will be able to enter the Sacred Sanctuary. **For them in this world is disgrace.** Humiliation, disgrace, killing, captivity and exile.

Tafsir al-Baidawi

114- **And who is more unjust than he who prevents the mosques of God** is general for everyone who destroys a mosque, or strives to disable a place designated for prayer. It was revealed about the Romans when they invaded Jerusalem and destroyed it and killed its people. Or about the polytheists when they prevented

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And who is more unjust than he who prevents the mosques of Allah from being mentioned in them and strives toward their destruction? It is not for those to enter them except in fear. For them in this world is disgrace, and in the Hereafter they will have a great punishment.

the Messenger of God, may God bless him and grant him peace, from entering the Sacred Mosque in the year of Al-Hudaybiyah **that his name be mentioned in it** is the second object of *prevented* and **sought to destroy it** by demolition, or disabling *those* meaning the preventers **it was not for them to enter it except in fear** it was not appropriate for them to enter it except with fear and humility, let alone dare to destroy it, or it was not right for them to enter it except in fear of the believers that they would attack them, let alone prevent them from it, or it was not for them in the knowledge and judgment of God, so it is a promise to the believers of victory and the liberation of the mosques from them and He fulfilled His promise. It was said: Its meaning is the prohibition of allowing them to enter the mosque, and the imams differed about it. Abu Hanifa permitted it and Malik forbade it, and Al-Shafi'i distinguished between the Sacred Mosque and others. **For them in this world is disgrace** killing and captivity, or that by imposing the jizya. **And for them in the Hereafter is a great punishment** because of their disbelief and injustice.

Surat al-Baqarah 2:115

And to God belong the East and the West, so wherever you turn, there is the Face of God. Indeed, God is All-Encompassing and Knowing.

Tafsir al-Jalalayn

And it was revealed when the Jews challenged the abrogation of the qiblah or the voluntary prayer on the mount while traveling, wherever it was facing. **And to God belong the east and the west**, meaning the entire earth because they are its two sides. **So wherever you turn**, your faces in prayer by His command, *there* **there is the face of God**, His qiblah that He is pleased with. **Indeed, God is All-Encompassing**, His grace encompasses all things, *Knowing*, of the management of His creation.

Tafsir al-Suyuti

The Almighty said: To God belong the East and the West. Muslim, Al-Tirmidhi, and Al-Nasa'i narrated on the authority of Ibn Umar that the Prophet, may God bless him and grant him peace, used to pray voluntarily on his mount, wherever it was facing. He came from Mecca to Medina. Then Ibn Umar recited: To God belong the East and the West. He said: This is why this verse was revealed.

Al-Hakim narrated on his authority that he said: "It was revealed: 'So wherever you turn, there is the face of God that you pray wherever your mount takes you' in voluntary prayer." He said: "It is authentic according to the conditions of Muslim. This is the most authentic of what was reported in the verse in terms of chain of transmission, and a group of people relied on it, but it does not contain an explicit mention of the reason. Rather, he said: It was revealed in such-and-such, and what was in it was mentioned previously. The reason for its revelation was explicitly reported."

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ali bin Abi Talha on the authority of Ibn Abbas that when the Messenger of God, may God bless him and grant him peace, migrated to Medina, God ordered him to face Jerusalem, so the Jews rejoiced, so he faced it for about ten months. He loved the direction of Abraham's qiblah, and he used to supplicate to God and look at the sky. Then God revealed: **Turn your faces toward Him**. The Jews doubted that, and said: **What has turned them away from the qiblah which they used to face?** Then God revealed: "Say: To God belong the East and the West." And He said: **So wherever you turn, there is the face of God**. Its chain of transmission

Strong and the meaning also helps him, so let him rely on it

There are other weak narrations regarding this verse. Al-Tirmidhi, Ibn Majah, and Al-Darqutni narrated on the authority of Ash'ath Al-Samman on the authority of Asim bin Abdullah on the authority of Abdullah bin Amir bin Rabi'ah on the authority of his father, who said: We were with the Prophet, may God bless him and grant him peace, on a journey on a dark night, and

we did not know where the qiblah was, so each of us prayed in his own quarter. When morning came, we mentioned that to the Messenger of God, may God bless him and grant him peace, and so the verse was revealed: **Wherever you turn, there is the face of God**. Al-Tirmidhi said: It is strange, and Ash'ath considers the hadith weak.

Al-Darqutni and Ibn Mardawayh narrated on the authority of Al-Arzami on the authority of Ata' on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, sent out a military expedition in which I was a member, and darkness fell upon us, so we did not know the direction of the qiblah. A group of us said: We know the dome is here towards the north, so they prayed and drew lines. Some of us said: The qiblah is here towards the south, so they prayed and drew lines. When morning came and the sun rose, those lines were not facing the qiblah. When we returned from our journey, we asked the Prophet, may God bless him and grant him peace, and he remained silent. Then God revealed: To God belongs the East and the West.

K and Ibn Mardawayh narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, sent out a detachment and they were caught in a state of confusion and they could not find their way to the qiblah, so they prayed. Then it became clear to them after the sun had risen that they had prayed in a direction other than the qiblah. So when they came to the Messenger of God, they told him, and God revealed this verse: **To God belongs the East and the West**.

Ibn Jarir narrated on the authority of Qatada that the Prophet, may God bless him and grant him peace, said: **A brother of yours has died, meaning the Negus, so pray over him**. They said: **We will pray over a man who is not a Muslim**. Then the verse was revealed: **And among the People of the Book is he who believes in God**. They said: **He did not pray toward the qiblah**. Then God revealed: **And to God belong the East and the West**. The verse is very strange and is either *mursal* or *mu'dal*.

K and Ibn Jarir also narrated on the authority of Mujahid who said: When the verse **Call upon Me, I will respond to you** was revealed, they said: **Where to?** So it was revealed: **Wherever you turn, there is the face of God**.

Tafsir al-Tabari

Abu Jaafar said: We have previously demonstrated that the interpretation of injustice is to put something in the wrong place. And the interpretation of His statement: **And who is more unjust**, is: Who is more transgressive and bold against God and disobeys His command than a man who prevents God from being worshipped in the mosques of God?

Masajid is the plural of Masjid, which is any place where God is worshipped. We have previously explained the meaning of prostration. The meaning of Masjid is the place where one prostrates to God, just as the place where one sits is called a Majlis, and the

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And to God belong the East and the West, so wherever you turn, there is the Face of God. Indeed, God is All-Encompassing and Knowing.

place where one descends is called a Manzil, then it is pluralized as Manazil and Majlis, similar to Masjid and Masajid. It has been reported by some Arabs that Masajid is the singular of Masajid, but that is like a mistake on the part of the one who said it.

As for his saying: **That His name be mentioned therein**, there are two interpretations of this. One of them is that its meaning is: And who is more unjust than he who prevents the mosques of God from having His name mentioned therein? Then *that* would be in the accusative case, according to the saying of some of the Arab scholars regarding the absence of the preposition and the attachment of the verb to it.

The other aspect: that its meaning is: And who is more unjust than he who prevents the name of God from being mentioned in His mosques? So in that case the *an* would be in the accusative case, repeating the location of the mosques and responding to it.

As for his saying: **And he sought to destroy it**, its meaning is: Who is more unjust than he who prevents the mosques of God from having His name mentioned therein, and he who seeks to destroy the mosques of God? So *sought* is in apposition to *prevented*.

If someone says: Who is meant by his saying: **And who is more unjust than he who prevents the mosques of God from being remembered in them and strives toward their destruction??** And which mosques are they?

It was said: The people of interpretation differed on this. Some of them said: Those who prevented the mosques of God from mentioning His name are the Christians, and the mosque is the Holy House. Mention of those who said this: 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 who is more unjust than he who prevents the mosques of God from mentioning His name therein?** They are the Christians.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And who is more unjust than he who prevents the mosques of God from being mentioned in them and strives toward their destruction?** The Christians, they used to throw harmful things into the Holy House and prevent people from praying in it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Others said: It is Bukhtanasr and his army and those Christians who helped them, and the mosque is the mosque of Jerusalem.

Mention of those who said that: Bishr ibn Muadh told us, he said, Yazid ibn Zari' told us, on the authority of Saeed, on the authority of Qatada, his saying: **And who is more unjust than he who prevents the mosques of God from being mentioned therein, His name, the**

verse, those are the enemies of God, the Christians: their hatred of the Jews led them to help the Babylonian Bukhtanasr the Zoroastrian to destroy the Holy House.

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 who is more unjust than he who prevents the mosques of God from being remembered in them and strives toward their destruction?** He said: It is Bukhtanadr and his companions, he destroyed the Holy House, and the Christians helped him in that.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi: **And who is more unjust than he who prevents the mosques of God from being remembered and strives toward their destruction?** He said: The Romans, they had supported Nebuchadnezzar in destroying the Holy House until he destroyed it, and ordered that corpses be thrown into it. The Romans only helped him in its destruction because the Children of Israel had killed John, son of Zechariah.

Others said: Rather, God the Almighty meant in this verse the polytheists of Quraysh, as they prevented the Messenger of God (peace and blessings of God be upon him) from entering the Sacred Mosque. Those who said that were mentioned: Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And who is more unjust than he who prevents the mosques of God from being mentioned in them and strives toward their ruin?** He said: These are the polytheists, when they prevented the Messenger of God (peace and blessings of God be upon him) on the day of Hudaybiyyah from entering Mecca, until he slaughtered his sacrificial animal at Dhu Tuwa and made a truce with them, and said to them: No one was to be prevented from entering this House, and a man would meet the killer of his father or brother in it and nothing would stop him! And they said: Let not the one who killed our fathers on the day of Badr enter upon us while there is still one among us!

In his saying: **And he sought to destroy it**, he said: When they cut off those who would build it with his remembrance, and come to it for Hajj and Umrah.

Abu Ja'far said: The most correct of the interpretations that I mentioned regarding the interpretation of the verse is the statement of those who said: God Almighty meant by His statement: **And who is more unjust than he who prevents the mosques of God from being mentioned in them?** the Christians. That is because they are the ones who sought to destroy the Holy House, and helped Nebuchadnezzar in that, and prevented the believers of the Children of Israel from praying in it after Nebuchadnezzar left them for his country.

The evidence for the correctness of what we have said in this regard is the establishment of the argument that there is no statement regarding the meaning of this verse except one of the three statements that we have mentioned, and that there is no mosque that God the

Almighty meant by His saying: **and strove toward its destruction** except one of the two mosques: either the mosque of Jerusalem or the Sacred Mosque. Since this is the case, and it is known that the polytheists of Quraysh never strove toward the destruction of the Sacred Mosque, because they had prevented the Messenger of God (blessings and peace of God be upon him) and his companions from praying in it at some times, it is correct and proven that those whom God the Almighty described as striving toward the destruction of His mosques are not those whom God described as building them. Since the polytheists of Quraysh built the Sacred Mosque in the pre-Islamic era, and their pride was in building it, even though some of their actions in it were not in a way that God would be pleased with from them.

Another is that the verse before His statement: **And who is more unjust than he who prevents the mosques of God from being mentioned in them?** proceeded with the report about the Jews and Christians and the condemnation of their actions, and the verse after it alerted to the condemnation of the Christians and the report about their fabrication of their Lord, and there was no mention of the Quraysh or the polytheists of the Arabs, nor of the Sacred Mosque before it, so the report is directed by the statement of God Almighty: **And who is more unjust than he who prevents the mosques of God from being mentioned in them?** to them and to the Sacred Mosque.

Since this is the case, then what is more deserving of the verse is that its interpretation should be directed to it, which is what was similar to the story of the verse before it and the verse after it, since its report was similar and similar to their report, unless there is an argument that must be accepted to the contrary, even if their stories agree and are confused.

If someone thinks that what we have said about this is not so, since the Muslims were never obligated to pray in the Holy Mosque, and were prevented from praying in it, then they resort to interpreting his statement: **And who is more unjust than he who prevents the mosques of God from being mentioned therein?** to mean the mosque of Jerusalem, then he is mistaken in what he thinks about that. That is because God, the Most High, only mentioned the injustice of those who prevented those whose obligation was to pray in Jerusalem from the believers of the Children of Israel, and He intended them by the report about them with injustice and striving to destroy the mosque. And if he indicated by the generality of his statement: **And who is more unjust than he who prevents the mosques of God from being mentioned therein?** that everyone who prevents someone praying in a mosque of God, whether his prayer in it is obligatory or voluntary, and everyone who strives to destroy it, then he is among the transgressors and oppressors.

The statement in the interpretation of the words of God Almighty: **It is not for them to enter it except in fear.**

Abu Ja'far said: This is report from God Almighty about those who prevented the mosques of God from mentioning His name in them, that He has forbidden them to enter the mosques that they sought to destroy, and prevented the believing servants of God from mentioning God Almighty in them, as long as they

were at war, except out of fear and dread of punishment for entering them, like the one who: Bishr told us, he said, Yazid told us, he said, Sa'id told us, on the authority of Qatada: **It was not for them to enter them except in fear,** and they are like that today, there is no Christian in Jerusalem except that he was beaten severely, and the punishment was more severe than that.

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, God Almighty said: **It is not for them to enter it except in fear,** and they are the Christians, so they do not enter the mosque except as thieves, and if they are able to do so, they will be punished.

Musa told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **It is not for them to enter it except in fear,** so there is no Roman on earth who enters it today except in fear that his neck will be struck, or he has been frightened by paying the jizya, so he pays it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **It is not for them to enter it except in fear,** he said: "The Messenger of God, may God bless him and grant him peace, called out: 'No polytheist shall perform Hajj after this year, and no one shall circumambulate the House naked.'" He said: So the polytheists began to say: O God, we were prevented from descending!

Rather, it was said: **It is not for them to enter it except in fear,** so it was brought out in the form of a report on all of them, and it is a report on **whoever prevents the mosques of God from having His name mentioned therein,** because *who* is in the meaning of all of them, if its wording is the same.

The statement in the interpretation of the Almighty's saying: **For them in this world is disgrace, and for them in the Hereafter is a great punishment.**

Abu Ja'far said: As for the words of God Almighty: **For them,** it means: those about whom He informed that they prevented the mosques of God from mentioning His name in them. As for His words: **For them in this world is disgrace,** it means by disgrace: shame, evil, and humiliation, either killing and captivity, or humiliation and degradation by paying the jizyah, as Al-Hasan told us, he said, 'Abd Al-Razzaq told us, he said, Mu'ammarr told us, on the authority of Qatada: **For them in this world is disgrace,** he said: They pay the jizyah willingly while they are humiliated.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi, regarding his statement: **For them in this world is disgrace.** As for their disgrace in this world, when the Mahdi rises and Constantinople is conquered, he will kill them. That is disgrace. As for the great torment, it is the torment of Hell, which will not be lightened for its people, nor will they be killed therein so that they die. The interpretation of the verse is: For them in this world is humiliation, disgrace, killing, and captivity for preventing the mosques of God from being mentioned in them and striving to destroy them. And for them, for their disobedience and disbelief in their Lord and striving to spread corruption on earth, is the torment of Hell, which is the great torment.

And to God belong the East and the West, so wherever you turn, there is the Face of God. Indeed, God is All-Encompassing and Knowing.

Tafsir al-Qurtubi

It has five issues:

The first: The Almighty's saying: **To God belong the East and the West.** The East is the place of sunrise and the West is the place of sunset, meaning that they are His and everything between them of directions and creatures through creation and invention, as mentioned above. He singled them out for mention and addition to Him as an honor, like: the House of God, and the she-camel of God, and because the reason for the verse required that, as will come.

The second: The Almighty's saying: **So wherever you turn** is a condition, and therefore the letter *nun* was deleted, and *ayn* is the operator, and *ma* is redundant, and the answer is **then there is the face of God.** Al-Hasan read *tawlawu* with the opening of the *ta* and the *lam*, and the original is *tattawlawu*. And *thumma* is in the accusative case as an adverb, and its meaning is distance, except that it is built on the opening and is not declined because it is ambiguous, it is like *there* for distance, but if you mean closeness, you say *here*.

Third: The scholars differed regarding the meaning of **Wherever you turn** in five statements: Abdullah bin Aamer bin Rabi'ah said: It was revealed regarding someone who prays in a direction other than the qiblah on a dark night. Al-Tirmidhi narrated it on his authority on the authority of his father, who said:

"We were with the Prophet, may God bless him and grant him peace, on a journey on a dark night, and we did not know where the qiblah was, so each of us prayed separately. When morning came, we mentioned that to the Prophet, may God bless him and grant him peace, and this verse was revealed: 'So wherever you turn, there is the face of God.'"

Abu Eisa said: This hadith has a weak chain of transmission. We do not know it except from the hadith of Ash'ath al-Samman, and Ash'ath ibn Sa'id Abu al-Rabi' is considered weak in hadith. Most scholars have held this view. They said: If someone prays in the clouds, not facing the qiblah, then it becomes clear to him later that he prayed not facing the qiblah, then his prayer is valid. This is what Sufyan, Ibn al-Mubarak, Ahmad and Ishaq say.

I said: This is the opinion of Abu Hanifa and Malik, except that Malik said: It is recommended for him to repeat it in time, and it is not obligatory for him, because he has performed his obligation as he was commanded, and the completion is made up in time, based on the Sunnah of the one who prayed alone and then caught up with that prayer in its time in a group, that he repeats it with them, and he does not repeat it in time as recommended except for the one who turned his back to the qiblah or to the east or west, very diligently, and as for the one who turned to the right or to the left a little, diligently, he does not have to repeat it in time or otherwise. Al-Mughira and Al-Shafi'i

said: It does not suffice for him, because the qiblah is a condition of the prayer. What Malik said is more correct, because the direction of the qiblah permits necessity to leave it in combat, and the concession also permits it in the case of travel. Ibn 'Umar said: It was revealed about the traveler who performs voluntary prayers wherever his mount faces. Muslim narrated it from him, he said:

"The Messenger of God, may God bless him and grant him peace, used to pray while he was coming from Mecca to Medina on his mount, wherever he was facing." He said: **And in this regard, 'Wherever you turn, there is the Face of God' was revealed.** There is no disagreement among scholars regarding the permissibility of performing voluntary prayers on a mount, based on this hadith and similar hadiths. It is not permissible for anyone to intentionally abandon the qiblah in any way, except in cases of extreme fear, as will come.

Malik's opinion differed regarding a sick person praying on his camel. Once he said: He should not pray an obligatory prayer on the back of a camel, even if his illness is severe. Sahnun said: If he does so, he should repeat it. Al-Baji narrated it. And another time he said: If he is one of those who does not pray on the ground except by gestures, then he should pray on the camel after it is stopped for him and he faces the qiblah. They agreed that it is not permissible for a healthy person to pray an obligatory prayer except on the ground, except in cases of extreme fear in particular, as will be explained.

The jurists differed regarding the traveler on a journey in which the prayer is not shortened. Malik and his companions and al-Thawri said: He does not perform voluntary prayers on a mount except on a journey in which the prayer is shortened. They said: Because the journeys in which it was narrated that the Messenger of God (blessings and peace of God be upon him) performed voluntary prayers were those in which the prayer is shortened. Al-Shafi'i, Abu Hanifah and their companions, al-Hasan ibn Hayy, al-Layth ibn Sa'd and Dawud ibn Ali said: It is permissible to perform voluntary prayers on a mount outside the city in any journey, regardless of whether the prayer is shortened or not, because the narrations do not specify one journey from another, so it is permissible in any journey, unless a particular journey is specified for something that must be submitted to. Abu Yusuf said: He prays in the city on the mount by gesturing, based on the hadith of Yahya ibn Sa'id on the authority of Anas ibn Malik that he prayed on a donkey in the alleys of Madinah, gesturing by gesturing. Al-Tabari said: It is permissible for every rider or pedestrian, whether present or traveling, to perform voluntary prayers on his mount or on his feet by gesturing. It was narrated from some of the companions of Al-Shafi'i that their school of thought was that it is permissible to offer voluntary prayers on an animal while at home and while traveling. Al-Athram said: Ahmad ibn Hanbal was asked about praying on an animal while at home, so he said: As for traveling, I have heard it, but I have not heard it while at home. Ibn Al-Qasim said:

Whoever offers voluntary prayers on his mount, he offers voluntary prayers while sitting, standing cross-legged, bowing, placing his hands on his knees, then raising his head. Qatada said: It was revealed about Al-Najashi, and it is as if:

When he died, the Prophet (peace be upon him) called the Muslims to pray for him outside of Medina. They said, **How can we pray for a man who died while he was praying towards a direction other than ours?** The Negus, the king of Abyssinia, whose name was Ashamah, which is Atiyah in Arabic, used to pray towards Jerusalem until he died. The direction of prayer was changed to the Kaaba, so the verse was revealed, and it was about him: **And indeed, among the People of the Scripture is he who believes in God.** This was an excuse for the Negus. The Prophet (peace be upon him) led his companions in prayer in the ninth year of the Hijra. This was used as evidence by those who permitted praying for the dead, namely Al-Shafi'i. Ibn Al-Arabi said: "One of the strangest issues regarding praying for the dead is what Al-Shafi'i said: 'Pray for the dead is offered in absentia.' I was in Baghdad in the assembly of Imam Fakhr Al-Islam, and a man from Khurasan would enter and say to him, 'How is so-and-so?' He would say, 'He has died.' He would say, 'To God we belong and to Him we shall return!' Then he would say to us, 'Stand up, so that I may lead you in prayer.' So he would stand up and pray for him with us. This was after a period of six months, and between him and his country there were a year and months."

The basis for this, according to them, is the Prophet's (*peace be upon him*) prayer for the Negus. Our scholars **may God have mercy on them** said: The Prophet (*peace be upon him*) is specifically mentioned in this for three reasons:

One of them: The earth was spread out for him to the south and north until he saw the coffin of the Negus, just as it was spread out for him to the north and south until he saw the Al-Aqsa Mosque. The opponent said: What is the benefit in seeing it? The benefit is in attaining its blessing.

Second: The Negus did not have a faithful guardian there to pray over him. The opponent said: This is normally impossible! A king with a religion that has no followers, and interpreting it as impossible is impossible.

Third: The Prophet, may God bless him and grant him peace, only intended by praying over the Negus to bring mercy upon him and to reconcile the rest of the kings after him if they saw that he was being cared for, alive and dead. The opponent said: The blessing of the supplication of the Prophet, may God bless him and grant him peace, and others reaches the dead by consensus. Ibn al-Arabi said: What I have regarding the Prophet's, may God bless him and grant him peace, prayer over the Negus is that he knew that the Negus and those who believed with him did not have any trace of the Sunnah of praying over the dead, so he knew that they would bury him without praying, so he hastened to pray over him.

I said: The first interpretation is better, because if he saw him, he would not have prayed for someone who

was absent, but rather he would have prayed for someone who was seen and present, and the absent is that which is not seen. And God Almighty knows best.

The fourth statement: Ibn Zayd said: The Jews approved of the Prophet's prayer, may God bless him and grant him peace, facing Jerusalem, and they said: He was only guided by us. So when he turned to the Kaaba, the Jews said: What turned them away from their qiblah that they were facing? So this verse was revealed: **And to God belongs the East and the West.** The basis of the system according to this statement is that when the Jews denied the matter of the qiblah, God Almighty explained that He has the right to command His servants to worship as He wishes. If He wishes, He commands them to face Jerusalem, and if He wishes, He commands them to face the Kaaba, they do so. There is no proof against Him, and He is not questioned about what He does, but they are questioned.

The fifth statement: That the verse was abrogated by the statement: **And wherever you are, turn your faces toward it**, as mentioned by Ibn Abbas. So it seems that it was permissible at the beginning for a person to pray however he wished, then that was abrogated. Qatada said: The abrogating statement is the statement of God Almighty: **So turn your face toward al-Masjid al-Haram**, meaning toward it. This was narrated by Abu Isa al-Tirmidhi.

Sixth statement: It was narrated from Mujahid and Ad-Dahhak that it is decisive, meaning: Wherever you are in the East or West, there is the Face of God which He has commanded us to face, which is the Kaaba. Also from Mujahid and Ibn Jubayr, when the verse **Call upon Me; I will respond to you** was revealed, they said: To where? So it was revealed: **So wherever you turn, there is the Face of God.** And from Ibn Umar and An-Nakha'i: Wherever you turn in your travels and your departures, there is the Face of God. It was said: It is connected to the verse of God the Almighty: **And who is more unjust than he who prevents the mosques of God from being mentioned therein?** The verse, so the meaning is that the lands of God, O believers, are sufficient for you, so do not let the destruction of those who destroyed mosques prevent you from turning your faces towards the Qiblah of God wherever you are in His land. It was said: It was revealed when the Prophet, peace and blessings of God be upon him, was prevented from entering the House in the year of Al-Hudaybiyyah, and the Muslims were distressed by that. So these are ten statements.

Whoever considers it abrogated, there is no objection to him on the grounds that it is report, because it is possible for the meaning of a command. It is possible that the meaning of **Wherever you turn, there is the face of God** is: Turn your faces toward the face of God. This is the verse that Saeed bin Jubair, may God have mercy on him, recited when he ordered Al-Hajjaj to slaughter him on the ground.

Fourth: People differed in the interpretation of the face attributed to God the Most High in the Qur'an and Sunnah. The experts said: This refers to existence, and the expression of the face is a metaphor for speech, if the face is the most visible and most

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important of the limbs in the witness. Ibn Furak said: The description of a thing may be mentioned and what is meant by it is the described by extension, as when someone says: I saw the knowledge of so-and-so today, and I looked at his knowledge, what he means by that is I saw the scholar and I looked at the scholar. Likewise if the face is mentioned here and what is meant is the one who has the face, meaning faces. Based on this, the statement of God the Most High: **We feed you only for the sake of God** is interpreted because what is meant by it is God who has the face. Likewise, His statement: **Except seeking the Face of his Lord, the Most High** means the one who has the face. Ibn Abbas said: The face is an expression of Him, the Most High, as He said: **And the Face of your Lord, Owner of Majesty and Honor, will remain.** Some of the imams said: This is an attribute established by hearing in addition to what the minds require of the attributes of the Eternal, the Most High. Ibn Atiyyah said: Abu al-Ma'ali weakened this statement, and it is also weak, and what is meant is His existence. It was said: What is meant by the face here is the direction towards which we face, that is, the qiblah. It was also said: The face is the intention, as the poet said:

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

It was said: The meaning is that there is the pleasure and reward of God, as He said: **We feed you only for the sake of God**, meaning for His pleasure and the goodness of His reward. From this is the saying of the Prophet, may God bless him and grant him peace:

Whoever builds a mosque seeking thereby the Face of God, God will build for him the like of it in Paradise.

And His statement: "On the Day of Resurrection, sealed scrolls will be brought and placed before God the Most High. He will say to His angels, 'Throw this down and accept this.' The angels will say, 'By Your glory, O our Lord, we have seen nothing but good.' And He knows best. He will say, 'This was done for other than My sake, and I do not accept any deed except that which was done purely for My sake.'" This was narrated by Ad-Daraqutni. It was said that what is meant is, 'Then there is God,' and 'Facing' is a connection, and it is like His statement, 'And He is with you.'" This was said by Al-Kalbi and Al-Qutbi, and something similar is the statement of the Mu'tazilah.

Fifth: The Almighty's saying: **Indeed, God is All-Encompassing and Knowing.** That is, He is generous to His servants in their religion, and He does not burden them with what is beyond their capacity. It was said: *Vast* means that His knowledge encompasses everything, as He said: **His knowledge encompasses all things.** Al-Farra' said: *Vast* is the Generous One whose giving encompasses all things, as evidenced by the Almighty's saying: **And My mercy encompasses all things.** It was also said: **Vast in forgiveness**, meaning no sin is too great for Him. It was also said: He is generous to His servants and independent of their deeds. It is said: So-and-so is generous to what is asked, meaning he is not stingy.

God the Almighty said: **Let the one with an abundance spend from his abundance**, meaning let the rich spend from what God has given him. We have already mentioned this in the Most Sublime Book, and praise be to God.

Tafsir Ibn Kathir

And this, and God knows best, is a consolation for the Messenger, may God bless him and grant him peace, and his companions, who were expelled from Mecca and left their mosque and place of prayer. The Messenger of God, may God bless him and grant him peace, used to pray in Mecca facing Jerusalem with the Kaaba in front of him. When he arrived in Medina, he was directed towards Jerusalem for sixteen or seventeen months, then God turned him to the Kaaba later. This is why God Almighty says: "To God belong the east and the west. So wherever you turn, there is the face of God." Abu Ubaid al-Qasim ibn Salam said in the Book of Abrogation and Abrogated: Hajjaj ibn Muhammad told us, Ibn Jurayj and Uthman ibn Ata' told us, on the authority of Ata', on the authority of Ibn Abbas, who said: The first thing that was abrogated for us from the Qur'an, according to what was mentioned to us, and God knows best, was the matter of the qibla. God Almighty said: "To God belong the east and the west. So wherever you turn, there is the face of God." So the Messenger of God, may God bless him and grant him peace, faced him and prayed facing Jerusalem and left the Ancient House, then he turned him to his Ancient House and abrogated it. He said:

And from wherever you go out, turn your face toward the Sacred Mosque, and wherever you are, turn your faces toward it. Ali bin Abi Talha said on the authority of Ibn Abbas that he said: The first thing that was abrogated from the Qur'an was the qiblah, and that was when the Messenger of God, may God bless him and grant him peace, migrated to Medina, and its people were Jews, God commanded him to face Jerusalem, so the Jews rejoiced, so the Messenger of God, may God bless him and grant him peace, faced it for a few months, and the Messenger of God, may God bless him and grant him peace, loved the qiblah of Abraham, and he used to supplicate and look at the sky, so God revealed: **We have certainly seen the turning of your face toward the heaven** until His saying: **So turn your faces toward it.** The Jews were suspicious of that, and said: What turned them away from the qiblah that they were facing? So God revealed: "Say: To God belongs the East and the West," and He said: **So wherever you turn, there is the Face of God.** Ikrimah said on the authority of Ibn Abbas: **So wherever you turn, there is the Face of God.** He said: The qiblah of God is wherever you turn, east or west. Mujahid said: **So wherever you turn, there is the Face of God.** Wherever you are, you have a qiblah that you face. The Kaaba, and Ibn Abi Hatim said after narrating the previous trace from Ibn Abbas in abrogating the qiblah from Ata from him, and it was narrated from Abu Al-Aaliyah, Al-Hasan, Ata Al-Khurasani, Ikrimah, Qatadah, Al-Suddi and Zaid bin

Aslam something similar to that, and Jarir said and others said: Rather, God revealed this verse before He imposed facing the Kaaba, and He only revealed it to teach His Prophet, may God bless him and grant him peace, and his companions that they may face their faces in prayer wherever they wish from the directions of the east and the west, because they do not face in any direction or direction except that He, the Most High, is in that direction and direction, because the Easts and the Wests belong to Him, and no place is devoid of Him, as He, the Most High, said: **And neither nearer than that nor more, but He is with them wherever they are.** They said: Then that was abrogated by the obligation that was imposed on them to face the Sacred Mosque, thus he said. And in His statement that no place is devoid of Him, if He meant His knowledge, the Most High, then it is correct, for His knowledge encompasses all information, but as for His Essence, the Most High, it is not confined to any of His creation, God is far above that, far above that. Ibn Jarir said, and others said: Rather, this verse was revealed to the Messenger of God, may God bless him and grant him peace, as permission from God to pray voluntarily, wherever he faces, east or west, while traveling, and in times of combat and intense fear. Abu Kurayb told us, Ibn Idris told us, Abdul Malik - he is Ibn Abi Sulayman - told us, on the authority of Saeed Ibn Jubayr, on the authority of Ibn Umar, that he used to pray wherever his mount faced him, and he mentioned that the Messenger of God, may God bless him and grant him peace, used to do that and interpreted this verse as **So wherever you turn, there is the Face of God.** It was narrated by Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Hatim, and Ibn Mardawayh, through various chains of transmission on the authority of Abdul Malik Ibn Abi Sulayman, and its origin is in the two Sahihs, on the authority of Ibn Umar and Amir Ibn Rabi'ah, without mentioning the verse. In Sahih Al-Bukhari, on the authority of Nafi' on the authority of Ibn Umar, that when he was asked about the prayer of fear, he would describe it, then he would say: If the fear is more severe than that, pray while standing on your feet, or while riding, facing the qiblah or not facing it. Nafi' said: I do not think that Ibn Umar mentioned that except on the authority of the Prophet, may God bless him and grant him peace.

Question Al-Shafi'i did not differentiate, according to the well-known opinion, between travelling a distance and travelling by contagion. According to all of them, it is permissible to voluntarily perform it on a mount, which is the opinion of Abu Hanifa, contrary to Malik and his group. Abu Yusuf and Abu Sa'id al-Istakhri chose voluntary prayer on an animal in the city. Abu Yusuf narrated it on the authority of Anas ibn Malik, may God be pleased with him, and Abu Ja'far al-Tabari chose it, even for the pedestrian. Ibn Jarir said and others said: Rather, the verse was revealed about a people who were blind to the direction of the Qiblah, so they did not know which side it was, so they prayed in different directions. God Almighty said: **To Me belong the Easts and the Wests, so wherever you turn your faces, there is My Face and it is your Qiblah.** He informs you thereby that your prayer is valid. Muhammad ibn Ishaq al-Ahwazi told us, Abu Ahmad al-Zubayri told us, Abu al-Rabi' al-Samman told us, on the authority of Asim ibn Ubayd God, on the authority

of Abdullah ibn Amir ibn Rabi'ah, on the authority of his father, who said: We were with the Messenger of God, may God bless him and grant him peace, on a dark, black night, and we stopped at a place, and a man began to take stones and make a place of prayer in which to pray. When morning came, we found that we had prayed in a direction other than the qiblah, so we said, O Messenger of God, we have prayed this night in a direction other than the qiblah, so God the Most High revealed: **To God belong the east and the west, so wherever you turn, there is the face of God** al-Baqarah 2:17. Then he narrated it on the authority of Sufyan ibn Wakee', on the authority of his father, on the authority of Abu al-Rabi' al-Samman, in a similar manner. It was narrated by Al-Tirmidhi on the authority of Mahmud bin Ghailan on the authority of Wakee' and Ibn Majah on the authority of Yahya bin Hakim on the authority of Abu Dawud on the authority of Abu Al-Rabi' Al-Samman. It was narrated by Ibn Abi Hatim on the authority of Al-Hasan bin Muhammad bin Al-Sabah on the authority of Saeed bin Sulaiman on the authority of Abu Al-Rabi' Al-Samman, whose name is Ash'ath bin Saeed Al-Basri, and he is weak in hadith. Al-Tirmidhi said: This is a good hadith, but its chain of transmission is not that strong, and we do not know it except from the hadith of Al-Ash'ath Al-Samman, and Ash'ath is weak in hadith. I say: His sheikh, Asim, is also weak. Al-Bukhari said: He is a rejected hadith narrator. Ibn Ma'een said: He is weak and cannot be relied upon. Ibn Hibban said: He is abandoned, and God knows best.

And he narrated from another path, from Jabir, so Al-Hafiz Abu Bakr bin Mardawayh said in the interpretation of this verse: Ismail bin Ali bin Ismail told us, Al-Hasan bin Ali bin Shabib told us, Ahmad bin Abdullah bin Al-Hasan told me, he said: I found in my father's book, Abdul Malik Al-Azrami told us, from Ata', from Jabir, he said: The Messenger of God, may God bless him and grant him peace, sent out a detachment, and I was in it, and darkness befell us, so we did not know the qiblah, so a group of us said: We know the qiblah, it is here towards the north, so they prayed and drew lines, and when they woke up and the sun rose, those lines became not towards the qiblah, so when we returned from our journey, we asked the Prophet, may God bless him and grant him peace, and he remained silent, and God Almighty revealed: **And to God belong the east and the west, so wherever you turn, there is the face of God.** Then he narrated it from the hadith of Muhammad bin Ubaidullah Al-Azrami from Ata' from Jabir with it, and Al-Daraqutni said: It was read to Abdullah bin Abdul Aziz and I was listening. Dawud bin Amr told us, Muhammad bin Yazid Al-Wasiti told us, from Muhammad bin Salim, from Ata', from Jabir, he said: We were with the Messenger of God (may God's peace and blessings be upon him) on a journey and a cloud hit us, so we were confused and disagreed about the direction of the qiblah, so each man of us prayed separately and one of us would draw a line in front of him so that we would know where we were. We mentioned that to the Prophet (may God's peace and blessings be upon him), but he did not order us to repeat it, and he said: Your prayer is sufficient. Then Ad-Daraqutni said: This is what he said on the authority of Muhammad ibn Salim, and another said on the authority of

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And to God belong the East and the West, so wherever you turn, there is the Face of God. Indeed, God is All-Encompassing and Knowing.

Muhammad ibn Ubaydullah Al-Azrami on the authority of Ata', and they are both weak. Ibn Mardawayh also narrated it on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas that the Messenger of God (may God's peace and blessings be upon him) sent out a detachment and they were caught in a fog and they could not find their way to the qiblah, so they prayed in a direction other than the qiblah. Then it became clear to them after the sun had risen that they had prayed in a direction other than the qiblah. When they came to the Messenger of God (may God's peace and blessings be upon him), they told him, so God revealed regarding this verse: **To God belong the east and the west, so wherever you turn, there is the face of God.** These chains of transmission are weak, and perhaps some of them support each other. As for repeating the prayer for someone who realizes his mistake, there are two opinions of the scholars, and this is Evidence of non-judgment, and God knows best.

Ibn Jarir said: And others said: Rather, this verse was revealed because of the Negus, as Muhammad ibn Bashir told us, Hisham ibn Muadh told us, my father told me on the authority of Qatada that the Prophet, may God bless him and grant him peace, said: A brother of yours has died, so pray over him. They said: Should we pray over a man who is not a Muslim? He said: So the verse was revealed: **And indeed, among the People of the Scripture is he who believes in God and in what was revealed to you and what was revealed to them, humbly submissive to God.** Qatada said: They said that he did not pray toward the Qiblah, so God revealed: **And to God belong the East and the West, so wherever you turn, there is the Face of God.** This is strange, and God knows best. It has been said that he used to pray toward Jerusalem before the scribe conveyed it to the Kaaba, as Al-Qurtubi narrated on the authority of Qatada. Al-Qurtubi mentioned that when he died, the Messenger of God, may God bless him and grant him peace, prayed over him, and that was taken from those who went to pray over the absent. He said: This is specific to our companions from three aspects - one of them - that when he, peace be upon him, saw him when he prayed over him, the earth was folded up for him. The second is that since he had no one to pray over him, he prayed over him, and Ibn al-Arabi chose this. Al-Qurtubi said: It is unlikely that there would be a Muslim king who had no one from his people who followed his religion. Ibn al-Arabi answered this by saying that perhaps they did not have the legitimacy of praying over the dead. This is a good answer. The third is that he, peace and blessings be upon him, only prayed over him so that this would be like a way of bringing the rest of the kings together, and God knows best.

Al-Hafiz Abu Bakr bin Mardawayh narrated in his interpretation of this verse from the hadith of Abu Ma'shar from Muhammad bin 'Amr bin 'Alqamah from Abu Salamah from Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said: **Whatever is between the east and the**

west is the qiblah for the people of Madinah, the people of Ash-Sham, and the people of Iraq. And it has relevance here. Al-Tirmidhi and Ibn Majah narrated it from the hadith of Abu Ma'shar, whose name is Najih bin 'Abd al-Rahman al-Suddi al-Madani, with it: **Whatever is between the east and the west is the qiblah.** And Al-Tirmidhi said: It was narrated from other sources from Abu Hurairah, and some of the people of knowledge spoke about Abu Ma'shar because of his memory. Then Al-Tirmidhi said: Al-Hasan bin Bakr al-Marwazi told me, Al-Mu'alla bin Mansur told us, Abdullah bin Ja'far al-Mukhrami told us, from 'Uthman bin Muhammad bin Al-Akhns from Abu Sa'id al-Maqburi from Abu Hurairah, may God be pleased with him, from the Prophet, may God bless him and grant him peace, who said: **Whatever is between the east and the west is the qiblah.** Then Al-Tirmidhi said: This is authentic. And it was narrated from Al-Bukhari that he said: This is stronger and more authentic than the hadith of Abu Ma'shar. Al-Tirmidhi said: And It was narrated on the authority of more than one of the Companions, **Whatever is between the East and the West is the Qiblah**, including Omar ibn al-Khattab, Ali, and Ibn Abbas, may God be pleased with them all. Ibn Umar said: If you place the west on your right and the east on your left, then what is between them is a qibla, if you face the qibla. Then Ibn Mardawayh said: Ali bin Ahmad bin Abd al-Rahman told us, Yaqub bin Yusuf, a client of Banu Hashim, told us, Shu'ayb bin Ayyub told us, Ibn Numayr told us, on the authority of Abdullah bin Umar, on the authority of Nafi', on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: **What is between the east and the west is a qibla.** Ad-Daraqutni and al-Bayhaqi narrated it. The famous one said on the authority of Ibn Umar, on the authority of Umar, may God be pleased with them both, his statement. Ibn Jarir said: It is possible that wherever you turn your faces in your supplication to Me, there is My face, and I will answer your supplication, as al-Qasim told us, al-Husayn told us, Hajjaj told me, Ibn Jurayj said, Mujahid said: When the verse **Call upon Me, I will answer you** was revealed, they said: To where, so the verse **So wherever you turn, there is the face of God** was revealed. Ibn Jarir said: The meaning of His statement **Indeed, God is All-Encompassing, All-Knowing** is that He encompasses all of His creation with sufficiency, generosity, and favor. As for His statement *All-Knowing*, it means: He is All-Knowing of their deeds. Nothing of them escapes Him, and nothing is hidden from His knowledge. Rather, He is All-Knowing of them all.

Fath al-Qadir

And the East: is the place of sunrise. And the West: is the place of sunset, meaning they are the kingdom of God and what is between them of directions and creatures, so it includes the whole earth. His statement: 115- **So wherever you turn** meaning whatever direction you face, there is the Face of God: meaning the place that He is pleased for you to face, and that occurs when the direction of the Qiblah that we were

commanded to face is unclear, as He, the Most High, said: "So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it." It was said in al-Kashshaf: The meaning is that if you are prevented from praying in al-Masjid al-Haram: meaning in Jerusalem, then the earth has been made a mosque for you, so pray in any spot you wish from its spots, and do the turning there, because turning is possible in every place, its places are not specific to one mosque over another mosque or to one place over another. End. This specification has no basis, because the wording is broader than it. If what is meant by it is to explain the reason, then there is no problem. And His statement: **Indeed, God is All-Encompassing, All-Knowing** is a guide to the breadth of His mercy. And that He is generous to His servants in their religion and does not burden them with what is beyond their capacity. It was said: Vast in the sense that His knowledge encompasses everything, as He said: **His knowledge encompasses everything**. Al-Farra' said: The Vast is the Generous One whose giving encompasses everything.

Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Ibn Abbas that the Quraysh prevented the Prophet, may God bless him and grant him peace, from praying at the Kaaba in the Sacred Mosque, so God revealed: **And who is more unjust than he who prevents the mosques of God?** Ibn Jarir and Ibn Abi Hatim narrated on his authority that they are the Christians. Abd ibn Humayd and Ibn Jarir narrated something similar on the authority of Mujahid. Ibn Jarir narrated on the authority of Al-Suddi that they are the Romans who supported Nebuchadnezzar in destroying the Holy House. Concerning His statement: **It is not for them to enter it except in fear**, he said: There is no Roman on earth who enters it today except in fear that his neck will be struck, and he was frightened by paying the jizyah, so he pays it. Concerning His statement: **For them is disgrace in this world**, he said: As for their disgrace in this world, when the Mahdi rises and Constantinople is conquered, he will kill them, and that is the disgrace. Abd ibn Humayd and Ibn Jarir narrated on the authority of Qatadah that they are the Romans. Ibn Jarir narrated on the authority of Abd al-Rahman ibn Zayd ibn Aslam that he said: They are the polytheists when they prevented the Messenger of God, may God bless him and grant him peace, from the House on the day of Hudaibiyyah. Ibn Abi Shaybah narrated on the authority of Abu Salih who said: The polytheists are not to enter the mosque except in fear. Abd al-Razzaq and Ibn Jarir narrated on the authority of Qatadah regarding his statement: **For them in this world is disgrace**, he said: They pay the jizyah willingly while they are humiliated. Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it** and al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas who said: The first thing that was abrogated from the Qur'an, as we have been told - and God knows best - was the matter of the qiblah. God the Most High said: **To God belong the east and the west** (al-Baqarah 2:14). So the Messenger of God (blessings and peace of God be upon him) faced and prayed towards Jerusalem and left the Ancient House. Then God turned him towards the Ancient House and abrogated it, saying: **And from wherever you go out, turn your face toward al-Masjid al-Haram**. Ibn

al-Mundhir narrated something similar on the authority of Ibn Mas'ud. Ibn Abi Shaybah, Abd ibn Humayd, Muslim, al-Tirmidhi, al-Nasa'i and others narrated on the authority of Ibn 'Umar that he said: The Prophet (peace and blessings of God be upon him) used to pray voluntarily on his mount, wherever it faced. Then Ibn 'Umar recited this verse: **Wherever you turn, there is the Face of God** and said: This is why this verse was revealed. Ibn Jarir, al-Daraqutni and al-Hakim narrated something similar on his authority, and he authenticated it. It is proven in Saheeh al-Bukhari from the hadeeth of Jabir from the Messenger of God (peace and blessings of God be upon him) that he used to pray on his mount facing the east. When he wanted to pray the obligatory prayer, he would dismount, face the qiblah and pray. A similar hadeeth was narrated on the authority of Anas, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). It was narrated by Ibn Abi Shaybah and Abu Dawud. Abd bin Hamid, Al-Tirmidhi who declared it weak, Ibn Majah, Ibn Jarir and others narrated on the authority of Amir bin Rabi'ah who said: We were with the Messenger of God (blessings and peace of God be upon him) on a dark, black night. We stopped at a place and a man began to take stones and make a place of prayer and pray in it. When morning came, we found that we had prayed in a direction other than the qiblah. We said: O Messenger of God, we have prayed this night in a direction other than the qiblah. Then God revealed the verse, **To God belong the east and the west**. He said: Your prayer has passed. Ad-Daraqutni, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Jabir with a similar chain of transmission, except that he mentioned that they drew lines. Ibn Mardawayh narrated something similar with a weak chain of transmission on the authority of Ibn Abbas with a similar chain of transmission. Saeed bin Mansour and Ibn al-Mundhir also narrated something similar on the authority of Ata' with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him), but it is mural. Ibn Abi Hatim narrated on the authority of Ibn Abbas: **Then there is the face of God** meaning: The qiblah of God wherever you face, east or west. Ibn Abi Shaybah, Al-Tirmidhi **who authenticated it**, and Ibn Majah narrated on the authority of Abu Hurayrah on the authority of the Prophet (peace and blessings of God be upon him) who said: **Whatever is between the east and the west is the qiblah**. Ibn Abi Shaybah, Al-Daraqutni, and Al-Bayhaqi narrated on the authority of Ibn Umar something similar. Ibn Abi Shaybah and Al-Bayhaqi narrated something similar on the authority of Umar.

Tafsir al-Baghawi

115. The Almighty said: **To God belong the East and the West, so wherever you turn, there is the Face of God**. Ibn Abbas, may God be pleased with him, said: A group of the companions of the Messenger of God, may God bless him and grant him peace, went on a journey before the qiblah was changed to the Kaaba. Fog struck them and the time for prayer came, so they sought the qiblah and prayed. When the fog cleared, it became clear to them that they had not been right and

Surat Al-Baqarah 2:115

And to God belong the East and the West, so wherever you turn, there is the Face of God. Indeed, God is All-Encompassing and Knowing.

that they had been mistaken in their seeking. When they returned, they asked the Messenger of God about that, and this verse was revealed.

Abdullah bin Omar, may God be pleased with them both, said: It was revealed about the traveler who prays voluntary prayers wherever his mount takes him.

Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us, on the authority of Zahir ibn Ahmad al-Faqih al-Sarakhsi, on the authority of Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi, on the authority of Abu Mus'ab, on the authority of Malik, on the authority of Abdullah ibn Dinar, on the authority of Abdullah ibn Umar, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, used to pray on his mount while traveling, wherever it was facing."

Ikrimah said: It was revealed about changing the Qiblah. Abu Al-Aaliyah said: When the Qiblah was changed to the Kaaba, the Jews taunted the believers and said: They do not have a known Qiblah, so sometimes they face this way and sometimes that way. So God revealed this verse. Mujahid and Al-Hasan said: When it was revealed: **And your Lord says, 'Call upon Me; I will respond to you'** 60-*Ghafir*, they said: Where should we call upon Him? So God revealed: **And to God belong the East and the West** as a kingdom and a creation. **So wherever you turn, there is the Face of God** meaning wherever you turn your faces, there, meaning: there is **the mercy of God**. Al-Kalbi said: Then there is God, He knows and sees, and the face is a connection like the saying of God: **Everything will perish except His Face** 88-*Al-Qasas*, meaning except Him. Al-Hasan, Mujahid, Qatada, and Muqatil ibn Hibban said: Then there is the Qiblah of God, and the face, the direction, and the direction are the Qiblah. It was said: the pleasure of God Almighty.

God is Vast, meaning He is Rich and gives generously. Al-Farra' said: **The Vast is the Generous One whose giving encompasses everything**. Al-Kalbi said: **Vast in forgiveness** and *Knowing* of their intentions wherever they pray and supplicate.

with him, that it was revealed regarding the prayer of the traveler on a mount: And it was said: Regarding a people who were blind to the Qiblah, so they prayed in different directions, then when morning came they realized their mistake. Based on this, if the mujtahid makes a mistake and then the mistake becomes clear to him, he is not obligated to make up for it. It was said that it is a prelude to the abrogation of the Qiblah and the exoneration of the worshipped from being in the space of its direction.

Tafsir al-Baidawi

115- And to God belong the East and the West

meaning by them the two sides of the earth, meaning that the whole earth belongs to Him, and no place is exclusive to Him. If you are prevented from praying in the Sacred Mosque or Al-Aqsa Mosque, then the earth has been made a place of prostration for you. **So wherever you turn** in any place you turn towards the Qiblah **there is the Face of God** meaning His direction which He has commanded, for the possibility of turning is not exclusive to a mosque or a place. Or *there* is His Essence: meaning He is All-Knowing of what is done therein. **Indeed, God is Vast** by His encompassing of things. Or by His mercy He wants to expand upon His servants. *Knowing* of their interests and their actions in all places. And from Ibn Umar, may God be pleased

Surat al-Baqarah 2:116

And they say, **God has taken a son**. Glory be to Him! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him.

Tafsir al-Jalalayn

And they said with and without the waw, the Jews and Christians and whoever claims that the angels are daughters of God **God has taken a son** God Almighty said **Glory be to Him** absolving Him from that **Rather, to Him belongs whatever is in the heavens and the earth** ownership, creation, and servants, and ownership contradicts birth, and He used the word *with* to give precedence to that which is not rational **All are obedient to Him** each obedient to what is wanted from him, and in it is the predominance of the rational.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By His statement, **To God belong the East and the West**, God Almighty means that they belong to God and that He controls them, just as it is said: **This house belongs to so-and-so**. He means by that: that it belongs to him, as a possession. So His statement, **To God belong the East and the West**, means that they belong to Him, as a possession and as a creation.

The *east* is the place where the sun rises, and it is the place where it rises, just as the place where it rises is called *matla'*, with a kasra on the *lam*, and as we explained in the meaning of mosques earlier.

If someone says: Or did God have only one east and one west, so that it was said: **To God belong the east and the west?**

It was said: The meaning of that is not what you have gone to. Rather, the meaning of that is: To God belongs the East from which the sun rises every day, and the West in which it sets every day. So its interpretation, since that was its meaning, is: To God belongs what is between the two parts of the East and what is between the two parts of the West, since the sun rises every day from a place in it and does not return to its rising from it until the following year, and likewise its setting every day.

If he said: Even if the interpretation of that is what you mentioned, then God owns everything below Him? Creation is His creation!

It was said: Yes!

If he says: How did he specify the Easts and the Wests with the report that they belong to him in this place, and not to all other things besides them?

It was said: The people of interpretation differed about the reason why God singled out the mention of that with what He singled it out with in this place. We will explain who is more deserving of the interpretation of

the verse, after mentioning their statements on that. Some of them said: God, the Most High, singled out that with the report, because the Jews used to direct their faces towards Jerusalem in their prayers, and the Messenger of God, may God bless him and grant him peace, used to do that for a period, then they turned towards the Kaaba. The Jews were surprised by that action of the Prophet, may God bless him and grant him peace, and they said: What turned them away from the qiblah that they were facing? God, the Most High, said to them: The Easts and the Wests are all Mine. I turn the faces of My servants as I will therein, so wherever you turn, there is the Face of God. Those who said that were mentioned: Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali, on the authority of Ibn Abbas, he said: The first thing that was abrogated from the Qur'an was the qiblah. That is because when the Messenger of God, may God bless him and grant him peace, migrated to Medina, and most of its people were Jews, God, the Most High, commanded him to face Jerusalem. The Jews were happy. The Messenger of God, may God bless him and grant him peace, faced it for about a month. The Messenger of God, may God bless him and grant him peace, loved the direction of the qiblah of Abraham, peace be upon him, so he would supplicate and look at the sky. Then God, the Blessed and Exalted, revealed: **We have certainly seen the turning of your face toward the heaven until His saying: So turn your faces toward it** (al-Baqarah 2:144). The Jews were suspicious of that and said: **What has turned them away from the qiblah which they used to face?** (al-Baqarah 2:142). Then God, the Almighty, revealed: "Say: To God belong the east and the west," and He said: **Wherever you turn, there is the face of God** (al-Baqarah 2:142).

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, something similar.

Others said: Rather, God revealed this verse before He imposed on His Prophet, may God bless him and grant him peace, and on the believers in him, to face the direction of the Sacred Mosque. Rather, He revealed it to him to teach His Prophet, may God bless him and grant him peace, and his companions that they may face their faces in prayer wherever they wish, in the directions of the East and the West, because they do not face in any direction or direction except that He, may His praise be glorified, is in that direction or direction, because He owns the East and the West, and that no place is devoid of Him, as He, may He be glorified and exalted, said: **And not nearer than that or more but that He is with them wherever they are** (al-Mujadilah 58:7). They said: Then that was abrogated by the obligation that was imposed on them, to face the direction of the Sacred Mosque. Mention of those who said that: Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada: The words of God Almighty: **And to God belong the east and the west, so wherever you turn, there is the face of God**, then that was abrogated after that, and God said: **And from wherever you go out, turn your face toward al-Masjid al-Haram** (al-Baqarah 2:149, 150).

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, Muammal told us, on the authority of Qatada,

And they say, "God has taken a son." Glory be to Him! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him.

regarding his statement: **So wherever you turn, there is the face of God**, he said: It is the qibla, then the qibla was replaced by the Sacred Mosque.

Al-Muthanna told me, Al-Hajjaj bin Al-Minhal told us, Hammam told us, Yahya told us, I heard Qatada regarding the statement of God: **So wherever you turn, there is the Face of God**, he said: They used to pray towards Jerusalem, and the Messenger of God, may God bless him and grant him peace, was in Mecca before the migration. After the Messenger of God, may God bless him and grant him peace, migrated, he prayed towards Jerusalem for sixteen months, then he turned after that towards the Kaaba, the Sacred House. Then God abrogated it in another verse: **We will surely turn you to a qiblah with which you will be pleased to And wherever you are, turn your faces towards it Al-Baqarah 2:144**. He said: So this verse abrogated what came before it regarding the matter of the qiblah.

Yunus told us, he said, Ibn Wahb told us, he said, I heard him, meaning Zaid, say: The Almighty said to His Prophet, may God bless him and grant him peace: "So wherever you turn, there is the Face of God. Indeed, God is all-Encompassing and Knowing." He said: The Messenger of God, may God bless him and grant him peace, said: These are Jewish people facing one of the Houses of God. If only we could face it! So the Prophet, may God bless him and grant him peace, faced it for sixteen months, and it reached him that the Jews were saying: By God, Muhammad and his companions did not know where their qiblah was until we guided them! The Prophet, may God bless him and grant him peace, disliked that, and he raised his face to the sky, and God, may He be exalted, said: **We have certainly seen the turning of your face, toward the heaven** (al-Baqarah 2:144).

Others said: This verse was revealed to the Prophet, may God bless him and grant him peace, as permission from God Almighty for him to pray voluntary prayers wherever he faces, east or west, while traveling, in combat, in times of intense fear and when fighting in obligatory prayers. And He informed him that wherever he faces, he is there, by His saying: **To God belong the east and the west, so wherever you turn, there is the face of God**. Those who said that: Abu Kurayb told us, he said, Ibn Idris told us, he said, Abdul Malik told us, on the authority of Saeed bin Jubair, on the authority of Ibn Umar: that he used to pray wherever his mount faced him, and he mentioned that the Messenger of God, may God bless him and grant him peace, used to do that, and he interpreted this verse: **Wherever you turn, there is the face of God**.

Abu Al-Sa'ib told me, he said, Ibn Fadil told us, on the authority of Abdul-Malik bin Abi Sulayman, on the authority of Saeed bin Jubair, on the authority of Ibn Umar that he said: This verse, **Wherever you turn, there is the face of God**, was revealed so that you may pray voluntarily wherever your mount takes you during a journey. When the Messenger of God, may God bless him and grant him peace, returned from Mecca, he would pray voluntarily on his mount, nodding his head toward Medina.

Others said: Rather, this verse was revealed about a people who were blind to the direction of the Qiblah and did not know which side it was, so they lined up in different directions. Then God the Almighty said to them: **Mine are the Easts and the Wests, so wherever you turn your faces, there is My Face, and it is your Qiblah, teaching them that their prayers are valid**.

Those who said this: Ahmad told us, Abu Ahmad told us, Abu al-Rabi' al-Samman told us, on the authority of Asim ibn Ubaydullah, on the authority of Abdullah ibn Amir ibn Rabi'ah, on the authority of his father, who said: We were with the Messenger of God, may God bless him and grant him peace, on a dark, black night, and we stopped at a place. A man began to take stones and build a place of prayer in which to pray. When morning came, we found that we had prayed facing a direction other than the Qiblah. We said: O Messenger of God, we have prayed this night facing a direction other than the Qiblah! Then God the Almighty revealed: "And to God belong the East and the West, so wherever you turn, there is the Face of God. Indeed, God is All-Encompassing and Knowing."

Al-Muthanna told me, he said, Al-Hajjaj told me, he said, Hammad told us, he said, I said to Al-Nakha'i: I woke up, or he said: I was awakened, Al-Tabari was not sure, and there were clouds in the sky, so I prayed facing the qiblah. He said: Your prayer is valid. God Almighty says: **So wherever you turn, there is the face of God**.

Sufyan ibn Wakee' narrated to us, he said: My father narrated to us, on the authority of Ash'ath al-Samman, on the authority of Asim ibn Ubayd God, on the authority of Abdullah ibn Amir ibn Rabi'ah, on the authority of his father, he said: We were with the Prophet, may God bless him and grant him peace, on a dark night on a journey, and we did not know where the qiblah was, so we lined up, and each one of us lined up on his own side, then we came in the morning and mentioned it to the Prophet, may God bless him and grant him peace, so God Almighty revealed: **So wherever you turn, there is the face of God**.

Others said: Rather, this verse was revealed about the Negus, because the companions of the Messenger of God, may God bless him and grant him peace, disputed about his affair, because he died before praying towards the Qiblah, so God the Almighty said: The Easts and the Wests are all Mine, so whoever turns his face towards any of them, intending Me and seeking My obedience thereby, will find Me there. Meaning by this that even though the Negus did not pray towards the Qiblah, he did turn his face towards some of the directions of the Easts and the Wests, seeking thereby the pleasure of God the Almighty in his prayer. Mention of those who said this: Ibn Bashir told us, he said, Hisham bin Muadh told us, he said, my father told me, on the authority of Qatada: "The Prophet, may God bless him and grant him peace, said: Your brother the Negus has died, so pray over him. They said: Should we pray over a man who is not a Muslim? He said: Then the verse was revealed: 'And indeed, among the People of the Scripture is he who believes in God and in what was revealed to you and

what was revealed to them, humbly submissive to God.” (Al Imran 3:199). Qatada said: They said: He did not pray towards the Qiblah! Then God Almighty revealed: “To God belong the East and the West. So wherever you turn, there is the Face of God.”

Abu Ja'far said: The correct statement in this regard is that God, the Most High, mentioned specifically the report about the East and the West in this verse, that they are His possession, even though there is nothing that does not belong to Him, as a notification from Him to His believing servants that He owns them and the creation between them, and that all of them, since He owns them, must obey Him in what He commands and forbids them, and in what He imposes upon them of obligations, and to turn in the direction to which they are directed, since it is the rule of slaves to obey their Master. So He excluded the report about **the East and the West**, and what is meant by it is: the creation between them, in the manner that I have explained, from the sufficiency of the report about the reason for the thing, from mentioning it and the report about it, as it was said: **And they made the calf drink into their hearts** (al-Baqarah 2:93), and the like.

The meaning of the verse is: To God belongs the kingdom of creation between the East and the West. He makes them worship Him as He wills, and He rules over them as He wills. They must obey Him. So turn your faces, O believers, toward My face, for wherever you turn your faces, there is My face.

As for the statement about this verse, is it abrogating or abrogated, or is it neither abrogating nor abrogated? The correct statement is that it came as a general statement, but the intended meaning is specific. This is because His statement, **So wherever you turn, there is the Face of God** is possible: wherever you turn while traveling, during your voluntary prayers, and during your combat.

Your enemy is in your voluntary and obligatory prayers, for there is the face of God, as Ibn Omar and Al-Nakha'i said, and those who said that from those we mentioned earlier.

It is possible: So wherever you turn on the earth of God, you are there, then there is the Qiblah of God to which you direct your faces, because it is possible for you to turn towards the Kaaba from it, as Abu Kurayb said, he said, Waki' told us, on the authority of Abu Sinan, on the authority of Ad-Dahhak, and An-Nadr ibn Arabi, on the authority of Mujahid, regarding the statement of God Almighty: **So wherever you turn, there is the Face of God**, he said: The Qiblah of God, so wherever you are, east or west, face it.

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Ibn Jurayj, who said: Ibrahim informed me, on the authority of Ibn Abi Bakr, on the authority of Mujahid, who said: Wherever you are, there is a qiblah to which you face. He said: The Kaaba. It is possible: So wherever you turn your faces in your supplication, there is My face, I will answer your supplication, as Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, Ibn Jurayj said: Mujahid said: When the verse **Call upon Me, I will respond to you** (Ghafir 40:65) was revealed, they said: To where? So the verse **So wherever you turn, there is the Face of**

God was revealed.

Since the Almighty's saying: **So wherever you turn, there is the face of God**, is open to the aspects we mentioned, no one can claim that it is abrogating or abrogated, except with an argument that must be accepted.

Because abrogation can only occur with abrogated things, and no proof has been established that must be accepted that his statement: **So wherever you turn, there is the Face of God** means: So wherever you turn your faces in your prayer, there is your Qiblah? Nor that it was revealed after the prayer of the Messenger of God (blessings and peace of God be upon him) and his companions towards Jerusalem, as a command from God the Almighty to them to face the Kaaba, so it is permissible to say: It is the abrogator of the prayer towards Jerusalem, since there were some scholars from the companions of the Messenger of God (blessings and peace of God be upon him) and the imams of the followers who denied that it was revealed in that meaning, and there is no confirmed report from the Messenger of God (blessings and peace of God be upon him) that it was revealed in that regard, and the difference of opinion about it existed as described.

Nor, since it did not abrogate what we described, did its proof stand that it was abrogated, since it was possible for what we described: that it came in a general way, and its meaning is: in one situation rather than another if what was meant by it was the direction in prayer and in every situation, if what was meant by it was supplication and other meanings that we mentioned.

We have demonstrated in our book, The Book of Explanation of the Principles of Rulings, that there is no abrogating verse in the Qur'an and the reports of the Messenger of God, may God bless him and grant him peace, except that which negates an established ruling and obliges the servants to impose it, and does not have the apparent or hidden meaning of anything other than that. But if it has the meaning of something other than that, such as being in the sense of exception, or specificity and generality, or ambiguous, or explanatory, then the abrogating and abrogated are separate, so there is no need to repeat it in this place, and there is no abrogated except that which is negated, whose ruling and obligation have already been established.

Neither of these two meanings is correct for his statement: **So wherever you turn, there is the face of God**, with an argument that must be accepted, so it is said about it: it is abrogating or abrogated.

As for his saying: *Wherever*, its meaning is: wherever.

As for his saying: **Turn away**, what is more appropriate for its interpretation is: you turn toward it and towards it, as someone says: I turned my face toward it and I turned it toward it, meaning I faced it and confronted it. We only said that this is more appropriate for the interpretation of the verse, because of the consensus of the proof that this is its interpretation, and the anomaly of those who interpreted it to mean: you turn away from it and turn your backs on it, so what you are turning toward is the Face of God, meaning the Qiblah

Surat Al-Baqarah 2:116

And they say, "God has taken a son." Glory be to Him! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him.

of God.

As for his saying: *then*, it means: there.

There is a difference of opinion regarding the interpretation of his statement: **Then there is the Face of God**. Some of them said: The interpretation of that is: Then there is the Qiblah of God, meaning by that His Face to which He directed them. Those who said that mentioned: Abu Kurayb told us, he said, Waki' told us, on the authority of Al-Nadr bin Arabi, on the authority of Mujahid: **Then there is the Face of God**, he said: The Qiblah of God.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibrahim told me, on the authority of Mujahid, he said: Wherever you are, you have a qiblah that you face.

Others said: The meaning of God Almighty's saying: **Then there is the face of God**, is that there is God, Blessed and Exalted be He.

Others said: The meaning of his saying: **Then there is the face of God**, is that then you will attain, by turning to Him, the pleasure of God, who has the noble face.

Others said: He meant by the face the one with the face. And those who said this statement said: The face of God is an attribute of Him.

If someone says: What is this verse compared to the one before it?

It was said: It has a continuation. Rather, the meaning of that is: Who is more unjust than the Christians who prevented the servants of God from mentioning His name in His mosques, and sought to destroy them? And to God belong the East and the West, so wherever you turn your faces, remember Him, for His face is there. His bounty, His land, and His country encompass you, and He knows what you do. And let not the destruction of those who destroyed the mosque of Jerusalem, and the prevention of those who prevented the remembrance of God in it, prevent you from remembering God wherever you are in the land of God, seeking thereby His face.

The statement in the interpretation of his saying: **Indeed, God is All-Encompassing and All-Knowing**.

Abu Jaafar said: By His saying, *Vast*, He means that He is sufficient for all of His creation with sufficiency, favor, generosity, and management.

As for his saying: *All-Knowing*, it means that He is All-Knowing of their actions. Nothing of them is hidden from Him, nor is it hidden from His knowledge. Rather, He is All-Knowing of all of them.

The statement in the interpretation of the Almighty's saying: **And they say, 'God has taken a son.' Glory be to Him! Rather, to Him belongs whatever is in the heavens and the earth**.

Abu Ja'far said: What He, the Most High, means by His statement, **And they said, 'God has taken a son,'** is those who prevented the mosques of God from

mentioning His name in them. **They said** is connected to His statement, **And he strove toward its destruction**.

The interpretation of the verse: And who is more unjust than he who prevents the mosques of God from being mentioned in them and strives toward their destruction and says, **God has taken a son**, and they are the Christians who claimed that Jesus was the son of God. So God, the Most High, said, denying what they said of that and negating what they attributed and added to it with their lies and slander: **Glory be to Him**, meaning by it: sanctification and absolution from having a son, and being exalted and elevated above that. We have previously demonstrated the meaning of the speaker's saying, **Glory be to God**, in a way that makes it unnecessary to repeat it in this place.

Then He, the Most High, informed us that He owns and creates what is in the heavens and the earth. The meaning of that is: How can the Messiah be a son of God, when it is not impossible that he is either in some of these places, either in the heavens or on the earth, and God owns what is in them? And if the Messiah were a son, as you claim, he would not be like the rest of what is in the heavens and the earth of His creation and His servants, in the manifestation of the signs of creation in him.

Tafsir al-Qurtubi

God Almighty says: "And they say, 'God has taken a son.' Glory be to Him! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him."

There are five issues:

First: The Almighty's saying: **And they say, 'God has taken a son.'** This is a report about the Christians in their saying that the Messiah is the son of God. It was also said about the Jews in their saying that Ghazir is the son of God. It was also said about the infidel Arabs in their saying that the angels are daughters of God. Similar reports have come from the ignorant infidels about Mary and the prophets.

The second: His saying: **Glory be to Him! Rather, to Him belongs** the verse. Al-Bukhari narrated on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: God Almighty said: The son of Adam denied Me, although he had no right to do so, and he insulted Me, although he had no right to do so. As for his denying Me, it is his claiming that I am not able to restore him as he was, and as for his insulting Me, it is his saying that I have a son. So glory be to Me that I should take a wife or a son."

Third: Subhan is in the accusative case as a verbal noun, and its meaning is exoneration, sanctification, and avoidance, from their saying: God took a son. Rather, He is God, the Most High, One in His Essence, One in His Attributes. He did not give birth, so He would need a companion. **How could He have a son**

when He has no companion and He created all things?

He did not give birth, so He would be preceded. He is exalted and glorified above what the wrongdoers and deniers say, far above! **Rather, to Him belongs whatever is in the heavens and the earth.** What is raised by the subject and the predicate in the genitive, meaning that all of that is His by creation and invention. And the one who says that He took a son is included in the heavens and the earth. It was previously mentioned that the meaning of Subhan God is: God's innocence from evil.

Fourth: The son can only be of the same kind as the father. How can the Truth, glory be to Him, take a son from among His creatures when nothing resembles Him? He said: **There is none in the heavens and earth but comes to the Most Merciful as a servant.** Just as He said here: **Rather, to Him belongs whatever is in the heavens and the earth.** Sonship requires genus and occurrence, and eternity requires oneness and permanence. He, glory be to Him, is the Eternal, the One, the Unique, the Self-Sufficient, who neither begets nor was begotten, and there is none comparable to Him. Moreover, sonship contradicts slavery and servitude—as will be explained in Surah Maryam, God willing—so how can a son be a servant! This is impossible, and what leads to the impossible is impossible.

Fifth: The Almighty's saying: **All are obedient to Him** is a subject and predicate, and the meaning is for them, then the ha' and the mim were deleted. Obedient means obedient and submissive, so all creatures are obedient to God, meaning they submit and obey. And the obedience of inanimate objects is in the manifestation of creation over them and in them. So obedience is obedience, and silence is from it the saying of Zaid bin Arqam: We used to talk during prayer, a man would talk to his companion next to him until the verse: **And stand before God, obedient,** was revealed, so we were commanded to be silent and forbidden from speaking. And silence is prayer, the poet said:

Obedient to God, reciting His Book and deliberately separating himself from people

Al-Suddi and others said regarding his statement: **Everyone is devoutly obedient to Him,** meaning on the Day of Resurrection. Al-Hasan said: Everyone who stands by the testimony that he is a servant. And the root of qunut in the language is standing, and from it comes the hadith:

The best prayer is the one that is prolonged in qunut, said Al-Zajjaj. So people are obedient, meaning they perform servitude, either by acknowledging it or by doing otherwise. So the effect of creation is clear to them. It was said: Its origin is obedience, and from that is the saying of God Almighty: **and the obedient men and women.** This will be further explained in His saying, God Almighty: **And stand before God, obedient.**

Tafsir Ibn Kathir

This noble verse and the one that follows it contain a

response to the Christians, upon them be the curses of God, and also those like them from the Jews and the polytheists of the Arabs who made the angels daughters of God, so God belied all of them in their claim and their saying that God has a son, so God the Most High said: **Glory be to Him** meaning He is exalted, sanctified and far above that, **Rather, to Him belongs whatever is in the heavens and the earth** meaning the matter is not as they fabricated, rather His is the kingdom of the heavens and the earth and whoever is in them, and He is the One who controls them, and He is their Creator, Provider, Destiner, Subject, Guide, and Disposer of them as He wills, and all are His slaves and His property, so how could He have a son from them when a son is only born from two proportional things, and He, the Blessed and Exalted, has no peer or partner in His greatness and pride, nor does He have a companion, so how could He have a son? As God the Almighty said: "Originator of the heavens and the earth. How could He have a son when He has no wife and He created all things? And He is Knowing of all things?" And God the Almighty said: "And they say, 'The Most Gracious has taken a son.' You have certainly done a thing monstrous. The heavens almost burst from it and the earth splits open and the mountains collapse in devastation. That they attribute to the Most Gracious a son. And it is not befitting for the Most Gracious that He should take a son. Indeed, everyone in the heavens and the earth will come to the Most Gracious as a servant. He has enumerated them and counted them precisely. And all of them will come to Him on the Day of Resurrection alone." And God the Almighty said: "Say, 'He is God, the One. God, the Self-Sufficient. He neither begets nor is born. And there is none comparable to Him.'" So God the Almighty has established in these noble verses that He is the Great Master who has no peer or likeness and that all things besides Him were created and nurtured for Him, so how could He have a son from them? And for this reason Al-Bukhari said in his interpretation of this verse from al-Baqarah 2: Abu Al-Yaman told us, Shuaib told us, on the authority of Abdullah bin Abi Al-Hussein, Nafi bin Jubair - he is Ibn Mut'am - told us, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty said: The son of Adam denied Me, and he had no right to do so, and he insulted Me, and he had no right to do so. As for his denying Me, he claims that I am not able to restore him as he was, and as for his insulting Me, it is his saying that I have a son, so glory be to Me that I should take a wife or a son." Al-Bukhari transmitted it only from this source. Ibn Mardawayh said: Ahmad bin Kamil told us, Muhammad bin Ismail Al-Tirmidhi told us, Muhammad bin Ishaq bin Muhammad Al-Farawi told us, Malik told us, on the authority of Abu Al-Zinad, on the authority of Al-A'raj, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "And God Almighty says: The son of Adam denied Me, and he had no right to do so, and he insulted Me, and he had no right to do so. As for his denying Me, it is his saying: He will not restore me as I began. And the first creation is not easier for Me than its restoration." As for his cursing me, he said: "God has taken a son. I am God, the One, the Self-Sufficient. He neither begets nor is begotten, and there is none comparable to Him." In the two Sahihs, it is narrated

And they say, "God has taken a son." Glory be to Him! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him.

on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "No one is more patient with the harm he hears than God. They attribute to Him a son, and He provides for them and cures them." And his saying: **All are obedient to Him.** Ibn Abi Hatim said: Abu Saeed Al-Ashja' informed us, Asbat informed us, on the authority of Mutraf, on the authority of Atiyyah, on the authority of Ibn Abbas, who said: *Obserious* means praying. Ikrimah and Abu Malik said: **All are obedient to Him** acknowledging servitude to Him. Saeed bin Jubayr said: **All are obedient to Him**, meaning sincerity. Al-Rabi' bin Anas said: He says: **All are obedient to Him**, meaning standing on the Day of Resurrection. Al-Suddi said: **All are obedient to Him**, meaning obedient on the Day of Resurrection. Khasif said on the authority of Mujahid: **All are obedient to Him**, he said: obedient. He said: Be a human being and it was. He said: Be a donkey and it was. Ibn Abi Nujayh said on the authority of Mujahid: All have obedient and devout ones. He said: The obedience of the disbeliever is in the prostration of his shadow, even though he is reluctant. This statement from Mujahid, which is the choice of Ibn Jarir, brings together all the statements, which is that devoutness, obedience, and submission to God is a lawful and predestined act, as God Almighty said: **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings.** A hadith has been reported in which there is an explanation of devoutness in the Qur'an, what is meant by it, as Ibn Abi Hatim said: Yusuf Ibn Abd al-A'la told us, Ibn Wahb told us, Amr Ibn al-Harith told me that Diraaj Abu al-Samh told him on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Every letter of the Qur'an in which devoutness is mentioned is obedience.** Imam Ahmad also narrated it on the authority of Hasan Ibn Musa on the authority of Ibn Lahi'ah on the authority of Diraaj with his chain of transmission similar to it, but in this chain of transmission there is a weakness that cannot be relied upon, and the attribution of this hadith to the Prophet is objectionable, and it may be the words of a companion or someone less than him, and God knows best.

And the Almighty's saying: **Originator of the heavens and the earth** means: Their Creator without a previous example. Mujahid and As-Suddi said: This is what the language requires, and from this the newly introduced thing is called an innovation, as it came in Sahih Muslim: "For every newly introduced thing is an innovation, and innovation is of two types: Sometimes it is a religious innovation, like his saying: "For every newly introduced thing is an innovation and every innovation is misguidance," and sometimes it is a linguistic innovation, like the saying of the Commander of the Faithful, Umar ibn Al-Khattab, about his gathering them for the Tarawih prayer and their continuation: What an excellent innovation this is! Ibn Jarir said: **Originator of the heavens and the earth** is their Creator, and it is a verb that is changed to a verb, just as the painful is changed to the painful, and the hearer is changed to the hearer. The meaning of the

creator is the originator and the originator, that which no one precedes him in creating and innovating like it. He said: Therefore the innovator in religion is called an innovator because he innovates in it what no one else has preceded him in, and likewise every innovator in word or deed, in which no one preceded him, the Arabs call him an innovator. This includes the words of A'sha bin Tha'laba in praise of Hudha bin Ali al-Hanafi:

He claims to say the words of the masters of men if they show him firmness or whatever he wants he innovates

That is, He creates what He wills. Ibn Jarir said: The meaning of the words, Glory be to God, is that He has a son, and He is the Owner of what is in the heavens and the earth, and all of them bear witness to Him by indicating His Oneness, and acknowledge His obedience, and He is their Creator, Maker, and Originator, without a root or example that they follow. This is an announcement from God to His servants that among those who bear witness to this is the Messiah, to whom they attributed his sonship to God, and an announcement from Him to them that the One who created the heavens and the earth without a root and without an example is the One who created the Messiah, Jesus, without a father by His power. This is good speech and a correct expression from Ibn Jarir, may God have mercy on him. And the Almighty's saying: **And when He decrees a matter, He only says to it, 'Be,' and it is.** With this, the Almighty clarifies the perfection of His power and the greatness of His authority, and that when He decrees a matter and wants it to be, He only says to it, 'Be,' that is, once, and it is, that is, it exists, according to what He willed, as the Almighty said: **His command, when He intends a thing, is only to say to it, 'Be,' and it is.** And the Almighty said: **Our command to a thing when We intend it is only to say to it, 'Be,' and it is.** And the Almighty said: **And Our command is but one, like the twinkling of an eye.** And the poet said:

If he wants something, he just says to it, *Be*, and it is.

He also pointed out that Jesus was created with the word *Be*, and he was, as God commanded him. God Almighty said: "The likeness of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was."

Fath al-Qadir

His saying: 116- **And they said** they are the Jews and Christians - and it was said the Jews: that is they said: **Ezra is the son of God** and it was said the Christians: that is they said: **The Messiah is the son of God** and it was said: they are the infidel Arabs: that is they said: the angels are daughters of God. And His saying: **Glory be to Him** has been explained previously, and what is meant here is God Almighty's disavowal of what they attributed to Him of taking a son. And His saying: **Rather, to Him belongs whatever is in the heavens and the earth** is a response to those who say that He took a son: that is, rather, He is the owner of whatever is in the heavens and the earth, and these

speakers are included under His kingdom, and the son is of their kind and not of His kind, and the son is only of the kind of the father. And the obedient: the submissive: that is, everyone in the heavens and the earth is obedient to Him, submissive to His greatness, humbled before His majesty, and the qunut in the original language means standing. Al-Zajjaj said: "The creation is obedient, meaning they stand in worship, either by acknowledgment or by the opposite, so the effect of the creation is clear to them. It was said: Its origin is obedience, and from it is "and the obedient men and women." It was also said: stillness, and from it is His statement: **And stand before God, obedient.** For this reason Zaid bin Arqam said: We used to talk during prayer until **And stand before God, obedient,** was revealed, so we were commanded to be silent and forbidden from speaking. It was said: Qunut is prayer, and from it is the saying of the poet:

Obedient to God, reciting His Books and deliberately separating himself from people

The first is that Qunut is a word that has many meanings. It has been said that there are thirteen meanings, and they are clear. Some scholars have organized them, as I explained in my explanation of Al-Muntaqa.

Tafsir al-Baghawi

116. The Almighty said: **And they said, 'God has taken a son.'** Ibn Amir read **They said, 'God has taken a son.'** Without the *waw*, and the others read it with the *waw*. [And they said, 'God has taken a son.'] It was revealed about the Jews of Medina when they said, **Ezra is the son of God**, and about the Christians of Najran when they said, **The Messiah is the son of God**, and about the polytheists of Arabia when they said, **The angels are the daughters of God**. Glory be to Him. He is glorified and exalted.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Abu Al-Yaman, that Shu'ayb narrated from Abdul Rahman bin Abi Hassan, from Nafi' bin Jubayr, from Ibn Abbas, may God be pleased with them both, from the Prophet, may God bless him and grant him peace, who said: "God Almighty said: The son of Adam denied Me, and he had no right to do so, and he insulted Me, and he had no right to do so. As for his denying Me, he claimed that I am not able to restore him as he was, and as for his insulting Me, it is his saying that I have a son. Glory be to Me that I should take a wife or a son."

God the Almighty said: **Rather, to Him belongs whatever is in the heavens and the earth** as servants and kings. **All are obedient to Him.** Mujahid, Ata' and As-Suddi said: Obedient. Ikrimah and Muqatil said: Acknowledging their servitude to Him. Ibn Kaysan said: Standing in the testimony. The origin of Qunut is standing. The Prophet, may God bless him and grant him peace, said: **The best prayer is prolonged Qunut.** They differed regarding the ruling of the verse. A group held that the ruling of the verse is specific. Muqatil said: It refers to Ezra, the Messiah and the angels. Ibn

Abbas, may God be pleased with him, said: It refers to the people of His obedience, not to the rest of the people. A group held that the ruling of the verse is general for all creation because *al/* requires encompassing the thing so that nothing is excluded from it. Then they took two paths regarding the infidels: Mujahid said: Their shadows prostrate to God against their will. God the Almighty said: **And their shadows in the mornings and the evenings 13:15.** As-Suddi said: This is the Day of Resurrection, and its proof is: **And faces will be humbled before the Ever-Living, the Self-Sustaining. 111-Taha** It was said *obedient* submissive and obedient to what they were created for.

Tafsir al-Baidawi

116- **And they said, 'God has taken a son.'** It was revealed when the Jews said, **Ezra is the son of God**, and the Christians said, **The Messiah is the son of God**, and the polytheists of the Arabs said, **The angels are the daughters of God**. Its conjunction with the Jews said, or a prohibition, or the meaning of the Almighty's saying, **And who is more unjust?** Ibn Amir read without the *waw*, **Glory be to Him**, to absolve Him of that, as it requires likening, need, and the speed of annihilation. Do you not see that the celestial bodies - despite their possibility and annihilation - since they were permanent as long as the world existed, did not take what would be for them like a son, taking animals and daughters, by choice or by nature. **Rather, to Him belongs whatever is in the heavens and the earth.** This is a response to what they said, and evidence of its corruption. The meaning is that He, the Most High, is the Creator of whatever is in the heavens and the earth, which includes the angels, Ezra, and the Messiah. **All are obedient to Him.** Submissive, they do not refrain from His will and creation. Everything that has this characteristic is not similar to its necessary component in itself, so it does not have a son, because it is the right of a son to be similar to his father. Rather, He came with what is not for those who have knowledge. He said *obedient* in order to emphasize those who have knowledge, belittling their status. The nunation of *every* is a substitute for the added to it, meaning everything in them. It is possible that it is intended for everyone whom they made a son to Him, obedient and committed to servitude, so it is an obligation after establishing the proof. The verse indicates the corruption of what they said in three ways, and the jurists used it as evidence that whoever owns his son is freed from him, because the Most High denied the son by affirming ownership, and that requires their contradiction.

Surat Al-Baqarah 2:117

Originator of the heavens and the earth. And when He decrees a matter, He only says to it, "Be," and it is.

Surat al-Baqarah 2:117

Originator of the heavens and the earth. And when He decrees a matter, He only says to it, *Be*, and it is.

Tafsir al-Jalalayn

Originator of the heavens and the earth Their Creator, not in the same way as before **And when He decrees** He intends **a matter** that is, to bring it into existence **He only says to it, *Be*, and it is** that is, so it is. And in a reading with the accusative as an answer to the command

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is: obedient.

Mention of those who said that: Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **All are obedient to Him**, obedient.

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 Almighty: **All are obedient to Him**, he said: Obedient. He said: The obedience of the disbeliever in the prostration of his shadow.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly except that he added: with the prostration of his shadow while he was unwilling.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: **All are obedient to Him**, meaning: All are obedient to Him on the Day of Resurrection.

Al-Muthanna told me, he said, Ishaq told us, he said, Yahya bin Saeed told me, on the authority of someone who mentioned it, on the authority of Ikrimah: **All are obedient to Him**, he said: obedience.

It was narrated on the authority of Al-Munjab bin Al-Harith, who said: It was narrated to us by Bishr bin Amara, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas: *Qantun* means obedient.

Others said: The meaning of this is: Everyone is obedient to Him. Those who said this were: Ibn Hamid told us, Yahya bin Wadh told us, Al-Hussein bin Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah: **Everyone is obedient to Him**, everyone is obedient to Him.

Others said: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **All are obedient to Him**, he said: All are standing for Him on the Day of Resurrection.

In Arabic, there are several forms of supplication. One of them is obedience, another is standing, and the third is refraining from speaking or abstaining from it.

The first meaning of qunut in His statement: **All are obedient to Him**, is obedience and acknowledgment of servitude to God, the Almighty, as witnessed by their bodies, with what is in them of traces of creation and evidence of the Oneness of God, the Almighty, and that God, the Most High, is their Creator and Maker. This is because God, the Most High, has proven those who claim that God has a son to be liars, by His statement: **Rather, to Him belongs whatever is in the heavens and the earth**, in dominion and creation. Then He informed about everything in the heavens and the earth that it is acknowledged by its evidence of its Lord and Creator, and that God, the Most High, is its Creator and Maker. Even if some of them deny this, their tongues submit to Him in obedience, by their testimony to Him with the traces of creation in them in this regard, and that the Messiah is one of them. So how can God have a son when this is His description? Some of those whose knowledge is insufficient to direct the speech in its direction have claimed that His statement: **All are obedient to Him**, is specific to the people of obedience and is not general. It is not permissible to claim a specificity in a verse that appears to be general, except with an argument that must be accepted, as we have explained in our book, The Book of Explanation of the Principles of Rulings.

This is report from God Almighty that the Messiah, whom the Christians claimed was the son of God, is their liar, as are the heavens and the earth and everything in them, either verbally or by implication. That is because God Almighty informed about all of them, about their obedience to him, and their acknowledgment of their servitude to him, following His statement: **And they said, 'God has taken a son,'** so this indicates the truth of what we said.

Tafsir al-Qurtubi

It has six issues:

The first: The Almighty's saying: **Originator of the heavens** is a superlative form of fa'il, and it is raised as a predicate of an omitted subject, and the active participle is mubdi', like seer from mubsi'r. You innovated something without an example, so God Almighty is the Originator of the heavens and the earth, meaning their Creator, Inventor, Maker, and Inventor without limit or example. And whoever innovates something that no one has ever done before is called an innovator, and from this are the people of innovations. Innovation is called innovation because its speaker innovated it without the action or statement

of an imam, and in Bukhari: **And what an excellent innovation this is**, meaning the standing in Ramadan.

Second: Every innovation that comes from a created being must have a basis in the Shari'ah or not. If it has a basis, it falls under the generality of what God has commanded and urged His Messenger to do, so it is praiseworthy. If its example does not exist, such as a type of generosity, liberality, or doing good, then his action is a praiseworthy action, even if the doer has not done it before. This is supported by the statement of 'Umar **may God be pleased with him**: "This is a good innovation, because it is a good action and falls within the scope of praise. Even though the Prophet (blessings and peace of God be upon him) performed it, he left it and did not maintain it or gather the people to do it." So 'Umar's **may God be pleased with him** maintaining it, gathering the people to do it, and urging them to do it is an innovation, but it is a praiseworthy and commendable innovation. If it is contrary to what God and His Messenger have commanded, then it is blameworthy and denounced. Al-Khattabi and others said the same.

I said: This is the meaning of what the Prophet, may God bless him and grant him peace, said in his sermon:

The worst of matters are their innovations, and every innovation is misguidance. He means what does not agree with the Book or the Sunnah, or the actions of the Companions, may God be pleased with them. He explained this by saying:

"Whoever establishes a good practice in Islam will have the reward for it and the reward of those who act upon it after him, without that detracting from their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of those who act upon it after him, without that detracting from their burden in the slightest." This is an indication of what has been innovated, good or bad, and it is the basis of this topic. And with God is protection and success, there is no god but Him.

Third: The Almighty's saying: **And when He decrees a matter, He only says to it, 'Be,' and it is.** That is, when He wants to perfect and complete it - as previously mentioned in His knowledge - He says to it, *Be*. Ibn Arafah said: The decree of something is its perfection, its implementation, and its completion. The judge is called this because when he rules, he has completed what is between the two opponents. Al-Azhari said: The word *qada* in the language has several meanings, referring to the cessation and completion of something. Abu Dhu'ayb said:

And upon them are two chains of narration, which David ruled or the making of the chains of narration.

Al-Shamakh said about Omar bin Al-Khattab, may God be pleased with him:

I did things and then left with calamities in my sleeves that have not yet been solved

Our scholars said: The word *qada* is a common word that means creation. God the Almighty said: **So He completed them as seven heavens in two days** meaning He created them. It can also mean informing,

God the Almighty said: **And We decreed to the Children of Israel in the Book** meaning He informed us. It can also mean ordering, as in His saying: **And your Lord has decreed that you not worship except Him.** It can also mean imposing and enforcing rulings, and from this the ruler is called a judge. It can also mean fulfilling the right, as in His saying: **So when Moses had fulfilled the term Qadi.** It can also mean will, as in His saying: **So when He decrees a matter, He only says to it, 'Be,' and it is** meaning when He wants to create something. Ibn Atiyyah said: The meaning of *qada* is that He has decreed, and it can also mean He has passed, and both meanings are applicable in this verse according to the doctrine of the Sunnis: He has decreed in eternity and passed it. According to the doctrine of the Mu'tazila, He passed it upon creation and bringing into existence.

Fourth: The Almighty's saying: **A matter.** The matter is one of matters, and it is not a source of the verb **to command**. Our scholars said: The matter in the Qur'an is used in fourteen ways.

First: Religion. God Almighty said: **Until the truth came and the command of God became apparent**, meaning the religion of God, Islam.

The second: The statement, including the Almighty's saying: **So when Our command comes**, meaning Our statement, and His saying: **And they disputed their affair among themselves**, meaning their statement.

Third: Punishment, including the Almighty's saying: **When the matter has been decided**, meaning when the punishment of the people of Hell has become obligatory.

Fourth: Jesus, peace be upon him. God Almighty said: **When He decrees a matter**, meaning Jesus, and he knew that he would be without a father.

Fifth: The killing at Badr. God Almighty said: **So when the command of God comes** meaning the killing at Badr. And God Almighty said: **That God may accomplish a matter which was to be done** meaning the killing of the infidels of Mecca.

Sixth: The conquest of Mecca. God Almighty said: **Then wait until God brings about His command**, meaning the conquest of Mecca.

Seventh: The killing of Qurayzah and the expulsion of Banu Nadir. God Almighty said: **So pardon and overlook until God brings about His command.**

Eighth: The Resurrection. God Almighty said: **The command of God has come.**

Ninth: Judgment. God Almighty said: **He directs the affair.** Meaning judgment.

Tenth: Revelation. God Almighty said: **He directs the affair from the heaven to the earth.**

He says: Revelation descends from heaven to earth, and his saying: **The command descends between them** means revelation.

Eleventh: The matter of creation. God Almighty said: **Unquestionably, to God do all matters return**, meaning the matters of creation.

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Originator of the heavens and the earth. And when He decrees a matter, He only says to it, "Be," and it is.

Twelfth: Victory. God Almighty said: **They say, 'Do we have any part in the matter?'** They mean victory. **Say, 'Indeed, the whole matter belongs to God.'** Meaning victory.

Thirteenth: Sin. God Almighty said: **So she tasted the evil consequences of her deed**, meaning the punishment for her sin.

Fourteenth: The affair and the action. God Almighty said: **And Pharaoh's command was not right**, meaning his action and affair. And He said: **So let those beware who dissent from his command**, meaning his action.

Fifth: The Almighty's saying: *Be*. It was said: The kaf is from His being, and the nun is from His light, and it is what is meant by His saying, peace be upon him:

I seek refuge in the perfect words of God from the evil of what He has created. It is also narrated: **In the perfect word of God** in the singular. So the plural is because this word is in all matters, so if He says to every matter, *Be*, and to every thing, *Be*, then they are words. Evidence for this is what was narrated on the authority of Abu Dharr on the authority of the Prophet, may God bless him and grant him peace, in what is narrated on the authority of God Almighty:

My gift is speech and my punishment is speech.

Narrated by Al-Tirmidhi in a long hadith. The word in the singular also means words, but when the single word is dispersed in matters at times, it becomes words and their reference is to one word. It is called complete because the minimum speech according to the linguists is three letters: a letter that begins, a letter that fills the word, and a letter that is left blank. If it is two letters, then it is considered defective, like *kid*, "dam," and *mouth*. It is only defective for a reason. From the human beings, it is among the defective because it is two letters, and because it is a word pronounced with tools. From our Lord, Blessed and Exalted be He, it is complete because it is without tools. He is Exalted above resembling created beings.

Sixth: The Almighty's saying: **So it is** was read with the nun raised as a resumption. Sibawayh said: **So it is or then it is**. Another said: **It is conjoined with 'says', so according to the first, it is "being** after the command, even if it is non-existent, then it is like something that exists, since it is known to Him, as will be explained. According to the second, it is *being* with the command, and Al-Tabari chose it and said: His command to the thing with *but* does not precede existence nor does it come after it, so the thing is not commanded to exist except that it exists with the command, nor does it exist except that it is commanded to exist, as will be explained. He said: "And similar to it is the people rising from their graves, it does not precede the supplication of God nor come after it, as He said: "Then when He calls you with a single call from the earth, at once you will emerge." Ibn Atiyyah weakened this statement and said: It is a mistake in terms of meaning, because it requires that the statement is with creation and existence.

The summary of the belief in this verse is: God

Almighty has always been commanding non-existent things on condition of their existence, capable even though the capabilities are delayed, and knowledgeable even though the information is delayed. So everything in the verse that requires the future is according to the commands, since the new things come after they did not exist. And everything that is attributed to God Almighty of power and knowledge is eternal and has always existed. And the meaning required by the phrase *Be* is eternal and self-existent.

Abu al-Hasan al-Mawardi said: If it is said: In what state does He say to it, *Be*, and it is? In a state of nonexistence, or in a state of existence? If it is in a state of nonexistence, it is impossible for Him to command anyone except one who is commanded, just as it is impossible for a command to be from anyone except one who commands. And if it is in a state of existence, then that is a state in which it is not permissible for Him to command existence and occurrence, because He is an existing and occurring entity. Three answers have been given to this question:

One of them: It is report from God Almighty about the influence of His commands on His existing creation, just as He commanded the Children of Israel to be despised apes, and this is not applicable to the creation of non-existent things.

Second: God Almighty knows what is before it came into being. So the things that did not exist and existed were, by His knowledge before they came into being, similar to those that exist. So it is permissible for Him to say to them: *Be*, and to command them to emerge from a state of nonexistence into a state of existence, because all of them are conceived by Him and because He knows them in a state of nonexistence.

Third: That this is general report from God Almighty about everything that He creates and brings into being if He wills to create and establish it, it will be and exist without there being a statement that He says, but rather it is a decree that He wills, so He expressed it with a statement even though it is not a statement, like the saying of Abu al-Najm:

The belly button said the truth

There is no statement there, but he meant that the back has joined the stomach, as Amr bin Juma Al-Dawsi said:

So I became like an eagle whose young ones fly away. When it wants to fly, it says to it, *Qu'a*.

As the other said:

His wings said to his legs, **Go on, and save your flesh from being torn apart.**

Tafsir Ibn Kathir

This noble verse and the one that follows it contain a response to the Christians, upon them be the curses of

God, and also those like them from the Jews and the polytheists of the Arabs who made the angels daughters of God, so God belied all of them in their claim and their saying that God has a son, so God the Most High said: **Glory be to Him** meaning He is exalted, sanctified and far above that, **Rather, to Him belongs whatever is in the heavens and the earth** meaning the matter is not as they fabricated, rather His is the kingdom of the heavens and the earth and whoever is in them, and He is the One who controls them, and He is their Creator, Provider, Destiner, Subject, Guide, and Disposer of them as He wills, and all are His slaves and His property, so how could He have a son from them when a son is only born from two proportional things, and He, the Blessed and Exalted, has no peer or partner in His greatness and pride, nor does He have a companion, so how could He have a son? As God the Almighty said: "Originator of the heavens and the earth. How could He have a son when He has no wife and He created all things? And He is Knowing of all things?" And God the Almighty said: "And they say, 'The Most Gracious has taken a son.' You have certainly done a thing monstrous. The heavens almost burst from it and the earth splits open and the mountains collapse in devastation. That they attribute to the Most Gracious a son. And it is not befitting for the Most Gracious that He should take a son. Indeed, everyone in the heavens and the earth will come to the Most Gracious as a servant. He has enumerated them and counted them precisely. And all of them will come to Him on the Day of Resurrection alone." And God the Almighty said: "Say, 'He is God, the One. God, the Self-Sufficient. He neither begets nor is born. And there is none comparable to Him.'" So God the Almighty has established in these noble verses that He is the Great Master who has no peer or likeness and that all things besides Him were created and nurtured for Him, so how could He have a son from them? And for this reason Al-Bukhari said in his interpretation of this verse from al-Baqarah 2: Abu Al-Yaman told us, Shuaib told us, on the authority of Abdullah bin Abi Al-Hussein, Nafi bin Jubair - he is Ibn Mut'am - told us, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty said: The son of Adam denied Me, and he had no right to do so, and he insulted Me, and he had no right to do so. As for his denying Me, he claims that I am not able to restore him as he was, and as for his insulting Me, it is his saying that I have a son, so glory be to Me that I should take a wife or a son." Al-Bukhari transmitted it only from this source. Ibn Mardawayh said: Ahmad bin Kamil told us, Muhammad bin Ismail Al-Tirmidhi told us, Muhammad bin Ishaq bin Muhammad Al-Farawi told us, Malik told us, on the authority of Abu Al-Zinad, on the authority of Al-A'raj, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "And God Almighty says: The son of Adam denied Me, and he had no right to do so, and he insulted Me, and he had no right to do so. As for his denying Me, it is his saying: He will not restore me as I began. And the first creation is not easier for Me than its restoration." As for his cursing me, he said: "God has taken a son. I am God, the One, the Self-Sufficient. He neither begets nor is begotten, and there is none comparable to Him." In the two Sahihs, it is narrated on the authority of the Messenger of God, may God

bless him and grant him peace, that he said: "No one is more patient with the harm he hears than God. They attribute to Him a son, and He provides for them and cures them." And his saying: **All are obedient to Him**. Ibn Abi Hatim said: Abu Saeed Al-Ashja' informed us, Asbat informed us, on the authority of Mufraf, on the authority of Atiyyah, on the authority of Ibn Abbas, who said: *Obserious* means praying. Ikrimah and Abu Malik said: **All are obedient to Him** acknowledging servitude to Him. Saeed bin Jubayr said: **All are obedient to Him**, meaning sincerity. Al-Rabi' bin Anas said: He says: **All are obedient to Him**, meaning standing on the Day of Resurrection. Al-Suddi said: **All are obedient to Him**, meaning obedient on the Day of Resurrection. Khasif said on the authority of Mujahid: **All are obedient to Him**, he said: obedient. He said: Be a human being and it was. He said: Be a donkey and it was. Ibn Abi Nujayh said on the authority of Mujahid: All have obedient and devout ones. He said: The obedience of the disbeliever is in the prostration of his shadow, even though he is reluctant. This statement from Mujahid, which is the choice of Ibn Jarir, brings together all the statements, which is that devoutness, obedience, and submission to God is a lawful and predestined act, as God Almighty said: **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings**. A hadith has been reported in which there is an explanation of devoutness in the Qur'an, what is meant by it, as Ibn Abi Hatim said: Yusuf Ibn Abd al-A'la told us, Ibn Wahb told us, Amr Ibn al-Harith told me that Diraaj Abu al-Samh told him on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Every letter of the Qur'an in which devoutness is mentioned is obedience**. Imam Ahmad also narrated it on the authority of Hasan Ibn Musa on the authority of Ibn Lahi'ah on the authority of Diraaj with his chain of transmission similar to it, but in this chain of transmission there is a weakness that cannot be relied upon, and the attribution of this hadith to the Prophet is objectionable, and it may be the words of a companion or someone less than him, and God knows best.

And the Almighty's saying: **Originator of the heavens and the earth** means: Their Creator without a previous example. Mujahid and As-Suddi said: This is what the language requires, and from this the newly introduced thing is called an innovation, as it came in Sahih Muslim: "For every newly introduced thing is an innovation, and innovation is of two types: Sometimes it is a religious innovation, like his saying: "For every newly introduced thing is an innovation and every innovation is misguidance," and sometimes it is a linguistic innovation, like the saying of the Commander of the Faithful, Umar ibn Al-Khattab, about his gathering them for the Tarawih prayer and their continuation: What an excellent innovation this is! Ibn Jarir said: **Originator of the heavens and the earth** is their Creator, and it is a verb that is changed to a verb, just as the painful is changed to the painful, and the hearer is changed to the hearer. The meaning of the creator is the originator and the originator, that which no one precedes him in creating and innovating like it. He said: Therefore the innovator in religion is called an innovator because he innovates in it what no one else

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Originator of the heavens and the earth. And when He decrees a matter, He only says to it, "Be," and it is.

has preceded him in, and likewise every innovator in word or deed, in which no one preceded him, the Arabs call him an innovator. This includes the words of A'sha bin Tha'labah in praise of Hudha bin Ali al-Hanafi:

He claims to say the words of the masters of men if they show him firmness or whatever he wants he innovates

That is, He creates what He wills. Ibn Jarir said: The meaning of the words, Glory be to God, is that He has a son, and He is the Owner of what is in the heavens and the earth, and all of them bear witness to Him by indicating His Oneness, and acknowledge His obedience, and He is their Creator, Maker, and Originator, without a root or example that they follow. This is an announcement from God to His servants that among those who bear witness to this is the Messiah, to whom they attributed his sonship to God, and an announcement from Him to them that the One who created the heavens and the earth without a root and without an example is the One who created the Messiah, Jesus, without a father by His power. This is good speech and a correct expression from Ibn Jarir, may God have mercy on him. And the Almighty's saying: **And when He decrees a matter, He only says to it, 'Be,' and it is.** With this, the Almighty clarifies the perfection of His power and the greatness of His authority, and that when He decrees a matter and wants it to be, He only says to it, 'Be,' that is, once, and it is, that is, it exists, according to what He willed, as the Almighty said: **His command, when He intends a thing, is only to say to it, 'Be,' and it is.** And the Almighty said: **Our command to a thing when We intend it is only to say to it, 'Be,' and it is.** And the Almighty said: **And Our command is but one, like the twinkling of an eye.** And the poet said:

If he wants something, he just says to it, *Be*, and it is.

He also pointed out that Jesus was created with the word *Be*, and he was, as God commanded him. God Almighty said: "The likeness of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was."

Fath al-Qadir

And Badi': Fa'il for exaggeration and it is the predicate of a subject, omitted: that is, He is the Creator of His heavens and earth. He created something: He created it without an example, and whoever creates something that has not been done before is called a creator. And His statement: 117- **And when He decrees a matter** means He perfects it and perfects it. Al-Azhari said: In the language, Qada has many aspects that refer to the cessation of something and its completion. It was said: It is shared between meanings. It is said: Qada means created, and from it: **So He decreed them as seven heavens** and in the sense of He informed, and from it: **And We decreed to the Children of Israel in the Book** and in the sense of command, and from it: **And your Lord decreed that you worship none but Him** and in the sense of He obliged, and from it: The judge decreed upon him, and in the sense of He fulfilled it, and from it:

So when Moses fulfilled the term and in the sense of He intended, and from it: **So when He decrees a matter, He only says to it, Be, and it is.** And the matter is one of the matters. It has been mentioned in the Qur'an in fourteen meanings: The first is religion, including: **until the truth came and the command of God appeared.** The second is the meaning of speech, including: **So when Our command comes.** The third is punishment, including: **When the matter is decided.** The fourth is Jesus, including: **So when He decides a matter.** That is, Jesus, peace be upon him, came into existence. The fifth is killing, including: **So pardon and overlook until God brings about His command.** The sixth is the conquest of Mecca, including: **Then wait until God brings about His command.** The seventh is the killing of Banu Qurayzah and the expulsion of Nadir, including: **So pardon and overlook until God brings about His command.** The eighth is the Resurrection, including: **The command of God came.** The ninth is judgment, including: **He manages the matter.** The tenth is revelation, including: **The command descends between them.** The eleventh is the command of creation, including: **Unquestionably, to God do all matters return.** The twelfth is victory, including: **Do we have any part in the matter?** The thirteenth: sin, and from it: **So she tasted the evil consequences of her deed.** The fourteenth: affair, and from it: **And Pharaoh's command was not right.** This is how some of the commentators have mentioned these meanings with principles from this, and there is not much benefit in that, and its application to different matters is because the name of command is true for them. And His saying: **Then He only says to it, 'Be,' and it is.** The apparent meaning in this is the true meaning, and that He, the Most High, says this wording, and there is nothing in that to prevent it, nor did anything come that necessitates its interpretation. And from it is His saying, the Most High: **His command, when He intends a thing, is only to say to it, 'Be,' and it is.** And He, the Most High, said: **Our command to a thing when We intend it is only to say to it, 'Be,' and it is.** And He said: **And Our command is only one, like the twinkling of an eye.** And from it is the saying of the poet:

If God wants something, He just says to it, *Be*, and it is.

It has been said: This is a metaphor, and that it is not a statement, but rather a judgment that he makes, so he expressed it with a statement, and from this is the statement of the poet, who is Omar bin Hammah Al-Daws:

So I became like an eagle whose young ones fly away when they want to fly. It is said that they have fallen.

Another said:

His wings said to his legs, **Go ahead and escape, for your judgment is to tear them apart.**

Tafsir al-Baghawi

117. The Almighty's saying: **Originator of the heavens and the earth** meaning He is their Creator and Originator without a previous example. **And when He decrees a matter** meaning He measures it, and it was said: He perfects it and measures it [and perfects it, and the root of the word *qada* is to finish, and from it it is said about someone who dies: it was decreed for him because he was finished with the world, and from it is the decree and decree of God] because He finished with it in terms of estimation and management.

He only says to it, 'Be,' and it is. Ibn 'Amir read **Be,' and it is with the accusative of the letter "nun** in all places except in Al-'Imran: "Be,' and it is. The truth is from your Lord." And in Surat al-An'am 6: **Be,' and it is, His saying, the truth.** He only put it in the accusative because the answer to the command with the letter *fa* is accusative. [Al-Kisa'i agreed with him in An-Nahl and Ya-Seen], and the others read it in the nominative with the meaning **so it is.** If it is said, how did he say **so he only says to it, 'Be,' and it is** when the nonexistent is not addressed? Ibn Al-Anbari said: Its meaning is that he only says to it, i.e. for the sake of its creation. So based on this, the meaning of the address is lost. It was said: Even though it is nonexistent, since its existence was determined and it will inevitably be, it was like the existent, so the address is correct.

Tafsir al-Baidawi

117-**The Originator of the heavens and the earth** is their Creator, and His counterpart is the All-Hearing in His saying:

The security of Rayhana, the All-Hearing Suppliant, keeps me awake and my companions awake

Or the Creator of His heavens and His earth, from the innovations of the Creator, and it is a fourth argument. Its statement is that the father is the element of the son who is affected by the separation of his matter from him, and God, glory be to Him, is the Creator of all things, the absolute doer, free from being affected, so He cannot be a father. And creativity: is the invention of something not from something all at once, and it is more appropriate for this subject than the making which is: the composition of images not by the element, and the formation which is by change and in time mostly. And the word *Badi'* was read in the genitive case as a substitute for the pronoun in *lahu*. And the word *Badi'* is in the accusative case as a praise.

And when He decrees a matter means He wills something. The root of *decree* is the completion of something in power, as in the Almighty's saying: **And your Lord has decreed**, or in action, as in the Almighty's saying: **So He ordained them as seven heavens.** It is used to refer to the divine will's attachment to the existence of something in that He necessitates it. **Then He only says to it, 'Be,' and it is.** From the perfect *kāna* meaning **to create**, so it occurs. What is meant by it is not the reality of a command or compliance, but rather the representation of the

occurrence of what His will is attached to without delay by obeying the one commanded without stopping. It contains the meaning of innovation, and an allusion to a fifth argument, which is that taking a child is something that occurs in stages and a delay, and His action is independent of that. Ibn 'Amir read *ḥaykūn* with a fathah on the *nūn*. Know that the reason for this misguidance is that the masters of the previous religions used to call God Almighty the Father, considering Him to be the first cause, until they said that the Father is the lesser Lord, and God Almighty is the greater Lord. Then the ignorant among them thought that what was meant by it was the meaning of birth, so they believed that by imitation, and therefore the one who said it was an unbeliever and he was forbidden from it absolutely, to cut off the source of corruption.

Surat Al-Baqarah 2:118

And those who do not know say, "Why does God not speak to us or a sign come to us?" Thus said those before them the like of their statement. Their hearts are alike. We have made clear the signs for a people who are certain.

Surat al-Baqarah 2:118

And those who do not know say, **Why does God not speak to us or a sign come to us?** Thus said those before them the like of their statement. Their hearts are alike. We have made clear the signs for a people who are certain.

Tafsir al-Jalalayn

And those who do not know i.e. the disbelievers of Mecca said to the Prophet, may God bless him and grant him peace *Why* **does God not speak to us** that you are His Messenger **or a sign come to us** from what we have suggested to confirm your truthfulness *Thus* as these people said **those before them** from the disbelievers of the past nations said to their prophets **like their saying** of obstinacy and seeking signs **their hearts are alike** in disbelief and obstinacy, in it is consolation for the Prophet, may God bless him and grant him peace **We have certainly made clear the signs for a people who are certain** who know that they are signs and believe, so suggesting a sign with it is obstinacy.

Tafsir al-Suyuti

The Almighty said and those who do not know said the verse. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas who said that Rafi' bin Khuzaymah said to the Messenger of God, **If you are a messenger from God as you say, then say to God and He will speak to us so that we may hear His speech.** So God revealed about that, **And those who do not know said the verse.**

Tafsir al-Tabari

Abu Jaafar said: God Almighty means by His saying: **Originator of the heavens and the earth**, their Creator.

Rather, it is a verb inflected to fa'il, just as al-mâlim was inflected to aleem and al-musmâ' to sami'. The meaning of al-mubdi' is the one who creates and innovates something that no one has ever created or innovated before him. That is why the innovator in religion is called an innovator, because he innovates something that no one else has ever done before him. Likewise, every innovator who does an action or a statement that no one else has ever done before him, the Arabs call him an innovator. An example of this is the saying of al-A'sha, the blind man of Banu Tha'labah, in praise of Hawdhah ibn Ali al-Hanafi:

He takes heed of the words of the leaders of men if they show him firmness, or whatever he wishes he innovates.

That is, He does whatever He wills. This is evident in the saying of Ru'bah ibn al-'Ajaj:

O you who are the most treacherous, the most

obedient, the most obedient to God!

It is not right to be creative

Meaning: to say something about religion that was not in it.

The meaning of the words: Glory be to God! How can He have a son when He is the Owner of what is in the heavens and the earth? All of them bear witness to Him by indicating His Oneness and acknowledge His obedience, while He is their Creator, Maker, and Originator, without any origin or example for them to follow?

This is an announcement from God, the Most High, to His servants that among those who testify to this is the Messiah, whom they attribute to God, the Most High, as his son. It is also an announcement from Him to them that the One who created the heavens and the earth without an origin and without an example is the One who created the Messiah without a father by His power. A group of the people of interpretation said something similar to what we have said about this. Those who said this mentioned:

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **The Originator of the heavens and the earth**, meaning: He originated their creation, and no one shared with Him in their creation.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **The Originator of the heavens and the earth**, meaning: He originated them, created them, and nothing was created before them to be imitated.

Abu Jaafar said: God Almighty means by His saying: **And when He decrees a matter**, and when He decides a matter and makes it certain.

The root of every judgment is: to rule and to finish it. From this, the ruler among the people is called the judge between them, because he separates the judgment between the opponents, and concludes the ruling between them, and finishes it with it. From this, the dead person is called: it has been decided, meaning: he has finished with the world and separated from it. From this, it is said: I am amazed by so-and-so, meaning: it is not cut off. From this, it is said: the day has passed, if it has ended. From this, the saying of God, the Almighty: **And your Lord has decreed that you not worship except Him** (Al-Isra': 23), meaning: He decided the judgment in it between His servants, by His command to them to do so. Likewise, His saying: **And We decreed to the Children of Israel in the Scripture** (Al-Isra': 41), meaning We informed them of this and told them about it, so We finished it for them. From this, the saying of Abu Dhu'ayb:

And they are narrated on them, David ruled them or the making of the heavy-duty swords followed.

It is narrated:

They exchanged two narratives.

What he means by his saying: He judged them, he ruled them. And from this is the saying of the other in praise of Omar bin Al-Khattab, may God be pleased with him.

I did things and then left with troubles in my sleeves that never came to an end.

It is narrated: Buwajj.

As for his saying: **He only says to it, 'Be,' and it is**, he means by that: And if He decrees a matter and makes it certain, He only says to that matter, *Be*, and that matter is as God commanded it to be and willed it.

Abu Ja'far said: If someone were to say to us: What is the meaning of His statement: **And when He decrees a matter, He only says to it, 'Be,' and it is**? In what state does He say to the matter that He decrees, *Be*? Is it in a state of non-existence, and that is a state in which His command is not permissible, since it is impossible for Him to command except the one commanded, so if the one commanded is not present, the command is impossible? And just as it is impossible for a command to be commanded without a commander, so it is impossible for a commander to command except to the one commanded. Or does He say that to him in a state of his existence? And that is a state in which it is not permissible for Him to command it to occur, because it is a new and existing thing. And it is not said to an existing thing, *Be*, except without the meaning of commanding it to occur?

It was said: The interpreters have disputed the meaning of that. We will inform you of what they said about it, and the reasons that each group of them relied on for what he said about that:

Some of them said: This is report from God, may He be glorified, about His inevitable command in the form of a decree for whomever He decrees a decree upon from among His existing creation, that if He commands him with a command, His decree will be carried out and His command will go through. Similar to His command of the Children of Israel to be despised apes, while they were present at the time when He commanded them to do that, and He made His decree inevitable upon them with what He decreed concerning them. And like the one whom the earth swallowed up with his home, and what is similar to that of His command and decree concerning whoever was present from among His creation, at the time when His inevitable command was upon him.

Those who said this statement directed his statement: **And when He decrees a matter, He only says to it, 'Be,' and it is**, to the specific rather than the general.

Others said: Rather, the verse is general in its appearance, so no one has the right to refer it to an inner meaning without an argument that must be accepted. He said: God knows everything that exists before it exists. Since that is the case, the things that did not exist while they existed, due to His knowledge of them before they existed, are similar to those that exist. So it is permissible for Him to say to them: *Be*, and to command them to emerge from a state of nonexistence into a state of existence, due to the

conception of all of them to Him, and His knowledge of them in a state of nonexistence.

Others said: Rather, the verse, even if its apparent meaning is general, its interpretation is specific. Because the command is not permissible except for one who is commanded, as I described before. They said: Since that is the case, the interpretation of the verse is: And when He decrees a matter: such as bringing a dead person back to life, or killing a living person, and the like, then He only says to a living person: *Be* dead, or to a dead person: *Be* alive, and other similar commands.

Others said: Rather, this is from God Almighty, report about everything that He creates and brings into being, that if He decrees it, creates it, and brings it into being, it will be and exist. There is no statement there, according to those who say this, except the existence of the created and the occurrence of what is decreed. They said: Rather, the statement of God Almighty: **And when He decrees a matter, He only says to it, 'Be,' and it is**, is similar to the statement of

The speaker: So-and-so nodded his head, or gestured with his hand, if he moved his head, or gestured with his hand, and did not say anything, and as Abu al-Najm said:

And the sides said to the belly, **Go ahead**, and it overflowed like a furious phoenix.

There is no saying there, because he meant that the back has joined the stomach, as Amr bin Hammah Al-Dawsi said:

So I became like an eagle whose chicks fly away. When it tries to fly, it is said: *Qa'*.

There is no saying there, but its meaning is: If he tries to fly, he will fall, and as the other said:

The basin was filled and he said: Take it easy, my belly is full.

Abu Ja'far said: The most correct of the sayings about His statement: **And when He decrees a matter, He only says to it, 'Be,' and it is**, is to say: It is general in everything that God decrees and creates. Because the apparent meaning of that is apparent generality, and it is not permissible to refer the apparent to the hidden in interpretation without proof, as we have explained in our book, Kitab al-Bayan 'an Usul al-Ahkam. Since that is the case, then God's command to something, when He wills to create it into existence by His saying, *Be*, in the state of His will for it to be created, does not precede the existence of that which He wills to create and create, nor does His command to be and exist, nor does it come after it. So it is not permissible for a thing to be commanded to exist and willed as such, except that it exists, nor for it to exist, except that it is commanded to exist and willed as such.

Similar to His statement: **And when He decrees a matter, He only says to it, 'Be,' and it is**, is His statement: "And among His signs is that the heaven and the earth stand by His command. Then, when He calls you with a single call from the earth, at once you will emerge" (al-Rum 30:25). The emergence of the people from their graves does not precede God's call

Surat Al-Baqarah 2:118

And those who do not know say, "Why does God not speak to us or a sign come to us?" Thus said those before them the like of their statement. Their hearts are alike. We have made clear the signs for a people who are certain.

nor does it lag behind it.

And he asks who claims that his statement, **And when He decrees a matter, He only says to it, 'Be,' and it is**, is specific to interpretation, based on the argument that commanding a non-existent is not permissible from the call of the people of the graves, before they emerge from their graves, or after that, or is it specific to creation? He will not say anything about that except that the same will be required in the end.

And he asks those who claimed that the meaning of His Most High's saying: **He only says to it, 'Be,' and it is**, is similar to the saying of the speaker: So-and-so said with his head or his hand, if he moved it and gestured, and similar to the saying of the poet:

She says, if I ward off her wrath: Is this his religion and my religion forever?

And what is similar to that: They did not hit the mark in the language, nor did they follow the Book of God and what the evidence indicated to be correct. So it is said to those who say that: God, the Most High, mentioned Himself, informed us that when He decrees a matter, He says to it: *Be*. Do you deny that He would say that? If they deny it, they have denied the Qur'an and left the religion.

And if they said: Rather, we acknowledge it, but we claim that this is similar to the saying of the one who said: The wall said, so it leaned, and there is no saying there, but rather it is a report about the leaning of the wall.

They were told: Do you permit someone who reports that the wall is leaning to say: The only thing the wall says when it wants to lean is to say this and it leans?

If they allow that, they have departed from the well-known speech of the Arabs, and contradicted their logic and what is known in their language.

And if they say: That is not permissible.

It was said to them: God Almighty informed them about Himself that His saying to a thing when He wants it is to say to it: *Be*, and it is. So He informed His servants of His saying by which the thing is, and He described and confirmed it. And that, according to you, is not permissible in the expression of something that has no speech or explanation, such as the saying of the one who says: The wall said, and it leaned. So how did they not know by that the difference between the meaning of God's saying: **And when He decrees a matter, He only says to it, 'Be,' and it is**, and the saying of the one who says: The wall said, and it leaned? There is a place other than this to explain the corruption of this statement, in which we will come to the statement sufficiently, God willing.

If the matter in His Most High's saying: **And when He decrees a matter, He only says to it, 'Be,' and it is**, is what we have described, that the state of His commanding something to exist is the state of the existence of the thing commanded to exist, then He

has made clear that what is more deserving of His saying, **and it is**, is the nominative case in apposition to His saying, **He says**. Because the state of saying and existence is one. It is similar to the saying of the speaker: So-and-so repented and was guided, and so-and-so was guided and repented, because no one repents except while he is guided, and no one is guided except while he is repentant. Likewise, it is not possible for God to command something to exist except while it exists, and no thing exists except when He commands it to exist.

Therefore, whoever permitted the accusative case of *faykun* from the reading **Our word to a thing when We intend it is only that We say to it, "Be, and it is"** (al-Nahl 16:40), in the meaning we described, meaning: that We say, and it is.

As for the one who raised that, he saw that the report was completed when he said: **If We wanted it, We would say to it, 'Be.'** Since it was known that if God decreed His judgment on something, what was decreed would exist. Then He began by saying: **And it is**, as the Most High said: **That We may make clear to you and cause to remain in the wombs what We will** (al-Hajj 22:5), and as Ibn Ahmar said:

He treats a barren woman who has become exhausted by him, so that he can impregnate her and produce young camels.

He wants: So he produces it as a dialogue.

So the meaning of the verse is: And they say, **God has taken a son**. Glory be to Him, that He should have a son. Rather, He is the Owner of the heavens and the earth and everything in them. All of that is an acknowledgement of His servitude by indicating His Oneness. How can He have a son when He is the One who created the heavens and the earth without an origin, just as He created the Messiah without a father by His power and authority, for whom nothing He wills is impossible. Rather, He only says to it when He decrees it and wants to create it: *Be*, and it exists as He wanted and willed. So was the creation and establishment of the Messiah, when He wanted to create him without a father.

Tafsir al-Qurtubi

The Almighty said: **And those who do not know said** Ibn Abbas said: They are the Jews. Mujahid: The Christians, and Al-Tabari preferred it, because they are the ones mentioned in the verse first. Al-Rabi', Al-Suddi and Qatada said: The polytheists of the Arabs. And *lawla* means **why not** as an incitement, as Al-Ashhab bin Ramila said:

You consider the hamstring of the camel to be your greatest glory, Bani Dhutri, if it were not for the masked Al-Kami.

This is not *lawla* which prevents something due to the

existence of something else. The difference between them according to linguists is that *lawla* means incitement and is only followed by a verb, whether explicit or implied, while *lawla* for impossibility is followed by the beginning, and it is customary to delete the predicate. The meaning of the speech is "why does God not speak to us about the prophethood of Muhammad, may God bless him and grant him peace, so that we know that he is a prophet and we believe in him, or he brings us a sign that is a sign of his prophethood." The sign is the indication and mark, and it has been mentioned before. **Those before them** are the Jews and Christians according to the one who made **those who do not know** the Jews and Christians, or the Jews according to the one who made **those who do not know** the Christians. **Their hearts are alike** It was said: in the difficulty and suggestion and abandonment of faith. Al-Farra' said: Their hearts are alike in their agreement on disbelief. **We have made clear the verses for a people who are certain** previously mentioned.

Tafsir Ibn Kathir

Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas, he said: Rafi bin Huraymila said to the Messenger of God, may God bless him and grant him peace: O Muhammad, if you are a messenger from God as you say, then say to God and He will speak to us so that we may hear His speech. So God revealed in that regard from His saying: **And those who do not know say, 'Why does God not speak to us or a sign come to us?'** Mujahid said: **And those who do not know say, 'Why does God not speak to us or a sign come to us?'** The Christians said that it is the choice of Ibn Jarir. He said: Because the context is about them, and there is consideration in that. Al-Qurtubi narrated: **Why does God not speak to us?** That is, He addresses us with your prophethood, O Muhammad. **I said:** This is the apparent meaning of the context, and God knows best. Abu Al-Aaliyah, Al-Rabi bin Anas, Qatadah, and Al-Suddi said in their interpretation of this verse: This is the saying of the Arab infidels: **Likewise said those before them like their saying,** he said: They are the Jews and Christians, and this saying is supported by Those who say this are the polytheists of the Arabs. God the Almighty says: "And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God. God knows best with whom to place His message. Those who commit crimes will be struck by humiliation before God and a severe punishment for what they used to plot.'" The verse. God the Almighty says: **And they say, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** to His saying: **Say, 'Glory be to my Lord! Am I anything but a human messenger?'** The verse. God the Almighty says: **And those who do not expect to meet Us say, 'Why are angels not sent down to us or why do we not see our Lord?'** The verse. God the Almighty says: **Rather, each one of them wants to be given spread-out pages.** And other verses indicating the disbelief of the polytheists of the Arabs, their arrogance, their

stubbornness, and their asking for what they have no need for. It is only disbelief and stubbornness, as those who came before them from the nations of the People of the Book and others said, as God the Almighty says: "The People of the Scripture ask you to bring down to them a book from the heaven - and they asked Moses even greater than that. They said, 'Show us God plainly.'" The verse. God the Almighty says: **And when you said, 'O Moses, we will not believe you until we see God plainly,'** and the Almighty's saying: **Their hearts were alike,** meaning the hearts of the polytheists of the Arabs were alike the hearts of those who came before them in disbelief, stubbornness, and insolence, as the Almighty said: **Thus, no messenger came to those before them except that they said, 'A magician or a madman.'** **They enjoined upon one another to do so.** And the Almighty's saying: **We have made clear the signs for a people who are certain,** meaning that We have made clear the evidence of the truthfulness of the messengers, in a way that does not require another question or additional information for those who are certain, believe, follow the messengers, and understand what they brought from God Almighty. As for those whose hearts and hearing God has sealed, and whose sight He has placed a veil over, God said about them: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them, until they see the painful punishment.**

Fath al-Qadir

What is meant by His statement: 118- **And those who do not know said** is the Jews, and it was said: the Christians, and Ibn Jarir preferred it because they are the ones mentioned in the verse, and it was said: the polytheists of the Arabs, and **if only** is a particle of incitement: that is, **why does not God speak to us** about the prophethood of Muhammad so that we know that he is a prophet **or bring us** that as a sign of his prophethood. What is meant by His statement: **those before them said** is said: they are the Jews and Christians according to the opinion of those who made those who do not know the infidels of the Arabs, or the previous nations according to the opinion of those who made those who do not know the Jews and Christians, or the Jews according to the opinion of those who made those who do not know the Christians: **they resembled** that is in their obstinacy and suggestion, and Al-Farra' said: **they resembled** in their agreement on disbelief. **We have made clear the verses for a people who are certain.** That is, they acknowledge the truth, are fair in their speech, and submit to the commands of God Almighty because they believe in Him, believe in His verses, and follow what He has prescribed for them.

Al-Bukhari narrated from the hadith of Ibn Abbas from the Prophet, may God bless him and grant him peace, who said: God Almighty said: "The son of Adam has lied to Me and reviled Me. As for his lying to Me, he claims that I am not able to restore him to the way he was. As for his reviling Me, it is his saying: 'I have a son, so glory be to Me that I should take a wife or a son.'" He also narrated something similar from the hadith of Abu Hurayrah, and there are hadiths on this topic. Abd ibn Humayd and Ibn Abi Hatim narrated

Surat Al-Baqarah 2:118

And those who do not know say, "Why does God not speak to us or a sign come to us?" Thus said those before them the like of their statement. Their hearts are alike. We have made clear the signs for a people who are certain.

from Ibn Abbas regarding his statement: **Glory be to God**, he said: God is free from evil. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi narrated in al-Asma' wa'l-Sifat from Musa ibn Talhah from the Prophet, may God bless him and grant him peace, that he was asked about glorifying God, that a person should say: **Glory be to God**. He said: **God is free from evil**. Al-Hakim narrated it and Ibn Mardawayh and Al-Bayhaqi authenticated it on the authority of Talha bin Yahya bin Talha on the authority of his father on the authority of his grandfather Talha bin Ubaidullah who said: I asked the Messenger of God, may God bless him and grant him peace, about the interpretation of Subhan God, and he said: It is the purification of God from all evil. Ibn Mardawayh narrated it on his authority through another chain of transmission with a chain of transmission traceable back to the Prophet. Ahmad, Abd bin Hamid, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Hibban, Al-Tabarani in Al-Awsat, Abu Nu'aym in Al-Hilyah, and Al-Dhiya' in Al-Mukhtara narrated 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: **Every letter in the Qur'an in which qunut is mentioned is obedience**. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding the statement: **All are devoutly obedient to Him**, he said: Obedient. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah regarding the statement: **Originator of the heavens and the earth**, he said: He originated their creation and no one shared with Him in their creation. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Rafi' ibn Huraymila said to the Messenger of God, may God bless him and grant him peace: O Muhammad, if you are a messenger from God as you say, then say to God, **Let Him speak to us so that we may hear His words**. So God revealed concerning that: **And those who do not know say**, the verse. Abd ibn Humayd and Ibn Jarir narrated on the authority of Qatadah that they are the infidel Arabs. Abd ibn Humayd and Ibn Jarir narrated on the authority of Mujahid who said: They are the Christians and those before them the Jews.

one another in disbelief, cruelty, and seeking the impossible **We have certainly made clear the verses for a people who are certain**.

Tafsir al-Baidawi

118- "And those who do not know said," meaning the ignorant polytheists, or the ignorant ones from the People of the Book. "Why does God not speak to us? **Why does God not speak to us as He speaks to the angels, or reveal to us that you are His Messenger?** Or a sign come to us?" An argument for your truthfulness. The first is arrogance, and the second is denial, because the signs of God that were given to them were disdain and stubbornness. "Likewise said those before them, **from the past nations, like their saying**, So they said, 'Show us God plainly.' Can your Lord send down to us a table spread with food from the heaven? Their hearts are alike," the hearts of these and those before them in blindness and stubbornness. It was read with a shaddah on the shin. "We have certainly made clear the verses for a people who are certain," meaning who seek certainty, or are certain of the truths, without doubt or stubbornness. It indicates that they did not say this because of the ambiguity in the verses or to seek more certainty, but rather they said it out of arrogance and stubbornness.

Tafsir al-Baghawi

118. The Almighty said: **And those who do not know said** Ibn Abbas, may God be pleased with him, said: The Jews, and Mujahid said: The Christians, and Qatada said: The polytheists of the Arabs **If only** "why does God not speak to us" clearly that you are His Messenger. And everything in the Qur'an (**if only**) has the meaning of why, except one, which is His saying: "If only he was among those who glorify God **143-Saffat meaning if only there were** or a sign comes to us" is an indication and sign of your truthfulness in your claim to prophethood.

God Almighty said: **Thus said those before them** meaning the disbelievers of the past nations **like their saying, their hearts are alike** meaning they resemble

Surat al-Baqarah 2:119

Indeed, We have sent you with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

Tafsir al-Jalalayn

Indeed, We have sent you O Muhammad **with the truth** with guidance **as a bearer of good tidings** for whoever responds to it of Paradise **and a warner** for whoever does not respond to it of Hellfire **and you will not be asked about the companions of Hellfire** Hellfire, meaning the disbelievers, what is wrong with them that they did not believe? You are only responsible for conveying the message. And in a reading with a sukoon, you ask as a prohibition.

Tafsir al-Suyuti

The Almighty said: Indeed, We have sent you, the verse. Abd al-Razzaq said: Al-Thawri informed us on the authority of Musa bin Ubaidah on the authority of Muhammad bin Ka'b al-Qurazi who said: The Messenger of God, may God bless him and grant him peace, said: I wish I knew what happened to my parents. Then the verse was revealed: Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And do not ask about the companions of Hellfire. He did not mention it until God took him. It was transmitted by a mursal. Ibn Jarir transmitted on the authority of Ibn Jurayj who said: Dawud bin Abi Asim informed me that the Prophet, may God bless him and grant him peace, said one day: Where are my parents? It was also transmitted by a mursal.

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed about who God meant by His saying: **And those who do not know say, 'Why does God not speak to us?'** Some of them said: He meant the Christians by that. He mentioned those 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 Almighty: **And those who do not know say, 'Why does God not speak to us or a sign come to us?'** He said: The Christians say it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, and he added to it: **And those who do not know said**, meaning the Christians.

Others said: Rather, God meant by that the Jews who were in the time of the Messenger of God, may God bless him and grant him peace. Those who said that mentioned:

Abu Kuraib told us, he said, Yunus bin Bakir told us, and Ibn Hamid told us, he said, Salamah bin Al-Fadl told us, they both said, Muhammad bin Ishaq told us, he said, Muhammad bin Abi Muhammad told me, he

said, Saeed bin Jubair, or Ikrimah, told me, on the authority of Ibn Abbas, he said: Rafi bin Huraymila said to the Messenger of God, may God bless him and grant him peace: If you are a messenger from God as you say, then say to God Almighty, so let Him speak to us so that we may hear His speech! So God Almighty revealed regarding that from His saying: **And those who do not know say, 'Why does God not speak to us or a sign come to us?'** the entire verse.

Others said: Rather, he meant the polytheists of the Arabs. Those who said that mentioned:

Bishr bin Muadh told us: He said, Yazid bin Zari' told us: He said, Saeed told us, on the authority of Qatada: **And those who do not know say, 'Why does God not speak to us or a sign come to us?'** They are the infidel Arabs.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And those who do not know say, 'Why does God not speak to us?'** He said: They are the infidel Arabs.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And those who do not know say, 'Why does God not speak to us?'** As for **those who do not know**, they are the Arabs.

The most correct and true of these statements is the statement of the one who said: God Almighty meant by His statement: **And those who do not know said** the Christians, and not others. Because this is in the context of God's information about them, and their fabrication of Him, and their claim that He has a son, so He, the Most High, said, informing about them in what He informed about them of their misguidance: that along with their fabrication of lies against God by saying: God has taken a son, they wished falsehoods from God, so they said out of ignorance of God and their status with Him, while they are polytheists with God: **Why does God not speak to us** as He speaks to His messengers and prophets, or why does a sign not come to us as it came to them? And it is not appropriate for God to speak except to His friends, and He does not give a miraculous sign in response to the claim of a claimant except to the one who is right in his claim and calls to God and His Oneness. As for the one who is lying in his claim and calls to slander against Him, and claims sons and daughters for Him, then it is not permissible for God, the Most High, to speak to him, or to give him a miraculous sign that would support his lie and slander against Him.

As for the one who claims that God meant by His saying, **And those who do not know said**, the Arabs, he is saying something for which there is no evidence of its truth, nor is there any proof of its reality in the apparent meaning of the Book. If the statement comes to that, then its error is clearly evident, because he has claimed something for which there is no evidence of its truth. And such a claim would not be difficult for anyone.

As for the meaning of his saying: **Why does God not speak to us?** it means: Why does God not speak to us, as Al-Ashab bin Ramila said:

You consider the sterility of the camel to be your

Surat Al-Baqarah 2:119

Indeed, We have sent you with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

greatest glory, Bani Dhutri, if it were not for the masked camel.

Meaning: Why don't you consider the convincing quantity as:

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: **Why does God not speak to us?** He said: Why does God not speak to us?

Abu Ja'far said: As for the verse, the meaning of the verse has been established previously, that it is a sign. God only informed us about them that they said: Why does not a sign come to us regarding what we want and ask for, as it came to the prophets and messengers? So the Almighty said: **Thus said those before them, similar to their saying.**

Abu Ja'far said: The people of interpretation differed as to who God meant by His saying: **Thus said those before them, like their saying.** Some of them said about that as follows:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Thus said those before them, like their saying,** meaning the Jews.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Those before them said,** meaning the Jews.

Others said: They are the Jews and Christians, because **those who do not know** are the Arabs.

Who said that?

Bishr bin Muadh told us, Yazid bin Zurai' told us, on the authority of Saeed, on the authority of Qatada, who said: **Those before them,** meaning the Jews, Christians, and others.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: They said: He means the Arabs, as the Jews and Christians said before them.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Thus said those before them, like their saying,** meaning the Jews and Christians.

Abu Ja'far said: We have shown that those whom God, the Most High, meant by His statement, **And those who do not know say, 'Why does God not speak to us?'** are the Christians, and those who said the same thing are the Jews: They asked Moses, peace be upon him, to show them their Lord openly, and to let them hear the words of their Lord, as we have explained previously in this book of ours. They asked for signs that they could not ask for, out of their arrogance towards their Lord. Likewise, the Christians wished from their Lord, out of their arrogance towards Him, that He would let them hear His words and show them the signs that they wanted. So God, the Most High, informed us about them that they said something

similar to what the Jews said, and they wished from their Lord something similar to their wishes, and that what they said about that is similar to what the Jews said, because their hearts are similar in their misguidance and disbelief in God. So even though their doctrines differ in their lies about God and their fabrications about Him, their hearts are similar in their disbelief in their Lord and their slander against Him, and their arrogance towards the Prophets of God and His Messengers, peace be upon them. In a similar vein to what we said about that, Mujahid said:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Their hearts are alike,** the hearts of the Christians and the Jews.

Another said: The meaning of this is: The hearts of the Arab infidels, Jews, Christians, and others are similar. Those who said this were mentioned:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **Their hearts are alike,** meaning the Arabs, Jews, Christians, and others.

Al-Muthanna told me, Ishaq told us, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Their hearts are alike,** meaning the Arabs, Jews, Christians, and others.

Abu Ja'far said: It is not permissible to use heavy ta's in his statement, **they resembled each other.** This is because the ta' at the beginning is extra and was inserted in his statement, *tafa'ala*. If it were made heavy, it would become two ta's. It is not permissible to insert two extra ta's as a sign for one meaning. This is only permissible in the future tense, because the meaning of their insertion is different, because one of them is used as a sign for the future tense, and the other is one of them in *tafa'ala*. Then one of them is assimilated into the other and becomes heavy, so it is said, **After today, our hearts resembled each other.**

The meaning of the verse is: The Christians, who were ignorant of God and His greatness, said: Why does not God, our Lord, speak to us as He spoke to His prophets and messengers, or will there not come to us a sign from God by which we may know the truth of what we are upon and what we ask and desire? God Almighty said: Just as these ignorant Christians said and wished of their Lord, the Jews before them said, so they asked their Lord to show them God Himself openly and to give them a sign, and they referred to Him and His messengers for judgment, and wished for wishes. So the hearts of the Jews and Christians were confused in their rebellion against God, their lack of knowledge of His greatness, and their audacity towards His prophets and messengers, just as the words they said were confused.

The statement in the interpretation of the Almighty's saying: **We have made clear the signs for a people who are certain.**

Abu Jaafar said: What He, may His praise be exalted, means by His saying: **We have made clear the signs**

for a people who are certain, is that We have made clear the signs that...

For this reason God became angry with the Jews, and made them into apes and pigs, and prepared for them a humiliating punishment in their place of return, and for this reason God disgraced the Christians in this world, and prepared for them disgrace and painful punishment in the Hereafter? And for this reason He made the inhabitants of Paradise, who submitted their faces to God and were good-doers, in this Surah and others. So know the reasons for which each group of them deserved what God did to them, and God singled out for this the people who are certain, because they are the people of verification in matters, and seek to know the truth of things with certainty and truth. So God, the Most High, informed that He made clear to those who had this characteristic what He made clear of that, so that their doubts would be removed and the truth of the matter would be known, since this was report from God, the Most High, and the report of God is the report that its listener cannot be excused for doubting it. And other report may bear what it bears of the reasons that occur in it, such as forgetfulness, error, and lying, and that is denied in the report of God, the Most High.

Tafsir al-Qurtubi

The Almighty said: **Indeed, We have sent you with the truth as a bringer of good tidings.** "Bishara" is in the accusative case as a state, and *nadhira* is in apposition to it, and their meanings have already been presented. **And do not ask about the companions of Hellfire.** Muqatil said: The Prophet, may God bless him and grant him peace, said:

If God had sent down His punishment on the Jews, they would have believed, so God revealed: **And do not ask about the companions of Hellfire,** raising the word *tas'al*, which is the reading of the majority, and it is in the place of a state in apposition to **a bringer of good tidings and a warner.** The meaning is: We have sent you with the truth as a bringer of good tidings and a warner, not questioned. Sa'id al-Akhfash said: **And do not ask with the opening of the ta' and the damma of the lam,** and it is in the place of a state in apposition to **a bringer of good tidings and a warner.** The meaning is: We have sent you with the truth as a bringer of good tidings and a warner, not questioning about them, because God's knowledge of their disbelief after warning them makes it unnecessary for Him to ask about them. This is the meaning of **not questioned.** The meaning of **not questioned** is that he who disbelieves after being given good tidings and warning will not be held accountable for their disbelief. Ibn Abbas and Muhammad ibn Ka'b said: "The Messenger of God, may God bless him and grant him peace, said one day: 'I wish I knew what happened to my parents.'" So this verse was revealed, and this is according to the reading of those who read **and do not ask** in the subjunctive mood, which is a reading that is a negation alone, and there are two views on it:

One of them: He forbade asking about those who disobeyed and disbelieved among the living, because

their condition may change and they may move from disbelief to faith, and from disobedience to obedience.

The second: and it is more apparent, that he forbade asking about someone who died in his disbelief and sin, to magnify his situation and to make his status more severe. This is like saying: Do not ask about so-and-so, meaning he has reached beyond what you think. Ibn Mas'ud read: **And you will not ask.** And my father read: **And you will not ask.** And their meaning is in agreement with the reading of the majority, denying that he will be asked about them. It was said: He only asked about which of his parents had died, so this was revealed. We mentioned in the Book of Remembrance that God the Most High revived his father and mother and they believed in him, and we mentioned his saying, peace be upon him, to the man:

Your father and my father are in Hell. We have explained that, and praise be to God.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Abd al-Rahman ibn Salih told us, Abd al-Rahman ibn Muhammad ibn Abdullah al-Fazari told us, on the authority of Shaiban al-Nahwi, Qatadah told me, 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, who said: "It was revealed to me: 'Indeed, We have sent you with the truth as a bringer of good tidings and a warner.' He said: 'A bringer of good tidings of Paradise and a warner of the Fire.' And His saying: 'And do not ask about the companions of Hellfire.' Most of them read it as 'And do not ask' with a damma on the ta', as a report. In the reading of Abi ibn Ka'b, and 'And do not ask', and in the reading of Ibn Mas'ud, 'And do not ask about the companions of Hellfire.' Ibn Jarir transmitted it, meaning: We do not ask you about the disbelief of those who disbelieve in you, like His saying: 'You are only responsible for conveying the message, and upon Us is the reckoning.' And like His saying, the Most High: 'So remind, for you are only a reminder. You are not a controller over them.' The verse, and like His saying, the Most High: 'We know best what they say, and you are not a compeller over them. So remind with the Qur'an whoever fears My threat.' And similar verses. Others read: 'And do not ask' "About the companions of Hellfire" with the opening of the ta' for prohibition, meaning: do not ask about their condition, as Abd al-Razzaq said: Al-Thawri told us on the authority of Musa ibn Ubaydah on the authority of Muhammad ibn Ka'b al-Qurazi, who said: The Messenger of God, may God bless him and grant him peace, said: "I wonder what happened to my parents. I wonder what happened to my parents. I wonder what happened to my parents?" Then the verse was revealed: **And do not ask about the companions of Hellfire.** He did not mention them until God Almighty took him. Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Wakee' on the authority of Musa ibn Ubaydah, and they spoke about it on the authority of Muhammad ibn Ka'b in a similar manner. Al-Qurtubi narrated it on the authority of Ibn Abbas and Muhammad ibn Ka'b. Al-Qurtubi said: This is like saying do not ask about so-and-so,

Surat Al-Baqarah 2:119

Indeed, We have sent you with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

meaning: he has reached beyond what you think. We mentioned in al-Tadhkirah that God revived his parents so that we believed in him, and we responded to his saying: **My father and your father are in Hellfire.** I said: The hadith narrated during the lifetime of his parents, peace be upon them, is not in any of the six books or others, and its chain of transmission is weak, and God knows best.

Then Ibn Jarir said: Al-Qasim told me, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, Dawud ibn Abi Asim told me on his authority, "The Prophet, may God bless him and grant him peace, said one day: Where are my parents? Then this verse was revealed: 'Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And do not ask about the companions of Hellfire.'" This is a mursal like the one before it, and Ibn Jarir rejected this statement narrated on the authority of Muhammad ibn Ka'b and others in that regard, because it is impossible for the Messenger, may God bless him and grant him peace, to doubt the matter of his parents, and he chose the first reading. What he followed here is questionable, because it is possible that this was during his seeking forgiveness for his parents, before he knew about their matter, so when he knew that, he disavowed them and informed them that they were among the people of Hellfire, as this is proven in the Sahih. There are many similar and analogous narrations to this, but what Ibn Jarir mentioned is not necessary, and God knows best.

Imam Ahmad said: Musa bin Dawud told us, Faliḥ bin Sulaiman told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, who said: I met Abdullah bin Amr bin Al-Aas, and I said: Tell me about the description of the Messenger of God, may God bless him and grant him peace, in the Torah. He said: Yes, by God, he is described in the Torah as he is described in the Qur'an. O Prophet, indeed We have sent you as a witness, a bringer of good tidings, a warner, and a protection for the unlettered. And you are My servant and Messenger. I have named you Al-Mutawakkil. He is neither rude nor harsh nor loud in the markets. He does not repel evil with evil, but pardons and forgives. He will not take him until He establishes through him the crooked religion, by which they say, **There is no god but God.** He opens through him blind eyes, deaf ears, and sealed hearts. Al-Bukhari is the only one who narrated it. He narrated it in Al-Buyu' on the authority of Muhammad ibn Sinan on the authority of Faliḥ on his authority. His follower, Abdul Aziz ibn Abi Salamah, said on the authority of Hilal: And Saeed ibn Hilal said on the authority of Ata' on the authority of Abdullah ibn Salam. And he narrated it in the interpretation on the authority of Abdullah on the authority of Abdul Aziz ibn Abi Salamah, on the authority of Hilal on the authority of Ata' on the authority of Abdullah ibn Amr ibn Al-Aas on his authority, and he mentioned something similar. So this Abdullah is Ibn Salih, as he stated clearly in the Book of Etiquette. And Ibn Masoud Al-Dimashqi claimed that he is Abdullah ibn Raja'. And Al-Hafiz Abu Bakr ibn Mardawayh narrated it in the interpretation of

this verse from Al-Baqarah, on the authority of Ahmad ibn Al-Hasan ibn Ayoub on the authority of Muhammad ibn Ahmad ibn Al-Bara', on the authority of Al-Mu'afa ibn Sulayman on the authority of Faliḥ on his authority, and he added: Ata' said: Then I met Ka'b Al-Ahbar and asked him, and they did not differ on a single word except that Ka'b said in his interpretation: Blind eyes, deaf ears, and insincere hearts.

Fath al-Qadir

His statement: 119- **A bearer of good tidings and a warner** may be in the accusative case as a state, or it may be an object for it: meaning We sent you for the purpose of giving good tidings and warning. And his statement: **And do not ask** was read by the majority in the nominative case in the passive voice: meaning in the case of you not being asked, and it was read in the nominative case in the active voice. Al-Akhfash said: And it is in the place of the state in apposition to **a bearer of good tidings and a warner** meaning in the case of you not asking about them, because God's knowledge of their disbelief after warning them makes it unnecessary for Him to ask about them, and Nafi' read: **And do not ask** in the accusative case: meaning do not ask about these people or do not ask about those of them who died in their disbelief and disobedience, magnifying their situation and making their status more severe: meaning that this is a terrible matter and a hideous incident, which the speaker would be too great to say or the listener would be too great to hear.

Tafsir al-Baghawi

119. **Indeed, We have sent you with the truth** meaning with the truth, as He said, **And they ask you, is it true?** 53- *Yunus*, meaning truthful. Ibn Abbas, may God be pleased with him, said: Its proof is the Qur'an, **Rather, they denied the truth when it came to them** 5-Q. Ibn Kaysan said: Its proof is Islam and its laws, its proof is the Almighty's saying, **And say, The truth has come** 81- *Al-Isra'*. Muqatil said: Its meaning is that We did not send you in vain, but rather We sent you with the truth, as He said, **And We did not create the heavens and the earth and all that is between them except with truth** 85- *Al-Hijr*.

The Almighty said, **Bringing good tidings** meaning, bringing good tidings to My friends and those who obey Me of the noble reward, **and a warner** meaning, warning and frightening My enemies and those who disobey Me of the painful punishment. Nafi' and Ya'qub read **and do not ask** as a prohibition. Ata' said on the authority of Ibn Abbas, may God be pleased with them both: That is because the Prophet, may God bless him and grant him peace, said one day: **I wish I knew what my parents did**, so this verse was revealed. It was said that it means, **Do not ask about the evil of so-and-so, for it is beyond what you think**, and it is not a prohibition. The others read **and do not ask** in the nominative case as a negation, meaning, **You are not**

responsible for them, as God Almighty said, **You are only responsible for conveying the message, and upon Us is the reckoning** 20-Al Imran, **about the companions of Hellfire**, and Hellfire is the most part of the fire.

Tafsir al-Baidawi

119- **Indeed, We have sent you with the truth embodied and supported by it. As a bringer of good tidings and a warner** So do not worry about them if they persist and are stubborn. **And do not ask about the companions of Hellfire** Why did they not believe after you delivered the message. Nafi' and Ya'qub read: Do not ask, as a prohibition to the Messenger, may God bless him and grant him peace, from asking about the condition of his parents. Or as a glorification of the punishment of the disbelievers, as if it is so terrible that he is unable to tell about it, or the listener cannot be patient to hear report of it, so he is forbidden from asking. Hellfire: the blazing fire.

Surat Al-Baqarah 2:120

And never will the Jews or the Christians be pleased with you until you follow their religion. Say, "Indeed, the guidance of Allah - that is the [only] guidance." And if you were to follow their desires after what has come to you of knowledge, you would not have against Allah any protector or helper.

Surat al-Baqarah 2:120

And never will the Jews or the Christians be pleased with you until you follow their religion. Say, **Indeed, the guidance of God - that is the [only] guidance.** And if you were to follow their desires after what has come to you of knowledge, you would not have against God any protector or helper.

Tafsir al-Jalalayn

And never will the Jews or the Christians approve of you until you follow their religion their religion **Say, Indeed, the guidance of God meaning Islam (is the guidance** and everything else is misguidance **And if the lam of an oath you follow their desires** to which they call you as an obligation **after what has come to you of knowledge** the revelation from God **you will have from God no protector** to protect you **nor helper** to prevent you from Him.

Tafsir al-Suyuti

The Almighty said: And you will never be pleased with the verse. Al-Tha'labi narrated on the authority of Ibn Abbas that he said: The Jews of Medina and the Christians of Najran were hoping that the Prophet, may God bless him and grant him peace, would pray towards their qiblah. When God changed the qiblah towards the Kaaba, this was difficult for them and they despaired that he would agree with them on their religion. So God revealed: And the Jews and the Christians will never be pleased with you, the verse.

Tafsir al-Tabari

Abu Ja'far said: The meaning of His Most High's saying: **Indeed, We have sent you with the truth as a bringer of good tidings and a warner.** Indeed, We have sent you, O Muhammad, with Islam, which I will not accept from any other religion, and it is the truth, bringing good tidings to whoever follows you and obeys you, and accepts from you what you called him to of the truth, of victory in this world, and attainment of reward in the Hereafter, and eternal bliss in it, and warning whoever disobeys you and opposes you, and rejects what you called him to of the truth, of disgrace in this world, humiliation in it, and humiliating punishment in the Hereafter.

The statement in the interpretation of the Almighty's saying: **And do not ask about the companions of Hellfire.**

Abu Ja'far said: The majority of reciters read: **And do not ask about the companions of Hellfire**, with the damma on the ta' of *tas'al* and the raising of the lam from it, as a statement. Meaning: O Muhammad, indeed We have sent you with the truth as a bearer of good tidings and a warner, so you have conveyed

what you were sent with, and your duty is only to convey and warn, and you are not responsible for whoever disbelieves in what you have brought him of the truth, and is among the people of Hellfire.

Some of the people of Medina read it as: **And do not ask** in the subjunctive mood. It means prohibition, with the taa' of *tasa'al* open and the lam in the subjunctive mood. The meaning of this according to their reading is: We have sent you with the truth as a bearer of good tidings and a warner so that you may convey what you were sent with, not to ask about the people of Hellfire, so do not ask about their condition. Those who read this reading interpreted it as:

Abu Kuraib told us, he said, Waki' told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, he said: The Messenger of God, may God bless him and grant him peace, said: I wish I knew what happened to my parents, so this verse was revealed: **And do not ask about the companions of Hellfire.**

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Musa bin Ubaydah, on the authority of Muhammad bin Ka'b al-Qurazi, he said: The Messenger of God, may God bless him and grant him peace, said: **I wonder what happened to my parents? I wonder what happened to my parents? I wonder what happened to my parents?** three times, then this verse was revealed: "Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And do not ask about the companions of Hellfire," but he did not mention them until God took him.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, who said, Dawud bin Abi Asim told me: The Prophet, may God bless him and grant him peace, said one day: **I wonder where my parents are?** Then this verse was revealed: "Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And do not ask about the companions of Hellfire."

Abu Ja'far said: The correct reading in my opinion is that of those who read it with the nominative case, as a report. Because God, the Most High, narrated the stories of some people from among the Jews and Christians, and mentioned their misguidance and disbelief in God and their audacity towards His prophets. Then He said to His Prophet, may God bless him and grant him peace: **Indeed, We have sent you, O Muhammad, with the truth as a bringer of good tidings** to those who believed in you and followed you, those whose report I have narrated to you and those whose report I have not narrated to you, **and a warner** to those who disbelieved in your Lord and opposed you. So convey My message, so you are not responsible for the actions of those who disbelieved in you after you conveyed My message to them, nor are you responsible for what they did after that. And there was no mention of the Messenger of God, may God

bless him and grant him peace, asking his Lord about the companions of Hellfire, so his saying, **And do not ask about the companions of Hellfire** has a face that can be directed to it. Rather, the meaning of the speech is directed to what its apparent meaning indicates, until a clear indication comes that establishes the proof, that what is meant by it is other than what its apparent meaning indicates, in which case it is accepted by the proof established by that. There is no report that can provide evidence that the Prophet, may God bless him and grant him peace, forbade asking about the people of Hell in this verse, nor is there any indication that this is the case in the apparent meaning of the revelation. The interpretation of this report must be based on what was mentioned before this verse, and on those mentioned after it from the Jews, Christians, and other unbelievers, without forbidding asking about them.

If someone thinks that the report narrated on the authority of Muhammad ibn Ka'b is correct, then the impossibility of the Messenger, peace be upon him, doubting that the polytheists are among the people of Hell, and that his parents were among them, is what negates the truth of what Muhammad ibn Ka'b said, if the report on his authority is correct. Although the report begins after his saying: **Indeed, We have sent you with the truth as a bringer of good tidings and a warner with the letter waw with his saying: And do not ask about the companions of Hellfire**, and leaving it out connects that to its beginning with the letter fa, and that **Indeed, We have sent you with the truth as a bringer of good tidings and a warner, so do not ask about the companions of Hellfire** is the clearest indication that the report with his saying: **And do not ask**, is more appropriate than a prohibition, and raising it is more appropriate than certainty.

It was mentioned that in Abi's reading it is: **And you do not ask**, and in Ibn Masoud's reading it is: **And you will not ask**, and both of these readings testify to the nominative and the predicate in it, without the prohibition.

Some of the grammarians of Basra used to direct his statement: **And do not ask about the companions of Hellfire** to the present, as if he thought that its meaning was: **Indeed, We have sent you with the truth as a bringer of good tidings and a warner, not to be asked about the companions of Hellfire**. This is if the ta' is closed, and he reads it in the sense of a report item. He would allow it to be read: **And do not ask** with the ta' open and the lam closed as a report item, meaning: **Indeed, We have sent you with the truth as a bringer of good tidings and a warner, not to be asked about the companions of Hellfire**. We have explained what is correct in our view in this regard.

These two statements that I mentioned from Al-Basri regarding that are refuted by what was narrated from Ibn Masoud and Abi regarding the reading, because their inclusion of what they included of that from what and lan indicates the interruption of the speech from its beginning, and the beginning of his saying: **And do not ask**. And if it was a beginning, it would not be a state.

As for **the people of Hell**, "Hell" is the fire itself when its fuel is ignited. From this is the saying of Umayyah ibn Abi al-Salt:

If Hell is kindled and then turns, turn away from its sparks, Hell.

Tafsir al-Qurtubi

The Almighty said: **And never will the Jews or the Christians be pleased with you until you follow their religion**. There are two issues in this:

The first: The Almighty's saying: **And never will the Jews or the Christians be pleased with you until you follow their religion**. The meaning is: Their aim, O Muhammad, is not to believe in the signs they suggest, but if you bring them everything they ask for, they will not be pleased with you. Rather, what will please them is to abandon your Islam and follow them. It is said: Radi yirdi riddan wa riddan wa ridwanan wa ridwanan wa ridaat, and it is from the words with waw. It is also said in the dual: ridwan, and Al-Kisa'i reported: ridyan. It was reported that ridha is extended, and it is as if it is the source of radi yirdi radhaat wa ridaat. And tataba' is accusative with an, but it does not appear with hatta, as Al-Khalil said. This is because hatta is a prepositional phrase for a noun, like his saying: **until the break of dawn**. And what works on a noun does not work on a verb at all, and what prepositional phrases a noun does not presume anything. An-Nahhas said: tataba' is accusative with hatta, and hatta is a substitute for an. And the religion: is the name for what God has legislated for His servants in His books and on the tongues of His messengers. So the religion and the law were the same, but as for religion, he differentiated between it and the religion and the law, because the religion and the law are what God called His servants to do, and religion is what the servants did based on His command.

Second: A group of scholars, including Abu Hanifa, Al-Shafi'i, Dawud, and Ahmad ibn Hanbal, held fast to this verse, arguing that all disbelief is one religion, based on the Almighty's saying: **their religion**, thus unifying the religion, and the Almighty's saying: **To you be your religion, and to me mine**, and the saying of the Prophet, peace be upon him:

People of two religions do not inherit from each other, meaning Islam and disbelief, as evidenced by his saying, peace be upon him:

A Muslim does not inherit from an infidel. Malik and Ahmad, in the other narration, said that infidelity is a religion, so a Jew does not inherit from a Christian, nor do they inherit from a Zoroastrian, taking the apparent meaning of his, peace be upon him, saying:

People of two religions do not inherit from each other. As for the Almighty's statement: **their religion**, what is meant by it is the majority, even though it is unified in wording, as evidenced by its addition to the pronoun of majority, as you say: I took from the scholars of the people of Medina, for example, their knowledge, and I heard their hadith, meaning their knowledge and their hadiths.

God Almighty says: "Say: 'Indeed, the guidance of God is the [only] guidance.'" The meaning is that what you are upon, O Muhammad, of the true guidance of

Surat Al-Baqarah 2:120

And never will the Jews or the Christians be pleased with you until you follow their religion. Say, "Indeed, the guidance of Allah - that is the [only] guidance." And if you were to follow their desires after what has come to you of knowledge, you would not have against Allah any protector or helper.

God that He places in the heart of whomever He wills is the true guidance, not what these people claim.

God the Almighty said: **And if you were to follow their desires.** Desires is the plural of *hawwa*, just as you say *jamal* and *ajmal*. Since they are different, they are pluralized. If it had been applied to the individuals of the religion, He would have said **their desires**. There are two aspects to this address: One of them is that it is for the Messenger, because the address is directed to him. The second is that it is for the Messenger, and what is meant by it is his nation. According to the first, there is a lesson in it for his nation, since their status is lower than his. The reason for the verse is that they were asking for peace and a truce, and they promised the Prophet, may God bless him and grant him peace, Islam. So God informed him that they would not be pleased with him until he followed their religion, and He commanded him to fight them.

God the Almighty says: **From knowledge.** Ahmad ibn Hanbal was asked about someone who says: The Qur'an is created. He said: He is an infidel. It was said: Why do you consider him an infidel? He said: Because of verses from the Book of God the Almighty: **And if you were to follow their desires after what has come to you of knowledge**, and the Qur'an is from God's knowledge. So whoever claims that it is created has committed infidelity.

Tafsir Ibn Kathir

Ibn Jarir said: What is meant by His Most High's saying: **And never will the Jews or the Christians be pleased with you until you follow their religion** is that neither the Jews nor the Christians, O Muhammad, will ever be pleased with you, so leave seeking what pleases them and agrees with them, and turn to seeking the pleasure of God in calling them to the truth with which God sent you. And His Most High's saying: **Say, 'Indeed, the guidance of God is the [only] guidance'** means: Say, O Muhammad, that the guidance of God with which He sent me is the [only] guidance, meaning it is the straight, correct, complete, comprehensive religion. Qatada said regarding His saying: **Say, 'Indeed, the guidance of God is the [only] guidance**, that is, ... a dispute that God taught to Muhammad, may God bless him and grant him peace, and his companions, with which they dispute with the people of misguidance. Qatada said: It has reached us that the Messenger of God, may God bless him and grant him peace, used to say: **A group of my nation will continue to fight for the truth, victorious, and those who oppose them will not harm them until the command of God comes. I said:** This hadith is narrated in Sahih on the authority of Abdullah bin Amr. **And if you were to follow their desires after what has come to you of knowledge, you would have from God neither protector nor helper.** This is a severe threat and warning to the nation against following the ways of the

Jews and Christians after what they have learned from the Qur'an and Sunnah. We seek refuge with God from that, for the address is to the Messenger and the command is for his nation. Many jurists have used as evidence his statement, **until you follow their religion**, where he singled out religion to mean that all disbelief is one religion, like the statement of God the Almighty: **To you be your religion, and to me mine.** Based on this, Muslims and disbelievers do not inherit from each other, and each one of them inherits from his companion, whether he is from the people of his religion or not, because they are all one religion. This is the view of al-Shafi'i, Abu Hanifah, and Ahmad in one narration from him. He said in another narration, like the statement of Malik, that people of two different religions do not inherit from each other, as came in the hadith, and God knows best. And his saying: **Those to whom We have given the Scripture recite it with its true recitation.** Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah: They are the Jews and Christians, and this is the saying of Abd al-Rahman ibn Zayd ibn Aslam, and Ibn Jarir chose it. Sa'id said on the authority of Qatadah: They are the companions of the Messenger of God, may God bless him and grant him peace. Ibn Abi Hatim said: My father told us, Ibrahim ibn Musa and Abdullah ibn Imran al-Isfahani told us, he said: Yahya ibn Yaman told us, Usamah ibn Zayd told us, on the authority of his father, on the authority of Umar ibn al-Khattab: **They recite it with its true recitation.** He said: When he comes to mentioning Paradise, he asks God for Paradise, and when he comes to mentioning Hell, he seeks refuge in God from Hell. Abu al-'Aliyah said: Ibn Mas'ud said: By the One in Whose Hand is my soul, the true recitation of it is to make lawful what it makes lawful and to make unlawful what it makes unlawful, and to recite it as God revealed it, and not to distort the words from their places, and not to interpret anything of it other than its interpretation. And Abd al-Razzaq narrated it likewise, on the authority of Muammar on the authority of Qatadah and Mansur ibn al-Mu'tamir on the authority of Ibn Mas'ud, he said: Al-Suddi, on the authority of Abu Malik, on the authority of Ibn Abbas, regarding this verse, said: They make lawful what He makes lawful and forbid what He forbids, and they do not distort it from its proper places. Ibn Abi Hatim said: Something similar to that was narrated on the authority of Ibn Mas'ud. Al-Hasan al-Basri said: They act according to its clear verses and believe in its ambiguous verses, and they leave what is unclear to them to its All-Knower. Ibn Abi Hatim said: Abu Zur'ah informed us, Ibrahim ibn Musa informed us, Ibn Abi Za'idah informed us, Dawud ibn Abi Hind informed us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **They recite it with its true recitation**, he said: They follow it with its true following. Then he recited: **And the moon when it follows it**, meaning: follows it. He said: Something similar to that was narrated on the authority of Ikrimah, Ata', Mujahid, Abu Razin, and Ibrahim al-Nakha'i. Sufyan al-Thawri said: Zubayd told us on the authority

of Marra on the authority of Abdullah ibn Mas'ud, regarding his statement: **They recite it as it should be recited**, he said: They follow it as it should be followed. Al-Qurtubi said: Nasr ibn 'Isa narrated on the authority of Malik on the authority of Nafi' on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **They recite it as it should be recited**, he said: **They follow it as it should be followed**. Then he said in its chain of transmission more than one of the unknowns, as mentioned by al-Khatib, except that its meaning is correct. Abu Musa al-Ash'ari said: Whoever follows the Qur'an will descend with it to the gardens of Paradise. On the authority of Omar bin Al-Khattab: They are those who, when they pass by a verse of mercy, ask for it from God, and when they pass by a verse of torment, seek refuge from it. He said: This meaning has been narrated from the Prophet, may God bless him and grant him peace, that when he passed by a verse of mercy, he would ask, and when he passed by a verse of torment, he would seek refuge. His statement: **Those believe in it is report about those to whom We gave the Scripture, they recite it with its true recitation**. That is: whoever among the people of the books revealed to the previous prophets established his book with its true establishment, believed in what I sent you with, O Muhammad, as God the Almighty said: **And if they had established the Torah and the Gospel and what was revealed to them from their Lord, they would have consumed from above them and from beneath their feet**. The verse: **Say, O People of the Scripture, you are not upon anything until you establish the Torah and the Gospel and what was revealed to you from your Lord**. That is: If you establish it with the true establishment and believe in it with the true belief and believe what is in it of the report of the mission of Muhammad, may God bless him and grant him peace, his description and attributes, and the command to follow him, support him, and assist him, that will lead you to the truth and to follow good in this world and the hereafter, as God the Almighty said: **And if they had established the Torah and the Gospel and what was revealed to them from their Lord, they would have consumed from above them and from beneath their feet**. The verse: **Say, O People of the Scripture, you are not upon anything until you establish the Torah and the Gospel and what was revealed to you from your Lord**. That is: If you establish it with the true establishment and believe in it with the true belief and believe what is in it of the report about the mission of Muhammad, may God bless him and grant him peace, his description and attributes, and the command to follow him, support him, and assist him, that will lead you to the truth and to follow good in this world and the hereafter, as God the Almighty said: **Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel 10:13**. God the Almighty also said: "Say, 'Believe in him or do not believe.' Indeed, those who were given knowledge before him - when it is recited to them, they fall upon their faces in prostration. And they say, 'Glory be to our Lord! The promise of our Lord has surely been fulfilled.'" That is, if what we were promised regarding Muhammad, may God bless him and grant him peace, is to be fulfilled, God the Almighty also said: "Those to whom We gave the Scripture before it - they believe in

it. Indeed, it is the truth from our Lord. Indeed, we were Muslims before it." Those will be given their reward twice for what they were patient and avert evil with good, and spend from what We have provided them." God the Almighty also said: "And say to those who were given the Scripture and to the unlettered ones, 'Have you submitted?' For if they submit, then they are rightly guided. But if they turn away, upon you is only the conveyance. And God is Seeing of His servants." For this reason God the Almighty said: **And whoever disbelieves in it - then it is those who are the losers**. God the Almighty also said: **And whoever disbelieves in it from the parties - the Fire is his promised destination**. In Sahih: **By the One in Whose Hand is my soul, no one from this nation, Jew or Christian, hears of me and does not believe in me but that he will enter Hell**.

Fath al-Qadir

His saying: 120- **And the Jews will never be pleased with you** the verse: meaning their aim and the extent of their satisfaction is not what they suggest to you of signs and what they present of obstinacy, for if you came to them with everything they suggest and answered them about every obstinacy, they would not be pleased with you. Then he informed him that they would not be pleased with him until he entered their religion and followed their way. And the way is: the name of what God has legislated for His servants in His books on the tongues of His prophets and thus the law, then He responded to them, the Most High, and ordered him to say to them: **Indeed, the guidance of God is the true guidance**, not what you are upon of the abrogated law and distorted books. Then He followed that with a severe threat to the Messenger of God if he followed their desires and tried to please them and exhausted himself in seeking what agrees with them, and it is possible that it was an exposition to his nation and a warning to them not to fall into any of that, or enter into the desires of the people of religions and seek the pleasure of the people of innovations. This verse contains a severe warning that makes hearts tremble and souls crack, which requires the people of knowledge who carry the proofs of God, the Most High, and who are responsible for explaining His laws to leave the anointing of the people who follow evil doctrines, who abandon working according to the Book and the Sunnah, and prefer mere opinion over them. For most of these people, even if they appear to be accepting and show leniency in their morals, are not satisfied with anything except following their innovations, entering into their traps, and falling into their deceptions. If the scholar does that after God has taught him knowledge that benefits him, that God's guidance is what is in His Book and the Sunnah of His Messenger, not what they are upon of those innovations that are pure misguidance, clear ignorance, a collapsing opinion, and imitation on the brink of a collapsing precipice, then he will have no guardian or supporter from God, and whoever is like that will inevitably be let down and will perish without a doubt or suspicion.

Surat Al-Baqarah 2:120

And never will the Jews or the Christians be pleased with you until you follow their religion. Say, "Indeed, the guidance of Allah - that is the [only] guidance." And if you were to follow their desires after what has come to you of knowledge, you would not have against Allah any protector or helper.

Tafsir al-Baghawi

120. God the Almighty said: "And never will the Jews or the Christians be pleased with you until you follow their religion. Say: 'Indeed, the guidance of God is the [only] guidance.'" This is because they were asking the Prophet, may God bless him and grant him peace, for a truce and hoping that if he gave them time, they would follow him. So God the Almighty revealed this verse, the meaning of which is that if you make a truce with them, they will not be pleased with it. They only ask for it as an excuse and will not be pleased with you unless you follow their religion. Ibn Abbas, may God be pleased with him, said: This is about the qiblah. The Jews of Medina and the Christians of Najran were hoping that the Prophet, may God bless him and grant him peace, would pray toward their qiblah. When God changed the qiblah toward the Kaaba, they despaired of him agreeing with them on their religion. So God the Almighty revealed: **And never will the Jews or the Christians be pleased with you** except with Judaism, **nor will the Christians** except with Christianity. The religion is the way, **and if you follow their desires**, it was said that the address was to the Prophet, may God bless him and grant him peace, and what was meant by it was the nation, like His saying: **If you associate others with God, your work will surely become worthless** Az-Zumar 65. **After what has come to you of knowledge** is the clarification that the religion of God is Islam. The Qiblah is the Qiblah of Abraham, peace be upon him, which is the Kaaba. **You have against God neither protector nor helper.**

Tafsir al-Baidawi

120- **And never will the Jews or the Christians be pleased with you until you follow their religion** is an exaggeration in making the Messenger (peace be upon him) despair of their Islam, for if they were not pleased with him until he followed their religion, how would they follow his religion? Perhaps they said something like that, so God spoke about them, and that is why He said: *Say* as an instruction for the answer. **Indeed, the guidance of God is the guidance** meaning the guidance of God, which is Islam, is the guidance to the truth, not what you call for. **And if you were to follow their desires** their false opinions. The religion is what God has prescribed for His servants through the tongues of His prophets, from the word **I dictated the book** if you dictated it, and desire is an opinion that follows fame **after what has come to you of knowledge** meaning the revelation, or the religion whose authenticity is known. **You will have from God neither a protector nor a helper** who will ward off His punishment from you, and this is the answer to *if*.

Surat al-Baqarah 2:121

Those to whom We have given the Scripture recite it with its true recital. Those are the ones who believe in it. And whoever disbelieves in it - then it is those who are the losers.

Tafsir al-Jalalayn

Those to whom We have given the Scripture subject **recite it with its true recitation** meaning they read it as it was revealed, and the sentence is a state and *haqq* is an accusative of the source and the predicate **those believe in it** was revealed about a group who came from Abyssinia and converted to Islam **and whoever disbelieves in it** meaning the Scripture that was given to them by distorting it **then those are the losers** because they are destined for eternal Hellfire upon them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What is meant by His statement, may His praise be exalted: **And never will the Jews or the Christians be pleased with you until you follow their religion**, is that neither the Jews, O Muhammad, nor the Christians will ever be pleased with you, so leave seeking what pleases them and agrees with them, and turn to seeking the pleasure of God by calling them to the truth with which God sent you, for what you are calling them to is the path to their coming together with you in harmony and the upright religion. There is no way for you to please them by following their religion, because Judaism is the opposite of Christianity, and Christianity is the opposite of Judaism, and Christianity and Judaism cannot come together in one person in one situation. The Jews and Christians cannot come together in being pleased with you, unless you are a Jew and a Christian, and that will never happen from you, because you are one person, and two opposing religions will never come together in you in one situation. And if there is no way for them to come together in you at one time, then there is no way for you to please both groups. If you do not have a way to do that, then adhere to the guidance of God, which is the path to harmony for all creation.

As for the religion, it is the religion, and its plural is religions.

Then He, the Most High, said to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these Christians and Jews who said: **None will enter Paradise except he who is a Jew or a Christian: Indeed, the guidance of God is the guidance.** Meaning: God's statement is the convincing statement and the decisive judgment between us. So come to the Book of God and His statement in which He explained to His servants that in which they differed, which is the Torah, which you all acknowledge is from God, in which it becomes clear to you who among us is right and who is wrong, which of us is the people of

Paradise and which of us is the people of Hell, which of us is right and which of us is wrong.

God commanded His Prophet, may God bless him and grant him peace, to call them to God's guidance and His explanation, because it contains a denial of what the Jews and Christians said: that no one will enter Paradise except those who are Jews or Christians, and a clarification of the matter of Muhammad, may God bless him and grant him peace, and that the one who denies him is among the people of Hell, not the one who believes in him.

Abu Ja'far said: God Almighty means by His statement, **And if you were to follow**, O Muhammad, the desires of these Jews and Christians in what pleases them about you of Judaism and Christianity, and you turned from that to pleasing them, and in it you agreed with their love after what came to you of knowledge of their misguidance and disbelief in their Lord, and after what I related to you from their report of this Surah, **you will have from God no protector**, meaning by that: O Muhammad, you will have no protector to look after your affairs, nor a guardian to carry them out, **nor a helper**, who will support you from God and repel from you what befalls you of His punishment, and prevent you from that, if your Lord decrees that for you. We have already explained the meaning of the protector and the helper previously.

It has been said that God Almighty revealed this verse to His Prophet Muhammad, may God bless him and grant him peace, because the Jews and Christians called him to their religions, and each party of them said: The guidance is what we are upon, not what other religions are upon. So God admonished him to do that, and taught him the decisive argument between them regarding what each party of them claimed.

Tafsir al-Qurtubi

God Almighty says: "Those to whom We have given the Scripture recite it with its true recitation. Those believe in it. But whoever disbelieves in it - then it is those who are the losers."

Tafsir Ibn Kathir

Ibn Jarir said: What is meant by His Most High's saying: **And never will the Jews or the Christians be pleased with you until you follow their religion** is that neither the Jews nor the Christians, O Muhammad, will ever be pleased with you, so leave seeking what pleases them and agrees with them, and turn to seeking the pleasure of God in calling them to the truth with which God sent you. And His Most High's saying: **Say, 'Indeed, the guidance of God is the [only] guidance'** means: Say, O Muhammad, that the guidance of God with which He sent me is the [only] guidance, meaning it is the straight, correct, complete, comprehensive religion. Qatada said regarding His saying: **Say, 'Indeed, the guidance of God is the [only] guidance**, that is, ... a dispute that God taught to

Surat Al-Baqarah 2:121

Those to whom We have given the Scripture recite it with its true recital. Those are the ones who believe in it. And whoever disbelieves in it - then it is those who are the losers.

Muhammad, may God bless him and grant him peace, and his companions, with which they dispute with the people of misguidance. Qatadah said: It has reached us that the Messenger of God, may God bless him and grant him peace, used to say: **A group of my nation will continue to fight for the truth, victorious, and those who oppose them will not harm them until the command of God comes. I said:** This hadith is narrated in Sahih on the authority of Abdullah bin Amr. **And if you were to follow their desires after what has come to you of knowledge, you would have from God neither protector nor helper.** This is a severe threat and warning to the nation against following the ways of the Jews and Christians after what they have learned from the Qur'an and Sunnah. We seek refuge with God from that, for the address is to the Messenger and the command is for his nation. Many jurists have used as evidence his statement, **until you follow their religion**, where he singled out religion to mean that all disbelief is one religion, like the statement of God the Almighty: **To you be your religion, and to me mine.** Based on this, Muslims and disbelievers do not inherit from each other, and each one of them inherits from his companion, whether he is from the people of his religion or not, because they are all one religion. This is the view of al-Shafi'i, Abu Hanifah, and Ahmad in one narration from him. He said in another narration, like the statement of Malik, that people of two different religions do not inherit from each other, as came in the hadith, and God knows best. And his saying: **Those to whom We have given the Scripture recite it with its true recitation.** Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah: They are the Jews and Christians, and this is the saying of Abd al-Rahman ibn Zayd ibn Aslam, and Ibn Jarir chose it. Sa'id said on the authority of Qatadah: They are the companions of the Messenger of God, may God bless him and grant him peace. Ibn Abi Hatim said: My father told us, Ibrahim ibn Musa and Abdullah ibn Imran al-Isfahani told us, he said: Yahya ibn Yaman told us, Usamah ibn Zayd told us, on the authority of his father, on the authority of Umar ibn al-Khattab: **They recite it with its true recitation.** He said: When he comes to mentioning Paradise, he asks God for Paradise, and when he comes to mentioning Hell, he seeks refuge in God from Hell. Abu al-'Aliyah said: Ibn Mas'ud said: By the One in Whose Hand is my soul, the true recitation of it is to make lawful what it makes lawful and to make unlawful what it makes unlawful, and to recite it as God revealed it, and not to distort the words from their places, and not to interpret anything of it other than its interpretation. And Abd al-Razzaq narrated it likewise, on the authority of Muammar on the authority of Qatadah and Mansur ibn al-Mu'tamir on the authority of Ibn Mas'ud, he said: Al-Suddi, on the authority of Abu Malik, on the authority of Ibn Abbas, regarding this verse, said: They make lawful what He makes lawful and forbid what He forbids, and they do not distort it from its proper places. Ibn Abi Hatim said: Something similar to that was narrated on the authority of Ibn Mas'ud. Al-Hasan al-Basri said: They act according to its clear verses and believe in its ambiguous verses, and they leave what is unclear to them to its All-Knower. Ibn Abi Hatim said: Abu Zur'ah

informed us, Ibrahim ibn Musa informed us, Ibn Abi Za'idah informed us, Dawud ibn Abi Hind informed us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **They recite it with its true recitation**, he said: They follow it with its true following. Then he recited: **And the moon when it follows it**, meaning: follows it. He said: Something similar to that was narrated on the authority of Ikrimah, Ata', Mujahid, Abu Razin, and Ibrahim al-Nakha'i. Sufyan al-Thawri said: Zubayd told us on the authority of Marra on the authority of Abdullah ibn Mas'ud, regarding his statement: **They recite it as it should be recited**, he said: They follow it as it should be followed. Al-Qurtubi said: Nasr ibn 'Isa narrated on the authority of Malik on the authority of Nafi' on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **They recite it as it should be recited**, he said: **They follow it as it should be followed.** Then he said in its chain of transmission more than one of the unknowns, as mentioned by al-Khatib, except that its meaning is correct. Abu Musa al-Ash'ari said: Whoever follows the Qur'an will descend with it to the gardens of Paradise. On the authority of Omar bin Al-Khattab: They are those who, when they pass by a verse of mercy, ask for it from God, and when they pass by a verse of torment, seek refuge from it. He said: This meaning has been narrated from the Prophet, may God bless him and grant him peace, that when he passed by a verse of mercy, he would ask, and when he passed by a verse of torment, he would seek refuge. His statement: **Those believe in it is report about those to whom We gave the Scripture, they recite it with its true recitation.** That is: whoever among the people of the books revealed to the previous prophets established his book with its true establishment, believed in what I sent you with, O Muhammad, as God the Almighty said: **And if they had established the Torah and the Gospel and what was revealed to them from their Lord, they would have consumed from above them and from beneath their feet.** The verse: **Say, O People of the Scripture, you are not upon anything until you establish the Torah and the Gospel and what was revealed to you from your Lord.** That is: If you establish it with the true establishment and believe in it with the true belief and believe what is in it of the report of the mission of Muhammad, may God bless him and grant him peace, his description and attributes, and the command to follow him, support him, and assist him, that will lead you to the truth and to follow good in this world and the hereafter, as God the Almighty said: **And if they had established the Torah and the Gospel and what was revealed to them from their Lord, they would have consumed from above them and from beneath their feet.** The verse: **Say, O People of the Scripture, you are not upon anything until you establish the Torah and the Gospel and what was revealed to you from your Lord.** That is: If you establish it with the true establishment and believe in it with the true belief and believe what is in it of the report about the mission of Muhammad, may God bless him and grant him peace, his description and attributes, and the command to follow him, support him, and assist him, that will lead you to the truth and to follow

good in this world and the hereafter, as God the Almighty said: **Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel 10:13.** God the Almighty also said: "Say, 'Believe in him or do not believe.'" Indeed, those who were given knowledge before him - when it is recited to them, they fall upon their faces in prostration. And they say, 'Glory be to our Lord! The promise of our Lord has surely been fulfilled.'" That is, if what we were promised regarding Muhammad, may God bless him and grant him peace, is to be fulfilled, God the Almighty also said: "Those to whom We gave the Scripture before it - they believe in it. Indeed, it is the truth from our Lord. Indeed, we were Muslims before it." Those will be given their reward twice for what they were patient and avert evil with good, and spend from what We have provided them." God the Almighty also said: "And say to those who were given the Scripture and to the unlettered ones, 'Have you submitted?' For if they submit, then they are rightly guided. But if they turn away, upon you is only the conveyance. And God is Seeing of His servants." For this reason God the Almighty said: **And whoever disbelieves in it - then it is those who are the losers.** God the Almighty also said: **And whoever disbelieves in it from the parties - the Fire is his promised destination.** In Sahih: **By the One in Whose Hand is my soul, no one from this nation, Jew or Christian, hears of me and does not believe in me but that he will enter Hell.**

Fath al-Qadir

And His statement: 121- **Those to whom We gave the Scripture** It was said: They are the Muslims and the Scripture is the Qur'an, and it was said: Those who submitted from the People of the Scripture, and what is meant by His statement: **They recite it** is that they know what is in it, so they make lawful what is lawful and forbid what is forbidden, so whoever recites it recites it if he follows it, and from this is His statement, the Most High: **And the moon when it recites it** meaning follows it, as it was said, and it is possible that it is from recitation: meaning they read it as it should be read, they do not distort it or change it. And His statement: **Those to whom We gave the Scripture** is a subject and its predicate is **They recite it** or the predicate is His statement: *Those* with what comes after it.

Abdul Razzaq, Abdul bin Humaid, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Muhammad bin Kaab Al-Qurazi who said: The Messenger of God, may God bless him and grant him peace, said: **I wish I knew what happened to my parents.** Then the verse was revealed: "Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And do not ask about the companions of Hellfire." He did not mention it until God took him. Al-Suyuti said: This is a mural with a weak chain of transmission. Then he narrated it on the authority of Ibn Jarir on the authority of Dawud bin Abi Asim, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He said: It is a weak chain of transmission that cannot be used as evidence, nor can it be used as evidence with the previous one. Ibn Abi Hatim narrated on the authority of Abu Malik who said: *Hellfire* is the

great part of Hellfire. Al-Tha'labi narrated on the authority of Ibn Abbas who said: The Jews of Medina and the Christians of Najran preferred that the Prophet, may God bless him and grant him peace, pray towards their Qiblah, but when God changed the Qiblah towards the Ka'bah, this was difficult for them and they despaired of him agreeing with them in their religion. Then God revealed: **And never will the Jews or the Christians approve of you Al-Madinah 10:13.** Abdul Razzaq narrated on the authority of Qatada regarding his statement: **Those to whom We gave the Scripture,** he said: They are the Jews and Christians. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim narrated **and authenticated it** on the authority of Ibn Abbas regarding his statement: **They recite it with its true recitation,** he said: They make lawful what it makes lawful and forbid what it forbids and they do not distort it from its proper places. They also narrated on his authority that he said: They follow it with its true recitation, then they recited: **And the moon when it follows it,** meaning: It follows it. Ibn Abi Hatim narrated on the authority of Umar ibn al-Khattab that he said regarding his statement: **They recite it with its true recitation,** if he is reminded of Paradise, he asks God for Paradise, and if he passes by mentioning Hell, he seeks refuge in God from Hell. Al-Khatib narrated in his book al-Rawaat with a chain of transmission that includes unknown narrators on the authority of Ibn Umar on the authority of the Prophet (peace and blessings of God be upon him) regarding his statement: **They recite it with its true recitation,** he said: They follow it with its true recitation. Al-Qurtubi said the same in his interpretation that there are unknown narrators in its chain of transmission, but he said: But its meaning is correct. Abdul Razzaq and Ibn Jarir narrated through various chains of transmission on the authority of Ibn Masoud in his interpretation of this verse, similar to what was previously narrated on the authority of Ibn Abbas in his statement: **They make lawful what is lawful to Him** until the end. Ibn Abi Hatim narrated on the authority of Zaid bin Aslam, who said: They speak it as it was revealed and do not conceal it. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatadah regarding this verse, who said: They are the companions of Muhammad. Then he narrated something similar to that on the authority of Umar bin Al-Khattab. Wakee' and Ibn Jarir narrated on the authority of Al-Hasan regarding his statement: **They recite it with its true recitation,** who said: They know its clear verses, believe in its ambiguous verses, and leave whatever is unclear to its Knower.

Tafsir al-Baghawi

121. **Those to whom We gave the Scripture.** Ibn Abbas, may God be pleased with him, said: It was revealed about the people of the ship who came with Ja'far ibn Abi Talib, may God be pleased with him, and they were forty men, thirty-two from Abyssinia and eight from the monks of Ash-Sham, including Bahira. Ad-Dahhak said: They are those who believed from the Jews, Abdullah ibn Salam, Sa'iyya ibn Amr, Tamam ibn Yahudah, Asad and Asid ibn Ka'b, Ibn Yamin, and Abdullah ibn Suriya. Qatada and Ikrimah said: They are the companions of Muhammad, may

Surat Al-Baqarah 2:121

Those to whom We have given the Scripture recite it with its true recital. Those are the ones who believe in it. And whoever disbelieves in it - then it is those who are the losers.

God bless him and grant him peace. It was said: They are the believers in general. **They recite it with its true recitation.** Al-Kalbi said: They describe it in their books with its true description for whoever asks them from the people, and the *ha* refers to Muhammad, may God bless him and grant him peace. The others said: It refers to the Book. They differed about its meaning. Ibn Mas'ud, may God be pleased with him, said: They recite it as it was revealed and do not distort it, and they make lawful what it makes lawful and forbid what it forbids. Al-Hasan said: They act according to its clear verses, believe in its ambiguous verses, and entrust the knowledge of what is unclear to them to its Knower. Mujahid said: They follow it with its true meaning. Follow him.

He said, **Those are the ones who believe in it, and those who disbelieve in it - it is those who are the losers.**

Tafsir al-Baidawi

121- **Those to whom We gave the Scripture** meaning the believers of the People of the Scripture **recite it with its true recitation** by observing the wording without distortion and contemplating its meaning and acting in accordance with it, and it is an implied state and the predicate is what follows it, or a predicate on the basis that what is meant by the relative pronoun are the believers of the People of the Scripture **those believe in it** with their Scripture without the distorters. **And whoever disbelieves in it** with distortion and disbelief in what confirms it **then those are the losers** since they purchased disbelief with faith.

Surat al-Baqarah 2:122

O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

Tafsir al-Jalalayn

O Children of Israel, remember My favor which I bestowed upon you and that I preferred you over the worlds. An example of it has been presented.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed regarding those whom God, the Most High, meant when He said: **Those to whom We gave the Scripture.** Some of them said: They are the believers in the Messenger of God, may God bless him and grant him peace, and in what he brought, from among his companions. He mentioned those who said that:

Bishr bin Muadh told us, he said, Yazid bin Zurai' told us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **Those to whom We gave the Scripture**, these are the companions of the Prophet of God, may God bless him and grant him peace, they believed in the Book of God and confirmed it.

Others said: Rather, God meant by that the scholars of the Children of Israel, who believed in God and believed in His messengers, so they acknowledged the ruling of the Torah. So they acted according to what God commanded in it regarding following Muhammad, may God bless him and grant him peace, and believing in him, and confirming what he brought from God. Those who said that mentioned:

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement: "Those to whom We gave the Scripture recite it with its true recitation - those believe in it. But whoever disbelieves in it - those are the losers," he said: Whoever disbelieved in the Prophet, may God bless him and grant him peace, from among the Jews, then those are the losers.

Abu Ja'far said: This statement is more correct than the statement made by Qatada. Because the verses before it proceeded with the accounts of the People of the Book, and the substitution of those who substituting the Book of God, and their interpretation of it in a way other than its interpretation, and their false claims against God, and the companions of Muhammad, may God bless him and grant him peace, were not mentioned in the verse before it, so his statement, **Those to whom We gave the Scripture**, is directed to the report about them, and there is no mention of them after it in the verse that follows it, so that is directed to it being a report that begins with the stories of the companions of the Messenger of God, may God bless him and grant him peace, and after the stories of others have ended, and there is no evidence

that this is report about them that must be accepted.

Since that is the case, then what is more appropriate to the meaning of the verse is that it is directed to the fact that it is report about those whose stories God, the Most High, narrated in the verse before it and the verse after it, and they are the people of the two books, the Torah and the Gospel. Since that is the case, then the interpretation of the verse is: Those to whom We gave the Book which you have known, O Muhammad, which is the Torah, and they read it and followed what is in it, and they believed in you and had faith in what you brought from Me, those recite it with its true recitation.

The definite article was included in *al-Kitab* because it is a definite noun. The Prophet, may God bless him and grant him peace, and his companions knew which book he meant.

Abu Jaafar said: The people of interpretation differed in the interpretation of the Almighty's saying: **They recite it with its true recitation.** Some of them said: The meaning of that is: They follow it with its true following. Those who said that mentioned:

Muhammad ibn al-Muthanna told me, he said, Ibn Abi Uday and Abd al-A'la told me, and Amr ibn Ali told us, he said, Ibn Abi Uday told us all, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **They recite it as it should be recited**, they follow it as it should be followed.

Al-Muthanna told me, he said, Abdul-Wahhab told us, he said, Dawud told us, on the authority of Ikrimah, similarly.

Amr bin Ali told us, Yazid bin Zari' told us, Dawud bin Abi Hind told us, on the authority of Ikrimah, similarly.

Al-Husayn bin Amr Al-Anqazi told me, he said, my father told me, on the authority of Asbat, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Ibn Abbas, regarding the statement of God Almighty: **They recite it with its true recitation**, he said, they make lawful what it makes lawful and forbid what it forbids, and they do not distort it.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said, Abu Malik said: Ibn Abbas said in: **They recite it as it should be recited**, and he mentioned something similar except that he said: And they do not distort it from its places.

Amr bin Ali told us, Al-Mu'ammil told us, Sufyan told us, Yazid told us, on the authority of Marra, on the authority of Abdullah, regarding the statement of God Almighty: **They recite it as it should be recited**, he said: They follow it as it should be followed.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, who said: Abdullah ibn Mas'ud said: By the One in Whose Hand is my soul, the right way to recite it is to make lawful what it makes lawful and to make unlawful what it makes unlawful, to recite it as God revealed it, not to distort the words from their places, and not to interpret anything of it other than its interpretation.

Surat Al-Baqarah 2:122

O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada and Mansur bin al-Mu'tamir, on the authority of Ibn Mas'ud, regarding his statement: **recite it as it should be recited**, that is, he makes lawful what it makes lawful and forbids what it forbids, and does not distort it from its proper places.

Ahmad bin Ishaq told us, Abu Ahmad Al-Zubayri told us, Ibad bin Al-Awam told us, on the authority of the one who mentioned it, on the authority of Ikrimah, on the authority of Ibn Abbas: **They recite it as it should be recited**, they follow it as it should be followed.

Ahmad bin Ishaq told us, Abu Ahmad told us, Ibad bin Al-Awam told us, on the authority of Al-Hajjaj, on the authority of Ata', similarly.

Muhammad bin Bashar told us, Abu Ahmad told us, Sufyan told us, on the authority of Mansur, on the authority of Abu Razin, regarding his statement: **They recite it as it should be recited**, he said: They follow it as it should be followed.

Amr bin Ali told us, he said, Muammil told us, he said, Sufyan told us, and Al-Muthanna told me, he said, Abu Naim told me, he said, Sufyan told us, and Nasr bin Abdul Rahman Al-Azdi told me, he said, Yahya bin Ibrahim told us, on the authority of Sufyan, they all said, on the authority of Mansur, on the authority of Abu Razin, similarly.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Mujahid: **They recite it as it should be recited**, he said: Acting upon it.

Yaqub told me, he said, Hisham told us, he said, Abdul Malik told us, on the authority of Qais bin Saad: **They recite it as it should be recited**, he said: They follow it as it should be followed. Have you not seen His statement: **And the moon when it follows it** (Ash-Shams: 2), meaning the sun when the moon follows it.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Abdul-Malik bin Abi Sulayman, on the authority of Ata' and Qais bin Sa'd, on the authority of Mujahid, regarding his statement: **They recite it with its true recitation**, he said: They act upon it with its true action.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Abdul-Malik, on the authority of Qais bin Saad, on the authority of Mujahid, he said: They follow him as he should be followed.

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, the same.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They recite it as it should be recited**, they act upon it as it should be acted upon.

Amr bin Ali told us, Muammil bin Ismail told us, Hammad bin Zaid told us, on the authority of Ayoub, on the authority of Mujahid, regarding his statement: **They recite it as it should be recited**, he said: They follow it as it should be followed.

Amr told me, he said, Abu Qutaybah told us, he said, Al-Hasan bin Abi Jaafar told us, on the authority of Ayoub, on the authority of Abu Al-Khalil, on the authority of Mujahid: **They recite it as it should be recited**, he said: They follow it as it should be followed.

Amr told us, Yahya Al-Qattan told us, on the authority of Abdul Malik, on the authority of Ata', regarding his statement: **They recite it as it should be recited**, he said: They follow it as it should be followed, they act upon it as it should be acted upon.

Sufyan bin Wakee' told us, he said, my father told me, on the authority of Al-Mubarak, on the authority of Al-Hasan: **They recite it as it should be recited**. He said: They act according to its clear verses and believe in its ambiguous verses. They refer whatever is unclear to its Knower.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **They recite it as it should be recited**, he said: They make lawful what it should be and forbid what it should be forbidden, and they act in accordance with what is in it. It was mentioned to us that Ibn Mas'ud used to say: The right way to recite it is to make lawful what it should be and forbid what it should be forbidden, and to read it as God the Almighty revealed it, and not to distort it from its proper places.

Amr told us, Abu Dawud told us, Al-Hakam bin Atiyah told us, I heard Qatada say: **They recite it as it should be recited**, he said: They follow it as it should be followed. He said: Following it: They make lawful what it makes lawful and forbid what it forbids, and they read it as it was revealed.

Al-Muthanna told us, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Dawud, on the authority of Ikrimah, regarding his statement: **They recite it with its true recitation**, he said: They follow it with its true following. Have you not heard God Almighty say: **And the moon when it follows it** (Ash-Shams: 2), he said: When it follows it.

Others said: **They recite it as it should be recited**, they read it as it should be read.

Abu Ja'far said: The correct interpretation of this is that it means: they follow him as he should be followed, from the saying of the one who says: I have not ceased to follow his trace, if he follows his trace, because the proof from the people of interpretation has agreed that this is its interpretation.

And since that is its interpretation, then the meaning of the statement is: Those to whom We gave the Book, O Muhammad, from the people of the Torah who believed in you and in what you brought them of the truth from Me, follow My Book that I revealed to My Messenger Moses, peace be upon him, so they

believe in it and acknowledge what is in it of your description and description, and that you are My Messenger, and My obedience is obligatory upon them in believing in you and believing in what I brought them from Me, and they act according to what I have made lawful for them, and they avoid what I have forbidden them in it, and they do not distort it from its places, nor do they change it or alter it as I revealed it to them with an interpretation or otherwise.

As for his saying: **The right to recite it**, it is an exaggeration of the description of their following the Book and their commitment to working with it, just as it is said: So-and-so is a truly learned scholar, and just as it is said: So-and-so is a virtuous person, every virtuous person.

The Arabists differed about adding *haqq* to a definite noun. Some grammarians of Kufa said that it is not permissible to add it to a definite noun, because it means *any*, and it has the same meaning as saying: **the best man is so-and-so**. "Afa" cannot be added to a definite noun, because it is partial, and a partial noun cannot be definite. So they referred to saying: **I passed by the man, the right of the man, and I passed by the man, the grandfather of the man**, just as they referred to saying: **I passed by the man, meaning the man**. They permitted that for the whole man, the particular man, and the man himself. They said: We only permitted that because these letters were originally for emphasis, but when they became *madduh*, they left *madduh* as they originally were for definiteness.

They claimed that his saying: **recite it as it should be recited** is permissible to add it to recitation, and it is added to a definite noun, because the Arabs consider the letter *ha* when it refers to an indefinite noun with an indefinite noun. So they say: I passed by a man whose mother is unique, and a unique fabric, and the master of his people. They said: So too is his saying: **its correct recitation** is permissible to add *haqq* to recitation, and it is added to the letter *ha* because the Arabs consider the letter *ha* in similar words to be among the indefinite nouns. They said: If that were the correct recitation, then it would have been permissible to say: I passed by the man as he should be.

According to this statement, the interpretation of the statement is: Those to whom We gave the Scripture recite it with the right recitation.

Some Basra grammarians said: It is permissible to add *haqq* to indefinite nouns with indefinite nouns, and to definite nouns with definite nouns. This is similar to the saying of the speaker: I passed by the man, the man's slave, and by a man, the man's slave.

The interpretation of the verse according to these people is: Those to whom We gave the Book recite it as it should be recited.

The first statement is more correct in our view, because the meaning of his saying: **the right of its recitation** is recitation, meaning praising the recitation that you recited and preferring it. And it is not permissible to add it to one definite noun according to all of them. Likewise, it is not permissible to add it to one definite noun. Rather, it is added in **the right of its recitation** to what has the *ha'* in it, for the reason that

was described and explained previously.

The statement in the interpretation of the Almighty's saying: **Those believe in it**.

Abu Ja'far said: What God Almighty means by His statement, *those*, are those about whom He has informed us that they recite what He has given them of the Book with its true recitation. As for His statement, **they believe in it**, He means: they believe in it. The *ha* in His statement, **by it**, refers back to the *ha* in **its recitation**, and they are both from the mention of the Book about which God said, **those to whom We have given the Book**.

God Almighty informed us that the believer in the Torah is the one who follows what is permissible and forbidden in it, and acts according to what is in it of the obligations of God that He imposed on its people, and that its people who are its people are those who have this description, not those who distort it, change its interpretation, alter its laws, and abandon what God imposed on them in it.

The Almighty described the followers of the Torah as He described them, and praised them as He praised them, because following it is following Muhammad, the Prophet of God, may God bless him and grant him peace, and believing in him, because the Torah commands its people to do that, and informs them about God, may He be exalted, of his prophethood, and the obligation of obeying him upon all of God's creation from among the children of Adam, and that denying Muhammad is denying it. So the Almighty informed that the followers of the Torah are those who believe in Muhammad, may God bless him and grant him peace, and they are those who act according to what is in it, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Those are the ones who believe in him**, he said: whoever believed in the Messenger of God, may God bless him and grant him peace, from the Children of Israel and in the Torah, and the one who disbelieves in Muhammad, may God bless him and grant him peace, is the one who disbelieves in it and is the loser, as God Almighty said: **And whoever disbelieves in him - then it is those who are the losers**.

The statement in the interpretation of the Almighty's saying: **And whoever disbelieves in it - it is those who are the losers**.

Abu Ja'far said: What He, the Most High, meant by His statement, **And whoever disbelieves in it**, is whoever disbelieves in the Book which He informed that whoever is given it from the believers will recite it as it should be recited. What He, the Most High, meant by His statement, *disbelieves*, is denying what is in it of the obligations of God and the prophethood of Muhammad, may God bless him and grant him peace, and his confirmation, and changing it and distorting its interpretation. Those are the ones who have lost their knowledge and their deeds, so they have deprived themselves of their portions of God's mercy, and have exchanged it for God's wrath and anger. Ibn Zayd said about His statement, **with what**:

Yunus told me that he said, Ibn Wahb told us that Ibn

Surat Al-Baqarah 2:122

O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

Zayd said: **And whoever disbelieves in it - then it is those who are the losers.** He said: Whoever disbelieves in the Prophet, may God bless him and grant him peace, from among the Jews, **then it is those who are the losers.**

Tafsir al-Qurtubi

God Almighty says: **O Children of Israel, remember My favor which I bestowed upon you and that I preferred you over the worlds.**

Tafsir Ibn Kathir

A similar verse was mentioned at the beginning of the Surah and was repeated here to emphasize and urge people to follow the Messenger, the unlettered Prophet, whose description, name, command, and nation they find in their books. He warned them against concealing this and concealing what He bestowed upon them, and He commanded them to remember the blessings of God upon them, both worldly and religious, and not to envy their Arab cousins for what God had provided them with by sending the final Messenger from among them, and not to let that lead them to envy him for opposing him, denying him, and deviating from agreeing with him. May God's prayers and peace be upon him forever until the Day of Judgment.

Fath al-Qadir

His statement: 122- **O Children of Israel** to His statement: **Nor will they be aided.** Something similar to this has been mentioned previously at the beginning of the surah, and its interpretation has already been presented. The reason for the repetition is the urging to follow the Messenger, the unlettered Prophet. Ibn Kathir mentioned its meaning in his interpretation. Al-Baq'a'i said in his interpretation: Since the time has gone on in thoroughly reminding them of the blessings, then in explaining their faults and exposing their veils, and concluding that with intimidation for wasting their religion through their actions, conditions and words, he repeated what he began their story with, reminding them of the blessings, and warning against the coming of punishments on the Day when the nations will be gathered, and regret will last for whoever slips, so that he may know that this is the gist of the story, and the purpose in itself is to urge them to seize the opportunity. End. And I say: This is nothing, for if the reason for the repetition was what he mentioned about the length of the period and that he returned to what he began their story with, then it would have been more appropriate to repeat it, and what is more deserving of repeating the mention is the saying of the Most High: **O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant, and I will fulfill your covenant, and fear Me.** For this verse, despite being the first speech with them and the address to them in this surah, is also more deserving

of being repeated and reiterated because of what it contains of the command to remember the favors and fulfill the covenant and fear God the Most High. And with this you know the correctness of what we presented to you when explaining the law of God the Most High in addressing the Children of Israel in this surah, so refer to it. Then Al-Baq'a'i narrated after his previous speech on the authority of Al-Hawali that he said: The Most High repeated it to show the purpose of the coherence of the end of the speech with its beginning, and to take this clarification and instruction as a basis for what can be mentioned similarly in the rest of the Qur'an, so that when the speech reaches the end of its conclusion, the heart must notice that end in itself and recite it so that in its recitation it will be a collection of the two sides of praise, and in its understanding. It is a collection of the meanings of both sides of the meaning. And I say: If this were the reason for the repetition, it would have been more appropriate for us not to have made it known to you. As for his saying: And let this be taken as a basis for what is mentioned of repetition in the rest of the Qur'an, it is known that the occurrence of this matter in the minds and its establishment in the understandings is not limited to the repetition of a specific verse that opens this purpose with it, so the point in repeating these two verses in particular is not complete, and to God belongs the perfect wisdom that the minds cannot reach nor the intellects comprehend, so there is nothing in the assignment of these arbitrary occasions except what we made known to you there, so remember.

Tafsir al-Baghawi

122. **O Children of Israel, remember My favor which I bestowed upon you and that I preferred you over the worlds.**

Tafsir al-Baidawi

122- **O Children of Israel, remember My favor which I bestowed upon you and that I preferred you over the worlds.**

Surat al-Baqarah 2:123

And fear a Day when no soul will suffice for another soul at all, nor will compensation be accepted from it, nor will intercession benefit it, nor will they be aided.

Tafsir al-Jalalayn

And fear fear a Day when no soul will avail another soul at all, nor will compensation be accepted from it as ransom **nor will intercession benefit it, nor will they be aided** they will be prevented from the punishment of God.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This verse is a sermon from God Almighty to the Jews who were among the immigrants of the Messenger of God, may God bless him and grant him peace, and a reminder from Him to them of His previous favors to them in His treatment of their forefathers, seeking His compassion for them in His religion and belief in His Messenger Muhammad, may God bless him and grant him peace. He said: O Children of Israel, remember My favors to you, and My favors to you, and My rescuing you from the hands of your enemy Pharaoh and his people, and My sending down upon you manna and quails in your wanderings, and My empowering you in the lands after you had been humiliated and My choosing messengers from among you, and My giving you preference over the scholars among whom you were, during the days when you were in My obedience by following My Messenger to you, and believing in him and believing what he brought you from Me, and abandoning persistence in misguidance and error.

We have previously mentioned the blessings that God bestowed upon the Children of Israel, and the meanings that He, the Most High, mentioned of His favors to them, and the world over which they were favored in the past with narrations and evidence, so we disliked lengthening the book by repeating it, since the meaning in that place and there was the same.

Tafsir al-Qurtubi

The Almighty said: **Those to whom We gave the Scripture**. Qatada said: They are the companions of the Prophet, may God bless him and grant him peace, and the Scripture according to this interpretation is the Qur'an. Ibn Zayd said: They are those who converted to Islam from the Children of Israel. The Scripture according to this interpretation is the Torah, and the verse is yes. And those who are raised by the beginning, We gave them its connection, **recite it** is the predicate of the beginning, and if you wish, the predicate is **those believe in it**.

There is a difference of opinion regarding the meaning

of **recite it as it should be recited**. It was said: They follow it as it should be followed, by following the commands and prohibitions, making lawful what it makes lawful and making unlawful what it makes unlawful, and acting in accordance with what it includes. This was said by Ikrimah. Ikrimah said: Have you not heard the statement of God the Most High: **And the moon when it follows it**, meaning follows it, and this is the meaning of the statement of Ibn Abbas and Ibn Masoud, may God be pleased with them. The poet said:

I made my bucket fill me

Nasr bin Issa narrated on the authority of Malik on the authority of Nafi' on the authority of Ibn Omar on the authority of:

The Prophet (peace and blessings of God be upon him) said in the words of God the Almighty: **They recite it with its true recitation**: They follow it with its true following. Its chain of transmission includes more than one unknown narrator, as mentioned by Al-Khatib Abu Bakr Ahmad, but its meaning is correct. Abu Musa Al-Ash'ari said: Whoever follows the Qur'an will descend with him to the gardens of Paradise. And on the authority of Umar ibn Al-Khattab **may God be pleased with him**: They are those who, when they pass by a verse of mercy, ask God for it, and when they pass by a verse of torment, seek refuge from it. This meaning has been narrated: "On the authority of the Prophet (peace and blessings of God be upon him): When he passed by a verse of mercy, he would ask, and when he passed by a verse of torment, he would seek refuge." Al-Hasan said: They are those who act according to its clear verses, believe in its ambiguous verses, and leave whatever is unclear to its scholar. And it was said: They recite it with its true recitation.

I said: There is some distance in this, unless the meaning is that they recite its words and understand its meanings, for by understanding the meanings, the one who is guided is followed.

Tafsir Ibn Kathir

A similar verse was mentioned at the beginning of the Surah and was repeated here to emphasize and urge people to follow the Messenger, the unlettered Prophet, whose description, name, command, and nation they find in their books. He warned them against concealing this and concealing what He bestowed upon them, and He commanded them to remember the blessings of God upon them, both worldly and religious, and not to envy their Arab cousins for what God had provided them with by sending the final Messenger from among them, and not to let that lead them to envy him for opposing him, denying him, and deviating from agreeing with him. May God's prayers and peace be upon him forever until the Day of Judgment.

Fath al-Qadir

123- **And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will**

Surat Al-Baqarah 2:123

And fear a Day when no soul will suffice for another soul at all, nor will compensation be accepted from it, nor will intercession benefit it, nor will they be aided.

they be aided.

Tafsir al-Baghawi

123. **And fear a Day when no soul will suffice for another soul at all, nor will compensation be accepted from it, nor will intercession benefit it, nor will they be aided.**

Tafsir al-Baidawi

123- **And fear a Day when no soul will suffice for another soul at all, nor will compensation be accepted from it, nor will intercession benefit it, nor will they be aided.** When he began their story with the command to remember blessings, fulfill their rights, beware of wasting them, and fear the Hour and its terrors, he repeated that and concluded his speech with them with it, exaggerating the advice and indicating that this was the gist of the matter and the intended meaning of the story.

Surat al-Baqarah 2:124

And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, **Indeed, I will make you a leader for the people.** He said, **And of my descendants?** He said, **My covenant does not include the wrongdoers.**

Tafsir al-Jalalayn

And mention **when Abraham** was tested by his Lord (with words) with commands and prohibitions that He charged him with. It was said that they were the rituals of Hajj, and it was said that they were rinsing the mouth, inhaling water from the nose, using the siwak, trimming the moustache, parting the hair, clipping the nails, plucking the armpit hair, shaving the pubic hair, circumcision, and using the toilet **and he completed them** he performed them completely. **He said** the Most High to him **Indeed, I will make you an imam for the people** a role model in religion. (He said: And of my descendants) my children, make imams. (He said: My covenant) of the imamate does not include the wrongdoers) the disbelievers among them. This indicates that it includes other than the wrongdoer.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This verse is a warning from God, the Most High, to those to whom He has previously admonished, as He admonished them in the verse before it. God says to them: And fear, O company of Children of Israel, those who alter My Book and My revelation, who distort its interpretation from its meaning, who deny My Messenger Muhammad, may God bless him and grant him peace, the punishment of a Day when no soul will pay for another soul in the least, nor will any benefit be given to it, lest you perish in your state of disbelief in Me and your denial of My Messenger, and die in that state. For it is a Day when no ransom will be accepted from a soul for what is required of it, nor will any intercessor intercede for what is due to it of its right, nor will any helper from God aid it when He takes vengeance on it for its disobedience to Him.

The explanation of all the meanings of this verse has already been given in its counterpart, so there is no need to repeat it here.

Tafsir al-Qurtubi

It contains twenty issues:

First: When the Kaaba and the Qiblah were mentioned, this was connected to the mention of Abraham, peace be upon him, and that he was the one who built the House. So it was the right of the Jews - who are descendants of Abraham - not to be averse to his religion. And the trial is the test and examination, and

its meaning is something distant. And the interpretation of Abraham in Syriac, according to what Al-Mawardi mentioned, and in Arabic, according to what Ibn Atiyah mentioned, is: a merciful father. Al-Suhayli said: And often there is agreement between Syriac and Arabic, or something close to it in pronunciation. Don't you see that the interpretation of Abraham is a merciful father, for his mercy towards children, and for that reason he and his wife Sarah were made guardians of the children of the believers who die young until the Day of Resurrection.

I said: What indicates this is what Al-Bukhari included in the long hadith of the vision on the authority of Samurah, in which it says:

"The Prophet, may God bless him and grant him peace, saw Abraham, peace be upon him, in the Rawdah, surrounded by the children of the people." We have mentioned this in the Book of Remembrance, and praise be to God.

This Abraham is the son of Tarikh bin Nakhur, according to some historians. In the revelation: **And when Abraham said to his father Azar**, and also in Sahih al-Bukhari, and there is no contradiction in that, as will come in Al-An'am, God willing. He had four sons: Ishmael, Isaac, Midian, and Mada'in, as mentioned by Al-Suhayli. It was presented before the subject for emphasis, since the fact that the Lord, Blessed and Exalted be He, is the tester is known, and the fact that the object pronoun in Arabic is connected to the subject necessitates the object being presented, so the speech was built on this emphasis, so be aware of it. The common people read Abraham in the accusative, and his Lord in the nominative, as we mentioned. It was narrated on the authority of Jabir bin Zaid that he read it the opposite, and he claimed that Ibn Abbas read it likewise. The meaning is that Abraham called upon his Lord and asked, and there is some distance in it, because of the preposition *with* in His statement **with words**.

The second: The Almighty's saying: **with words**. Words is the plural of word, and its realization goes back to the speech of the Almighty, but He expressed it in terms of the functions that Abraham, peace be upon him, was charged with. And since it was charged with speech, it was called by it, just as Jesus was called a word, because it was issued from a word, which is *Be*. And finding something by its introduction is one of the two divisions of metaphor, as Ibn al-Arabi said.

Third: The scholars differed regarding what is meant by the words, with some sayings: One of them is the laws of Islam, which are thirty shares, ten of them in Surat Bara'ah: **The repentant worshippers** to the end, and ten in al-Ahzab 33: **Indeed, the Muslim men and Muslim women** to the end, and ten in al-Mu'minin 23: **The believers have succeeded** to His saying: **They maintain their prayers** and His saying in **A questioner asked** "Except those who pray" to His saying: **And those who maintain their prayers**. Ibn Abbas, may God be pleased with him, said: God did not test anyone with them and he fulfilled them all except Ibrahim, peace be upon him. He was tested with Islam and completed it, so God wrote for him the declaration of innocence, so He said: **And Ibrahim who fulfilled**. Some of them said: With the command and prohibition,

Surat Al-Baqarah 2:124

And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, "Indeed, I will make you a leader for the people." He said, "And of my descendants?" He said, "My covenant does not include the wrongdoers."

and some of them said: With the slaughter of his son, and some of them said: With the fulfillment of the message, and the meaning is close. Mujahid said: It is the saying of God the Almighty: I am testing you with a matter, He said: Will you make me an imam for the people? He said: Yes. He said: And from my descendants? He said: My covenant will not include the wrongdoers. He said: Will you make the House a place of return for the people? He said: Yes. He said: And security? He said: Yes. He said: And show us our rites and accept our repentance? He said: Yes. He said: And provide its people with fruits? He said: Yes. According to this statement, it is God who completed. More authentic than this is what Abd al-Razzaq mentioned on the authority of Muammar on the authority of Ibn Tawus on the authority of Ibn Abbas regarding his statement: **And when his Lord tested Abraham with commands, and he fulfilled them.** He said: God tested him with purification, five for the head and five for the body: trimming the moustache, rinsing the mouth, sniffing water in the nose, using the siwak, and parting the hair. And for the body: trimming the nails, shaving the pubic hair, circumcision, plucking the armpit hair, and washing the place of defecation and urination with water. According to this statement, it is Abraham who completed, and it is the apparent meaning of the Qur'an. Matar narrated on the authority of Abu al-Jild that they are also ten, except that he made the place of parting the washing of the knuckles, and the place of istinja' the removal of the pubic hair. Qatada said: They are the rituals of Hajj specifically. Al-Hasan: They are the six characteristics: the planet, the moon, the sun, fire, migration, and circumcision. Abu Ishaq Al-Zajjaj said: These statements are not contradictory, because all of this was something that Abraham, peace be upon him, was tested with.

I said: In Al-Muwatta' and others, on the authority of Yahya bin Saeed, he heard Saeed bin Al-Musayyab say:

Abraham, peace be upon him, was the first to be circumcised, the first to host a guest, the first to shave, the first to cut his nails, the first to trim his moustache, and the first to grow grey hair. When he saw the grey hair, he said: What is this? He said: Dignity. He said: O Lord, increase my dignity. Abu Bakr bin Abi Shaybah narrated on the authority of Saeed bin Ibrahim on the authority of his father who said: The first to preach on the pulpit was Abraham, the friend of God. Another said: The first to cook tharid, the first to strike with the sword, the first to use a miswak, the first to clean oneself with water, and the first to wear trousers. Muadh bin Jabal narrated that the Prophet, peace and blessings be upon him, said: If a pulpit is used, then my father Abraham used it. If a staff is used, then my father Abraham used it.

I said: These are rulings that must be explained, understood, and discussed. The first of these is circumcision and what has been said about it, which is the issue:

Fourth: The scholars agreed that Abraham, peace be

upon him, was the first to be circumcised. There is disagreement about the age at which he was circumcised. In Al-Muwatta', it is narrated on the authority of Abu Hurayrah, with a chain of transmission ending with him: He was one hundred and twenty years old, and he lived eighty years after that. Something like this cannot be an opinion. Al-Awza'i narrated it with a chain of transmission traceable to the Prophet, on the authority of Yahya ibn Sa'id ibn Al-Musayyab, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: Abraham, peace be upon him, was circumcised when he was one hundred and twenty years old, and he lived eighty years after that." This was mentioned by Abu Omar. It was narrated with a chain of transmission traceable to the Prophet, other than the narration of Yahya, from various sources:

He was circumcised when he reached the age of eighty, and he was circumcised with an axe. This is in Sahih Muslim and others. **Eighty years old.** This is what is preserved in the hadith of Ibn Ajlan and the hadith of Al-A'raj on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace. Ikrimah said: Ibrahim was circumcised when he was eighty years old. He said: No one circumambulated the House after that according to the religion of Ibrahim except one who was circumcised. This is what Ikrimah said, and Al-Musayyab bin Rafi' said, as Al-Marwazi mentioned. Al-Qudum is narrated with a shaddah and a khafdah. Abu Al-Zinad said: Al-Qudum **with a shaddah**: a place.

Fifth: The scholars differed regarding circumcision. The majority of them are of the confirmed Sunnahs and the fitrah of Islam, which men cannot neglect. A group said: It is obligatory, based on the words of God the Almighty: **To follow the religion of Abraham, inclining toward truth.** Qatadah said: It is circumcision, and some of the Malikis tended towards this, and it is the opinion of Al-Shafi'i. Ibn Surayj provided evidence for its obligation by consensus on the prohibition of looking at the private parts, and he said: If circumcision were not obligatory, it would not have been permissible for a circumcised person to look at them. The response to this is that such a thing is permissible for the benefit of the body, such as the doctor's examination, and medicine is not obligatory by consensus, as will be explained in An-Nahl, God willing. Some of our companions provided evidence for this by what Al-Hajjaj bin Artah narrated on the authority of Abu Al-Malih on the authority of his father on the authority of Shaddad bin Aws that the Messenger of God, may God bless him and grant him peace, said:

Circumcision is a Sunnah for men and an honor for women. Al-Hajjaj is not one of those who can be cited as evidence.

I said: The highest proof in this regard is the hadith of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said:

"There are five things that are part of the fitrah: circumcision"... the hadith, and it will come. Abu Dawud narrated on the authority of Ibn Atiyyah that a woman used to circumcise women in Madinah, so the Prophet, may God bless him and grant him peace, said to her: **Do not go to extremes, for that is more sinful for the woman and more pleasing to the husband.** Abu Dawud said: This hadith is weak and its narration is unknown. In a narration mentioned by Razin: **And do not go to extremes, for that brightens the face and is more pleasing to the man.**

Sixth: If the boy is born circumcised, then the cost of circumcision has been spared. Al-Maymuni said: Ahmad said to me: There is a man here who had a circumcised boy born to him, and he was very sad about that, so I said to him: If God has spared you the cost, then what is your sadness about this?

Seventh: Abu al-Faraj al-Jawzi said: I was told by Ka'b al-Ahbar who said: Thirteen prophets were created circumcised: Adam, Seth, Idris, Noah, Sam, Lot, Joseph, Moses, Shu'ayb, Solomon, John, Jesus, and the Prophet, may God bless him and grant him peace. Muhammad ibn Habib al-Hashemi said: They are fourteen: Adam, Seth, Noah, Hud, Salih, Lot, Shu'ayb, Joseph, Moses, Solomon, Zachariah, Jesus, Hanzala ibn Safwan **the prophet of the companions of the message**, and Muhammad, may God bless him and them all.

I said: The narrations differed regarding the Prophet, may God bless him and grant him peace. Abu Naim Al-Hafiz mentioned it in the book Al-Hilya with his chain of transmission.

That the Prophet, may God bless him and grant him peace, was born circumcised. Abu Omar narrated in Al-Tamhid: Ahmad bin Muhammad bin Ahmad told us, Muhammad bin Isa told us, Yahya bin Ayoub bin Badi Al-Alaaf told us, Muhammad bin Abi Al-Sarri Al-Asqalani told us, Al-Walid bin Muslim told us, on the authority of Shuaib, on the authority of Ata Al-Khurasani, on the authority of Ikrimah, on the authority of Ibn Abbas:

That Abdul Muttalib circumcised the Prophet, may God bless him and grant him peace, on his seventh day, and held a banquet for him and named him Muhammad. Abu Omar said: This is a strange, chained hadith. Yahya bin Ayoub said: I sought this hadith but did not find it with any of the people of hadith who...

I found it only with Ibn Abi Al-Sarri. Abu Omar said: It has been said that the Prophet, may God bless him and grant him peace, was born circumcised.

Eighth: They differed as to when a boy should be circumcised. It was confirmed in the reports from a group of scholars that they said: Abraham circumcised Ishmael at the age of thirteen. And he circumcised his son Isaac at seven days. It was narrated from Fatima that she used to circumcise her son on the seventh day, but Malik denied that and said that it was the practice of the Jews. Ibn Wahb mentioned it from him. Al-Layth ibn Saad said: A boy should be circumcised between the ages of seven and ten. Ibn Wahb narrated something similar from Malik. Ahmad said: I

did not hear anything about that. In Al-Bukhari, from Saeed ibn Hubair, he said: Ibn Abbas was asked: Who were you when the Messenger of God, may God bless him and grant him peace, died? He said: I was circumcised on that day. He said: They did not circumcise a man until he reached puberty or was close to puberty.

Scholars recommended that an old man who converts to Islam be circumcised. Ata' used to say: **His conversion to Islam is not complete until he is circumcised, even if he reaches the age of eighty.** It was narrated on the authority of Al-Hasan that he permitted an old man who converts to Islam not to be circumcised, and he saw no harm in that, nor in his testimony, his slaughter, his Hajj, or his prayer. Ibn Abd Al-Barr said: **The majority of scholars agree on this.** The hadith of Buraydah regarding the Hajj of the uncircumcised is not proven. It was narrated on the authority of Ibn Abbas, Jabir ibn Zayd, and Ikrimah: **The slaughter of the uncircumcised is not permissible and his testimony is not acceptable.**

Ninth: His saying: **And the first to use a sharp blade.** Sharpening means using iron to shave the pubic hair. Umm Salamah narrated:

"When the Prophet, may God bless him and grant him peace, applied ointment, he would wipe his pubic hair with his hand." Ibn Abbas narrated:

"A man anointed himself with the hand of the Messenger of God, may God bless him and grant him peace, until he reached his pubic area. Then he said to him: 'Get away from me.' Then he anointed himself with his hand." Anas narrated:

"The Prophet, may God bless him and grant him peace, did not use an oven, and if his pubic hair grew too much, he would shave it." Ibn Khuwaiz Mandat said: This indicates that most of what he did was shave, and he used an oven only rarely, so that it is correct to reconcile the two hadiths.

Tenth: In trimming the nails. Trimming the nails means cutting them, and clippings are what is removed from them. Malik said: I prefer for women to trim their nails and shave their pubic hair as is the case for men. Al-Harith bin Maskeen and Sahnoon mentioned it on the authority of Ibn al-Qasim. Al-Tirmidhi al-Hakim mentioned in his Nawader al-Usul **the twenty-ninth principle**: Umar bin Abi Umar told us, Ibrahim bin al-Ala' al-Zubaidi told us on the authority of Umar bin Bilal al-Fazari, who said: I heard Abdullah bin Bishr al-Mazini say: The Messenger of God, may God bless him and grant him peace, said:

Cut your nails, bury your clippings, clean your knuckles, brush your teeth, and do not bring in a dirty, dirty place. Then he spoke about it and did well. Al-Tirmidhi said: As for cutting the nails, it is because it scratches, scratches, and causes harm, and it collects dirt. So a person may become ritually impure and water does not reach the skin because of the dirt, so he is still ritually impure. And whoever becomes ritually impure and the area of a needle's length on his body remains unwashed after washing, he is ritually impure and remains ritually impure until the washing covers his entire body. That is why he encouraged them to cut

Surat Al-Baqarah 2:124

And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, "Indeed, I will make you a leader for the people." He said, "And of my descendants?" He said, "My covenant does not include the wrongdoers."

their nails. *Athfar* is the plural of *athfur* and *athfar* is the plural of *nail*. In the hadith of the Messenger of God (blessings and peace of God be upon him) when he forgot during his prayer, he said:

"Why should I not be deceived while one of you has a nail between his fingertip and his fingernail, and one of you asks me about the heavens while there is ritual impurity and uncleanness in his nails?" This hadith was mentioned by Abu al-Hasan Ali ibn Muhammad al-Tabari al-Mar'uf al-Kiya in his *Ahkam al-Quran*, on the authority of Sulayman ibn Faraj Abu Wasil, who said: I came to Abu Ayyub, may God be pleased with him, and shook hands with him. He saw that my nails were long, so he said: A man came to the Prophet, may God bless him and grant him peace, asking him about the heavens, so he said:

One of you comes asking about the report of the sky, and his nails are like the nails of birds, and dirt and dung collect in them.

As for his saying:

Bury your clippings. The body of the believer is sacred. Whatever falls from it and is removed from it, its preservation of sanctity remains. It is his right to bury it, just as if it died, it would be buried. If some of it dies, its sanctity is also maintained by burying it, so that it does not disperse or fall into the fire or into dirty garbage dumps. The Messenger of God, may God bless him and grant him peace, commanded that his blood be buried where he was cupped so that dogs would not search for it. My father, may God have mercy on him, told us that Musa bin Ismail told us that Al-Hunayd bin Al-Qasim bin Abdul-Rahman bin Ma'iz told us that he heard Aamer bin Abdullah bin Al-Zubayr say that his father told him that he came to the Messenger of God, may God bless him and grant him peace, while he was being cupped. When he finished, he said: O Abdullah, go with this blood and pour it out where no one can see you. When he left the Messenger of God, may God bless him and grant him peace, he took the blood and drank it. When he returned, he said: O Abdullah, what did you do with it? He said: I put it in the most hidden place, thinking it was hidden from the people. He said: Perhaps you drank it? He said: Yes. He said: Why did you drink the blood? Woe to the people from you and woe to you from the people. My father told me that Malik bin Sulayman Al-Harawi told us that Dawud bin Abdul-Rahman told us on the authority of Hisham bin Urwah 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, used to order the burial of seven things from a person: hair, nails, blood, menstruation, teeth, foreskin, and placenta.

As for his saying:

Cleanse your knuckles. The knuckles are the wrinkles of the joints, and they are the place where the dirt **singular knuckle** meets, and it is the back of the node of each joint. The back of the node is called a knuckle,

and what is between the two nodes is called a rajbah, and its plural is rawajib, and that is what is next to its back, and it is the shin of the finger. So every finger has two knuckles and three rajabs except for the thumb, which has a knuckle and two rajabs. So it is commanded to clean it so that it does not become dirty and the crime remains in it, and the dirt comes between the water and the skin.

As for his saying:

Clean your gums. The gum is one, and the gums are a group. It is the flesh above the teeth and below them, and it is their place of growth. The 'umur is the small amount of flesh between the teeth, and its singular is 'umr. So he ordered to clean it so that no food would remain in it, and the flavor would change and the smell would be unpleasant, and the two angels would be harmed, because it is the path of the Qur'an, and the seat of the two angels is at his canine tooth. It was narrated in the hadith in the words of God the Almighty: **Not a word does he utter except that there is a watcher by him ready to record it.** He said: At his canine tooth. Muhammad bin Ali Al-Shaqiqi told us that he heard my father mention that on the authority of Sufyan bin 'Uyaynah, and what he said was correct, because the utterance is the work of the lips, he utters the words from his tongue to the feces. And his saying **at his** means at him, and *al-ladda* and *'and* in their common language have the same meaning, and so is their saying *ladun*, so the *nun* is redundant. So it is as if the verse is informing that the watcher is ready to record the harsh words, which is the canine tooth.

As for his saying, **clean the teeth**, which is the siwak, it is taken from the word *san*, meaning clean the teeth.

And he said:

Do not enter upon me a person who has a bad smell. The word *qahla* has been preserved for me. I heard al-Jarud mentioning on the authority of al-Nadr who said: "The one who has a bad smell in his teeth has turned yellow until they smell bad from the inside. I do not know the word 'qahla.'" And *bakhr* means the one whose skin has a bad smell. It is said: a bad smelling man, and bad smelling men." al-Jarud told us, he said: Jarir told us, on the authority of Mansur, on the authority of Abu Ali, on the authority of Abu Ja'far ibn Tamam ibn al-'Abbas, on the authority of his father, he said: The Messenger of God, may God bless him and grant him peace, said:

Why do you come to my house with a cold?

Eleventh: In trimming the moustache. It is to take from it until the edge of the lip appears, which is the frame, and not to cut it so that it represents himself, Malik said. Ibn Abd al-Hakam mentioned from him that he said: I think that whoever shaves his moustache should be disciplined. Ashhab mentioned from him that he said about shaving the moustache: This is an innovation, and I think that whoever does it should be severely hurt. Ibn Khuwayz Mandad said that Malik said: I think that whoever shaves it should be severely hurt, as if he

sees it as representing himself, and likewise with plucking the hair, and trimming it is better in his view than shaving it. And likewise:

It was narrated that the Prophet, may God bless him and grant him peace, had a tuft of hair, and his companions were either full-haired or short-haired, and he shaved and they shaved for the ritual. It was narrated:

The Messenger of God (peace and blessings of God be upon him) used to trim his nails and moustache before going out to the Friday prayer. At-Tahawi said: We did not find anything explicitly narrated from Al-Shafi'i about this. His companions whom we saw, Al-Muzani and Ar-Rabi', used to shave their moustaches, and this indicates that they took that from Al-Shafi'i **may God have mercy on him**. He said: As for Abu Hanifa, Zufar, Abu Yusuf and Muhammad, their school of thought regarding hair on the head and moustache was that shaving is better than cutting it. Ibn Khuwaiz Mandad mentioned on the authority of Al-Shafi'i that his school of thought regarding shaving the moustache is the same as that of Abu Hanifa. Abu Bakr Al-Athram said: I saw Ahmad ibn Hanbal trimming his moustache severely, and I heard him being asked about the Sunnah regarding trimming the moustache, and he said: Shave it as the Prophet (peace and blessings of God be upon him) said:

Trim the moustache. Abu Omar said: There are only two roots for this matter: One of them is: *Trim*, which is a word with open interpretation. The second is: **Trim the moustache**, which is an explanatory word, and the explanatory word rules out the general, which is the practice of the people of Medina, and it is the most appropriate thing to say in this matter. Al-Tirmidhi narrated on the authority of Ibn Abbas, who said:

The Messenger of God, may God bless him and grant him peace, used to trim his moustache and say: **Abraham, the friend of the Most Merciful, used to do that.** He said: A good and strange hadith. Muslim narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said:

"The fitrah is five things: circumcision, shaving the pubic hair, trimming the moustache, clipping the nails, and plucking the armpit hairs." And in it, on the authority of Ibn Umar, he said: The Messenger of God, may God bless him and grant him peace, said:

"Differ from the polytheists. Trim the moustache and grow the beard." The non-Arabs trim their beards and grow their moustaches together, which is the opposite of beauty and cleanliness. Razin reported on the authority of Nafi' that Ibn Umar used to trim his moustache until he could see the skin, and he would take these two, meaning the area between the moustache and the beard. In Al-Bukhari: Ibn Umar used to take from the length of his beard what was longer than a fistful if he went for Hajj or performed Umrah. At-Tirmidhi narrated on the authority of Abdullah bin Amr bin Al-Aas:

"The Messenger of God, may God bless him and grant him peace, used to take from the width and length of his beard." He said: This is a strange hadith.

Twelfth: As for the armpit, it is recommended to pluck it, just as it is recommended to shave the pubic hair. If it is reversed, it is permissible to achieve cleanliness. The first is more appropriate, because it is the usual and available option.

Thirteenth: Parting the hair: Separating it in the parting. In his description, may God bless him and grant him peace: If his hair is parted, he parted it. It is said: I parted the hair, I parted it in parts. He says: If the hair of his head is parted, he parted it in the parting. If it is not parted, he left it loose. Al-Nasa'i narrated on the authority of Ibn Abbas:

"The Messenger of God, may God bless him and grant him peace, used to let his hair hang down, while the polytheists used to part their hair. He used to like to follow the People of the Book in matters in which he was not commanded to do anything. Then the Messenger of God, may God bless him and grant him peace, parted his hair after that." Narrated by Al-Bukhari and Muslim on the authority of Anas. Al-Qadi Iyad said: Letting the hair hang down means letting it hang down, and what is meant here by scholars is letting it hang over the forehead and making it like a story. Parting the hair is a Sunnah, because it is what the Prophet, may God bless him and grant him peace, preferred. It has been narrated that when Umar ibn Abdul Aziz returned from Friday prayers, he would station guards at the door of the mosque who would cut the forelock of anyone who did not part his hair. It has been said that parting was from the Sunnah of Abraham, peace be upon him, and God knows best.

Fourteenth: As for gray hair, it is light and it is disliked to pluck it. In Al-Nasa'i and Abu Dawud, on the authority of Amr bin Shu'aib, on the authority of his father, on the authority of his grandfather, he said: The Messenger of God, may God bless him and grant him peace, said:

"Do not pluck out grey hair. No Muslim who grows a grey hair in Islam will have a light on the Day of Resurrection, and God will write down a good deed for him and erase a sin from him."

I said: Just as it is disliked to pluck it, it is also disliked to change it to black. As for changing it to something other than black, that is permissible, because of what the Prophet, may God bless him and grant him peace, said regarding Abu Quhafah - when he was brought with his beard as white as an ostrich's:

Change this with something and avoid blackness. And he who said it well said:

Its top becomes black and its bottom becomes white, and there is no good in the top if the bottom becomes corrupt.

Another said:

O you who dyes your gray hair with henna to cover it, ask the King to cover it from the fire.

Fifteenth: As for Tharid, it is the best and most blessed of all foods. It is the food of the Arabs, and the Prophet, may God bless him and grant him peace, testified to its superiority over all other foods, saying:

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And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, "Indeed, I will make you a leader for the people." He said, "And of my descendants?" He said, "My covenant does not include the wrongdoers."

The superiority of Aisha over other women is like the superiority of tharid over all other foods. In Sahih Al-Bustī, it is narrated on the authority of Asma bint Abi Bakr that: When she made tharid, she would cover it with something until it had gone away and she would say: I heard the Messenger of God, may God bless him and grant him peace, say: It is greater in blessing.

Sixteenth: I said: This has a meaning similar to what Abd al-Razzaq mentioned on the authority of Ibn Abbas, and what Saeed ibn al-Musayyab said.

And others. Mention of rinsing the mouth, inhaling water in the nose, and the siwak will be made in Surat An-Nisa', and the ruling on istinja' will be made in Bara'ah, and the ruling on hospitality will be made in Hud, God willing. Muslim narrated on the authority of Anas, who said:

A time has been set for us to trim the moustache, cut the nails, pluck the armpit hair, and shave the pubic hair. We should not leave it for more than forty nights. Our scholars said: This is a specification of the maximum period, and it is preferable to check that from Friday to Friday. This hadith is narrated by Ja'far ibn Sulayman. Al-Uqayli said: There is a problem with his hadith. Abu Omar said about it: It is not an argument, due to his poor memory and many mistakes. This hadith is not strong in terms of transmission, but some people have said it, and most of them are of the opinion that there is no specific time for that. And God is the Grantor of success.

Seventeenth: The Almighty's saying: **Indeed, I will make you an Imam for the people.** Imam means role model, and from it comes the word *Imam* for the thread of construction, and *Imam* for the road, because one leads in it for paths, i.e. one intends. So the meaning is: We have made you an Imam for the people, so that they may follow you in these qualities, and the righteous may take you as an example. So God Almighty made him an Imam for the people of His obedience, and for that reason the nations agreed to claim that he was a Hanif - and God knows best.

Eighteenth: The Almighty's saying: **And from my descendants** is a supplication to God the Almighty, meaning: **O my descendants, O Lord, make.** It was said: This is from him in the form of a question about them, meaning: **And from my descendants, O Lord, what will it be?** So God the Almighty informed him that among them was a disobedient person who did not deserve the imamate. Ibn Abbas said: Abraham, peace be upon him, asked to make an imam from his descendants, so God informed him that among his descendants was someone who would disobey, so He said: **My covenant does not include the wrongdoers.**

Nineteenth: The Almighty's saying: **And of my descendants.** The root of *dharīyah* is a verbal noun from *dhar*, because God Almighty brought forth creation from the loins of Adam, peace be upon him, like *dharī* when He made them witness against themselves. It was said: It is taken from **dharā'** God

li-khalaq yadhrū'uhum dharī'a He created them, and from it is *dharīyah*, which is the offspring of the two heavy things, except that the Arabs dropped the hamzah, and the plural is *dharāri*. Zayd ibn Thabit read *dharīyah* with a kasrah on the *dhal* and *dharīyah* with a fathah on the *dhal*. Ibn Jinni Abu al-Fath Uthman said: The root of this letter can have four meanings: The first is *dharā'*, the second is *dhar*, the third is *dharū*, and the fourth is *dharā*. As for the hamzah, it is from **dharā'** **God al-khalaq**, and as for *dhar*, it is from the word *dhar* and its meaning, and that is because of what was mentioned in the hadith:

That creation was like an atom. As for the waw and the yaa, they are from the word *dharuwat al-hubb* and *dharituhu*, both of which are said together, and that is the saying of God the Almighty: **Then it became chaff, scattered by the winds.** This is for its softness and lightness, and that is also the case of the atom.

Al-Jawhari said: The wind scattered the dust and other things, scattering them and scattering them, *dhawran* and *dhariya*, meaning it blew them away. And from that is their saying: *dharā al-nas al-hanita*, and *arzayt al-shay* if you throw it, like you throw the grain for the crop. And he stabbed it and scattered it on the back of his animal, meaning he threw it. Al-Khalil said: We called it *dhariya* because God the Almighty scattered it on the earth as the zar scatters the seed. It was said: The root of *dhariya* is *dharurah*, but when doubling became frequent, one of the *raa*'s was replaced with a *yaa*, so it became *dharuwiyah*, then the *waw* was assimilated into the *yaa*, so it became *dhariya*. What is meant by offspring here is the children in particular, and it may also refer to both fathers and sons, as in the Almighty's saying: **And a sign for them is that We bore their offspring**, meaning their fathers.

Al-Muwaffiyah twentieth: The Almighty's saying: **My covenant does not include the wrongdoers.** There is a difference of opinion regarding what is meant by the covenant. Abu Salih narrated on the authority of Ibn Abbas that it is prophethood. As-Suddi and Mujahid said: Imamate. Qatadah: Faith. Ata': Mercy. Ad-Dahhak: The religion of God the Almighty. It was said: His covenant is His command: and the covenant is used to mean the command. God the Almighty said: **Indeed, God has made a covenant with us**, meaning He has commanded us. And He said: **Did I not make a covenant with you, O children of Adam**, that means did I not present to you the command to do so? If the covenant of God is His commands, then His saying: **My covenant does not include the wrongdoers** means that it is not permissible for them to be in the position of those who accept God's commands and do not abide by them, as will be explained later, God willing. Muammar narrated on the authority of Qatadah regarding the Almighty's saying: **My covenant does not include the wrongdoers**, he said: God's covenant in the Hereafter does not include the wrongdoers. As for in this world, the wrongdoer has reached it, believed in it, ate, lived, and seen. Al-Zajjaj said: This is a good statement, meaning, the oppressors will not attain their hopes, meaning, I will not make them feel safe from

My punishment. Saeed bin Jubair said: The oppressor here is the polytheist. Ibn Masoud and Talha bin Musarraf read **My covenant is not attained by the oppressors** with the oppressors in the nominative case. The rest read it with the accusative case. Hamzah, Hafs, and Ibn Muhaisin made the ya' in **My covenant** silent, while the rest opened it.

Twenty-first: A group of scholars used this verse as evidence that the one who is to be judged must be one of the people of justice, benevolence, and virtue, with the ability to do so. This is what the Prophet, may God bless him and grant him peace, ordered them not to dispute authority with its people, based on what was previously said about it. As for the people of immorality, injustice, and oppression, they are not worthy of it, because God Almighty said: **My covenant does not include the wrongdoers**. For this reason, Ibn al-Zubayr and al-Hasan ibn Ali, may God be pleased with them, rebelled. The best of the people of Iraq and their scholars rebelled against al-Hajjaj, and the people of Medina expelled the Umayyads and rose up against them, and this led to the Harrah that Muslim ibn Uqbah inflicted on them.

Twenty-second: Ibn Khuwaiz Mandad said: Everyone who is unjust is not a prophet, nor a caliph, nor a ruler, nor a mufti, nor an imam of prayer, and what he narrates from the owner of the Shariah is not accepted from him, nor is his testimony accepted regarding rulings, except that he is not dismissed for his immorality until the people of authority and contract dismiss him. And what preceded from his rulings is in accordance with what is correct and is past and not invalidated. Malik stated this explicitly regarding the Khawarij and rebels that their rulings are not invalidated if they hit upon an aspect of ijtihad, and did not violate the consensus, or contradict the texts. We only said that because of the consensus of the Companions, and that is because the Khawarij came out in their days and it was not reported that the imams followed their rulings, nor did they invalidate any of them, nor did they re-take the zakat or establish the punishments that they had taken and established, so this indicates that if they hit upon an aspect of ijtihad, their rulings were not to be interfered with.

Twenty-third: Ibn Khuwaiz Mandad said: As for taking provisions from oppressive leaders, there are three cases for that: If everything in their hands was taken according to the Shariah, then it is permissible to take it, and the Companions and Followers took it from the hands of Al-Hajjaj and others. If it was mixed, lawful and unjust, as is the case in the hands of the rulers today, then piety is to leave it, and it is permissible for Al-Hajjaj to take it, and he is like a thief who has stolen money in his hand, and good, lawful money that a man has entrusted him with, and the thief comes to give it in charity to a person, so it is permissible for charity to be taken from him. It is permissible for the thief to give some of what he stole in charity, if it is not something known to be stolen. Likewise, if he sells or buys, the contract is valid and binding - although piety is to refrain from it - and that is because money is not forbidden in and of itself, but rather it is forbidden because of its sources. If what is in their hands is clearly unjust, then it is not permissible for it to be taken from their hands. Even if the money in their

hands was usurped, but its owner and claimant are not known, it is as if it was found in the hands of thieves and highwaymen. It is placed in the treasury and its claimant is awaited according to the amount of effort. If it is not known, the imam spends it on the interests of the Muslims.

Tafsir Ibn Kathir

God Almighty says, pointing out the honor of His friend Abraham, peace be upon him, and that God Almighty made him an imam for the people to follow in monotheism when he carried out what God Almighty charged him with of commands and prohibitions. For this reason, He said: **And when Abraham was tested by his Lord with certain words** meaning: And remember, O Muhammad, to these polytheists and the People of the Book who claim the religion of Abraham but are not upon it, but rather what he is upon is straight, you and those with you are believers, remind them of God's test of Abraham, meaning: His testing of him with what He charged him with of commands and prohibitions **so he fulfilled them** meaning: He fulfilled all of them as God Almighty said: **And Abraham who fulfilled** meaning: and in all that was prescribed for him, he acted upon it, may God's prayers be upon him. God Almighty said: "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with Him. * Grateful for His favors. He chose him and guided him to a straight path. * And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous. * Then We revealed to you, [O Muhammad], to follow the religion of Abraham." And God the Almighty said: "Say: 'Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, inclining toward truth, and he was not of the polytheists. '" And God the Almighty said: "Abraham was neither a Jew nor a Christian, but he was inclining toward truth, a Muslim [submitting to God], and he was not of the polytheists. Indeed, the people most deserving of Abraham are those who followed him and this Prophet and those who believe. And God is the ally of the believers." And God the Almighty said: **with words** meaning: with laws, commands, and prohibitions. Words are used to mean predestined words, such as God the Almighty's statement about Mary, peace be upon her: **And she believed in the words of her Lord and His scriptures and was among the devout**. And they are used to mean legal words, such as God the Almighty's statement: **And the word of your Lord was fulfilled in truth and justice**. That is, His legal words, and they are either a statement of truth, or a request for justice if they were a command or a prohibition. And from that is this noble verse: **And when his Lord tested Abraham with certain words, and he fulfilled them**, meaning: he carried them out. He said: **Indeed, I will make you a leader for the people**, meaning: a reward for what he did, as he carried out. By giving orders and leaving prohibitions, God made him a role model for people, and an imam to be followed and emulated.

There is a difference of opinion regarding the specific words with which God tested Abraham, peace be upon

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And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, "Indeed, I will make you a leader for the people." He said, "And of my descendants?" He said, "My covenant does not include the wrongdoers."

him. Narrations were narrated on the authority of Ibn Abbas. Abd al-Razzaq said, on the authority of Muammar, on the authority of Qatada, that Ibn Abbas said: God tested him with rituals. Abu Ishaq al-Subai'i narrated it likewise on the authority of al-Tamimi on the authority of Ibn Abbas. Abdul Razzaq also said, **Muammar told us on the authority of Ibn Tawus on the authority of his father on the authority of Ibn Abbas, 'And when his Lord tested Abraham with certain words,'** he said: He tested him with purity, five for the head and five for the body. On the head, trimming the moustache, rinsing the mouth, inhaling water from the nose, using the siwak, and parting the hair. On the body, trimming the nails, shaving the pubic hair, circumcision, plucking the armpit hair, and washing traces of feces and urine with water. Ibn Abi Hatim said: Something similar to this was narrated on the authority of Saeed bin Al-Musayyab, Mujahid, Al-Sha'bi, Al-Nakha'i, Abu Salih, and Abu Al-Jild. **I say:** Close to this is what was established in Sahih Muslim on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said: "Ten are from the fitrah: trimming the moustache, letting the beard grow, using the siwak, inhaling water from the nose, trimming the nails, washing the knuckles, plucking the armpit hair, shaving the pubic hair, and using water to clean the hair. I forgot the tenth, unless it was rinsing the mouth." Waki' said: The reduction of water means istinja'. In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, he said: "The fitrah is five: circumcision, shaving the pubic hair, trimming the moustache, clipping the nails, and plucking the armpit hair." And its wording is from Muslim. Ibn Abi Hatim said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Ibn Lahi'ah told me, on the authority of Ibn Hubayrah, on the authority of Hanash ibn Abdullah al-San'ani, on the authority of Ibn Abbas, that he used to say in his interpretation of this verse: **And when his Lord tried Abraham with commands, and he fulfilled them,** he said: Ten are six for humans and four for the sacred places. As for those for humans, they are shaving the pubic hair, plucking the armpit hair, and circumcision. Ibn Hubayrah used to say: These three are one, as well as trimming the nails, trimming the moustache, using the siwak, and washing on Friday. And the four that are for the sacred places: Tawaf, running between Safa and Marwah, stoning the Jamarat, and Ifadah. Dawud bin Abi Hind said on the authority of Ikrimah on the authority of Ibn Abbas that he said: No one was tested with this religion and fulfilled it completely except Abraham. God Almighty said: **And when his Lord tested Abraham with certain commands, and he fulfilled them.** I said to him: What are the commands that God tested Abraham with and he fulfilled them? He said: Islam is thirty arrows, ten of which are verses in Bara'ah: **The repentant, the worshippers** to the end of the verse, and ten verses at the beginning of Surah: **The believers have succeeded, and A questioner asked about a punishment to come,** and ten verses in al-Ahzab 33: **Indeed, the Muslim men and Muslim**

women to the end of the verse. So he completed them all, so Bara'ah was written for him. God said: **And Abraham who fulfilled** This is how Al-Hakim, Abu Ja'far Ibn Jarir, and Abu Muhammad Ibn Abi Hatim narrated it with their chains of transmission to Dawud Ibn Abi Hind. This is the wording of Ibn Abi Hatim. Muhammad Ibn Ishaq said on the authority of Muhammad Ibn Abi Muhammad on the authority of Sa'id or Ikrimah on the authority of Ibn Abbas, who said: The words with which God tested Abraham and he completed them: Separation from his people for the sake of God when he was commanded to leave them, and his argument with Nimrod for the sake of God when he made him stand up to the danger of the matter in which he disagreed, and his patience in being thrown into the fire to burn him for the sake of God despite the horror of that from their matter, and the emigration after that from his homeland and country for the sake of God when he was commanded to leave. About them and what he was commanded to do of hospitality and patience with it with himself and his money, and what he was afflicted with of slaughtering his son when he was commanded to slaughter him, and when he went through with that from God and made him sincere in the affliction, God said to him: **Submit, he said I submit to the Lord of the worlds** despite what had happened of disagreement and separation from the people. Ibn Abi Hatim said: Abu Saeed Al-Ashja informed us, Ismail bin Aliyah informed us, on the authority of Abu Raja, on the authority of Al-Hasan, meaning Al-Basri, **And when his Lord tested Abraham with commands, and he fulfilled them,** he said: He tested him with a star, so He was pleased with him, and He tested him with the moon, so He was pleased with him, and He tested him with the sun, so He was pleased with him, and He tested him with the migration, so He was pleased with him, and He tested him with circumcision, so He was pleased with him, and He tested him with his son, so He was pleased with him. Ibn Jarir said: Bishr bin Muadh informed us, Yazid bin Zari' informed us, Saeed informed us, on the authority of Qatada, who said: Al-Hasan used to say: By God, He tested him with a matter, so he was patient with it. He tested him with the star, the sun, and the moon, so he did well in that and knew that his Lord is eternal and will not cease, so he turned his face toward He who created the heavens and the earth, inclining toward truth, and he was not of the polytheists. Then He tested him with the migration, so he left his country and his people until he reached Ash-Sham, migrating to God, then He tested him with the fire before the migration, so he was patient. And he tested him with the slaughter of his son and circumcision, so he was patient with that. And Abd al-Razzaq said: Ma'mar informed us from someone who heard al-Hasan say in his saying: **And when his Lord tested Abraham with certain words,** he said: God tested him with the slaughter of his son and with the fire and with the planet and the sun and the moon. And Abu Ja'far ibn Jarir said: Ibn Bashir informed us, Salm ibn Qutaybah informed us, Abu Hilal informed us from al-Hasan: **And when his Lord tested Abraham with certain words,** he said: He tested him with the planet

and the sun and the moon, so he found him patient. And al-'Awfi said in his interpretation from Ibn 'Abbas: **And when his Lord tested Abraham with certain words, so he fulfilled them**, among them: **He said, 'Indeed, I will make you a leader for the people,'** and among them: **And when Abraham and Ishmael were raising the foundations of the House**, and among them are the verses concerning the ritual and the station that was made for Abraham and the provision that was provided to the inhabitants of the House, and Muhammad was sent in their religion. And Ibn Abi Hatim said: al-Hasan ibn Muhammad ibn al-Sabah informed us, Shababah informed us from Warqa' from Ibn Abi Najih on the authority of Mujahid, in the words of God Almighty: **And when his Lord tested Abraham with certain commands, and he fulfilled them**, God said to Abraham: **I am testing you with a matter, so what is it?** He said: **Will you make me a leader for the people?** He said: **Yes.** He said: **And from my descendants?** He said: **My covenant does not include the wrongdoers.** He said: **Will you make the House a place of return for the people?** He said: **Yes.** He said: **And security?** He said: **Yes.** He said: **And make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You?** He said: **Yes.** He said: **And provide its people with fruits - whoever of them believes in God?** He said: **Yes,** Ibn Nujayh said: I heard it from Ikrimah, so I presented it to Mujahid and he did not deny it. This is how Ibn Jarir narrated it from other sources on the authority of Ibn Abi Nujayh on the authority of Mujahid. Sufyan al-Thawri said on the authority of Ibn Abi Nujayh on the authority of Mujahid, **And when Abraham was tested by his Lord with certain commands, and he fulfilled them**, he said: He was tested with the verses that came after it, **Indeed, I will make you a leader for the people.** He said: **And of my descendants?** He said: **My covenant does not include the wrongdoers.** Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas: **And when Abraham was tested by his Lord with certain commands**, he said: The words, **Indeed, I will make you a leader for the people**, and His statement, **And when We made the House a place of assembly for the people and a place of safety**, and His statement, **And take, from the station of Abraham, a place of prayer**, and His statement, **And We enjoined upon Abraham and Ishmael, the verse**, and His statement, **And when Abraham was raising the foundations of the House and Ishmael**, the verse, he said: So all of that is from the words with which Abraham was tested. Al-Suddi said: The words With which his Lord tested Abraham: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You." **Our Lord, and send among them a messenger from among themselves.** Al-Qurtubi said: In Al-Muwatta' and others, on the authority of Yahya bin Saeed that he heard Saeed bin Al-Musayyab say: Abraham, peace be upon him, was the first to be circumcised, the first to host guests, the first to clip his nails, the first to trim his moustache, and the first to grow gray. When he saw the gray hair, he said: What is this? He said: Dignity. He said: O Lord, increase my dignity. Ibn Abi Shaybah narrated on the authority of Sa'd ibn Ibrahim on the authority of his father who said: The first person to preach from the pulpit was Ibrahim, peace be upon him. Someone else said: The first

person to shed the mail, the first to strike with the sword, the first to use a miswak, the first to clean oneself with water, and the first to wear trousers. It was narrated on the authority of Mu'adh ibn Jabal who said: The Messenger of God, may God bless him and grant him peace, said: **If I take a pulpit, my father Ibrahim took it, and if I take a staff, my father Ibrahim took it.** I said: This is a hadith that is not proven, and God knows best. Then Al-Qurtubi began to speak about the legal rulings related to these things.

Abu Ja'far ibn Jarir said, in sum Maryam 19: It is possible that what is meant by the words is all of what was mentioned, and it is possible that it is some of that, and it is not permissible to be certain that any of them is specifically meant except by a hadith or consensus. He said: There is no authentic report on that, transmitted by one person or transmitted by a group, which must be accepted. He said: However, two reports have been narrated from the Prophet, may God bless him and grant him peace, with a similar meaning. One of them is what Abu Kurayb narrated to us. Shadin bin Sa'd narrated to us. Zaban bin Fa'id narrated to me on the authority of Sahl bin Mu'adh bin Anas, who said: The Prophet, may God bless him and grant him peace, used to say: "Shall I not tell you why God called Abraham His friend, the one who fulfilled? Because he used to say every morning and every evening: 'Glory be to God when you reach the evening and when you reach the morning. To Him be praise in the heavens and the earth and in the evening and when you reach the noonday.'" He said: The other is what Abu Kurayb narrated to us. Al-Hasan narrated to us on the authority of 'Atiyyah. Isra'il narrated to us on the authority of Ja'far bin al-Zubayr on the authority of al-Qasim on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **And Abraham who fulfilled.** He said: **Do you know what he fulfilled?** They said: **God and His Messenger know best.** He said: **And in the work of his day, four rak'ahs during the day.** Adam narrated it in his interpretation on the authority of Hammad bin Salamah and 'Abd bin Hamid on the authority of Yunus bin Muhammad on the authority of Hammad bin Salamah on the authority of Ja'far ibn al-Zubayr narrated it, then Ibn Jarir began to weaken these two hadiths, and it is as he said: It is not permissible to narrate them except by clarifying their weakness, and their weakness is from many aspects, because each of the two chains of transmission includes more than one weak narrator, along with what is in the text of the hadith that indicates its weakness, and God knows best. Then Ibn Jarir said: If someone were to say: What Mujahid, Abu Salih, and al-Rabi' ibn Anas said is more correct than what others said, it would be a school of thought, because his statement: **Indeed, I will make you an imam for the people** and his statement: **And We charged Abraham and Ishmael, saying, 'Purify My House for those who perform Tawaf'** and the rest of the verses that are similar to that are like the statement of the words that God mentioned that He tested Abraham with, I say: What he said firstly, that the words include all that was mentioned, is stronger than what he permitted from the statement of Mujahid and those who said the like of it, because the context indicates something other than what they said, and God knows best.

Surat Al-Baqarah 2:124

And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, "Indeed, I will make you a leader for the people." He said, "And of my descendants?" He said, "My covenant does not include the wrongdoers."

And his saying: **And of my descendants**, he said: **My covenant shall not include the wrongdoers**. When God made Abraham an Imam, he asked God that the Imams after him be from his descendants, and He responded to that and informed him that there would be wrongdoers from his descendants and that God's covenant would not include them and they would not be Imams, so they would not be followed. The evidence that his request was responded to is the saying of God the Almighty in Surat al-Ankabut 29:**And We made among his descendants prophethood and the Book**. So every prophet that God sent, and every book that God revealed after Abraham, was in his descendants, may God's prayers and peace be upon him. As for the saying of God the Almighty: **He said, 'My covenant shall not include the wrongdoers,'** they differed on that. Khasif said on the authority of Mujahid regarding His saying: **He said, 'My covenant shall not include the wrongdoers,'** he said: There will be wrongdoers among your descendants. Ibn Abi Nujayh said on the authority of Mujahid: **He said, 'My covenant shall not include the wrongdoers,'** he said: I will not have an unjust Imam. In another narration: **I will not make an unjust Imam to be followed**. Sufyan said on the authority of Mansur on the authority of Mujahid regarding the words of God the Almighty: "He said: My covenant does not include the wrongdoers," he said: There will be no unjust leader to be followed. Ibn Abi Hatim said: My father told us, Malik bin Ismail told us, Sharik told us on the authority of Mansur on the authority of Mujahid regarding his words: **And of my descendants**, he said: As for whoever among them is righteous, I will make him an imam to be followed, but as for whoever is unjust, no, not even a blessing. Saeed bin Jubair said: **My covenant does not include the wrongdoers**, what is meant by it is the polytheist, there will be no unjust imam, he says there will be no polytheist imam. Ibn Jurayj said on the authority of Ata', he said: **Indeed, I will make you an imam for the people**, he said: And of my descendants, so he refused to make an unjust imam from his descendants. I said to Ata', what was his covenant? He said his command, and Ibn Abi Hatim said: Amr bin Thawr Al-Qaysari informed us in what he wrote to me, Al-Faryabi informed us, Ismail informed us, Samak bin Harb informed us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: God said to Abraham, **I will make you an imam for the people**. He said, **And from my descendants?** He refused to do so, then He said, **My covenant does not include the wrongdoers**. Muhammad bin Ishaq said, on the authority of Muhammad bin Abi Muhammad, on the authority of Saeed or Ikrimah, on the authority of Ibn Abbas, **He said, "And from my descendants?"** He said, **My covenant does not include the wrongdoers**. He informs him that there will be among his descendants a wrongdoer who will not be entitled to his covenant and he should not be given any of his command, even if he is from the descendants of his friend, and a doer of good in whom his call will be carried out and what he wanted from his request will be achieved. Al-Awfi said on the authority of Ibn Abbas, **My covenant does not**

include the wrongdoers, meaning: There is no covenant for a wrongdoer upon you in his wrongdoing that you obey him in it. Ibn Jarir said, Ishaq told us, Abd al-Rahman ibn Abdullah told us, on the authority of Israel, on the authority of Muslim al-Awar, on the authority of Mujahid, on the authority of Ibn Abbas, who said, **My covenant does not include the wrongdoers**, meaning, there is no covenant for the wrongdoers, and if you make a covenant with him, he will break it. Something similar was narrated on the authority of Mujahid, Ata', and Muqatil ibn Hayyan. Al-Thawri said on the authority of Harun ibn Antara, on the authority of his father, who said, **There is no covenant for the wrongdoer**. Abd al-Razzaq said, Muammar told us on the authority of Qatadah, regarding His statement, **My covenant does not include the wrongdoers**, he said, "The covenant of God in the Hereafter does not include the wrongdoers. As for this world, the wrongdoer has reached it, so he believed in it, ate, and lived." Ibrahim al-Nakha'i, Ata', and Ikrimah said the same. Al-Rabi' ibn Anas said, **The covenant of God that He has made with His servants is His religion**, meaning, His religion does not include the wrongdoers. Do you not see that He said, **And We blessed him and Isaac, and among their descendants are those who do good and those who are clearly wrongdoers to themselves**. He says, **Not all of your descendants, O Ibrahim, are on the truth**. This was also narrated on the authority of Abu Al-Aaliyah, Ata', and Muqatil bin Hayyan. Juwaybir said on the authority of Ad-Dahhak, **No enemy of Mine who disobeys Me will attain My obedience, and I do not grant it to anyone except a friend who obeys Me**. Al-Hafiz Abu Bakr bin Mardawayh said: Abdul Rahman bin Muhammad bin Hamid told us, Ahmad bin Abdullah bin Saeed Al-Asadi told us, Salim bin Saeed Al-Damaghani told us, Wake' told us, on the authority of Al-A'mash, on the authority of Saad bin Ubaidah, on the authority of Abu Abdul Rahman Al-Sulami, on the authority of Ali bin Abi Talib, on the authority of the Prophet, may God bless him and grant him peace, who said: **My covenant does not include the oppressors**, meaning there is no obedience except in what is right. Al-Suddi said: **My covenant does not include the oppressors**, meaning my covenant is my prophethood. These are the statements of the commentators of the Salaf regarding this verse, as transmitted by Ibn Jarir and Ibn Abi Hatim, may God Almighty have mercy on them. Ibn Jarir chose that this verse, although it is clear in the report that God's covenant of leadership does not include an oppressor, contains information from God to Abraham, peace be upon him, that there will be among your descendants those who are oppressors to themselves, as mentioned previously by Mujahid and others. And God knows best. Ibn Khuwaiz Mandad Al-Maliki said: The oppressor is not fit to be a caliph, a ruler, a mufti, a witness, or a narrator.

Fath al-Qadir

His saying: 124- **And when He tested** Testing: the

examination and choice: that is, He tested him with what He commanded him to do, and *Ibrahim* means in Syriac a merciful father, as Al-Mawardi said. Ibn Atiyah said: And its meaning in Arabic is that. Al-Suhayli said: And agreement often occurs between Syriac and Arabic. The author of Al-Kashshaf mentioned here a question about the pronoun referring back to Ibrahim, even though his rank is later, and he answered it by saying that it had come forward verbally so it referred back to him, and the matter in this is clearer than to be occupied with mentioning it, or for questions to be asked in such a case or for the face of the paper to be blackened by explaining it. His saying: **With words** the scholars differed in identifying them. It was said: They are the laws of Islam, and it was said: The slaughter of his son, and it was said: The performance of the message, and it was said: They are the characteristics of the fitrah, and it was said: They are His saying: **Indeed, I will make you a leader for the people**, and it was said: With purity as will be explained. Al-Zajjaj said: These statements are not contradictory, because all of this was what Abraham was tested with. The apparent structure of the Qur'an is that the words are His saying: "He said: I will make you" and what follows it, and that is an explanation of the words, and some of the predecessors will come with what agrees with that, and others with what contradicts it. Based on this, His saying: "He said: I will make you" is a new statement as if it were what he said to him. Ibn Jarir said, in summary, that it is possible that the words mean all of that, and it is possible that it is some of that, and it is not possible to be certain that any of them is specifically meant except by a hadith or consensus, and there is no authentic report on that by a single narration or a group narration that must be accepted. Then he said: If someone were to say: What Mujahid, Abu Salih, and Ar-Rabi' ibn Anas said is more correct: meaning that the words are His saying: **Indeed, I will make you an imam for the people** and His saying: **And We enjoined upon Abraham** and what follows. Ibn Kathir preferred that they include all of what was mentioned, and the clarification of what is true will come after citing what was reported from the righteous predecessors. And His saying: **So he completed them** means he performed them in the most perfect manner, and complied in the most perfect manner. The imam is that which is followed, and from this the path is called an imam and the building is called an imam, because it is followed by that: meaning the traveler is guided by it, and since the imam is the role model for the people because they follow him and are guided by his guidance, this word was applied to him. His saying: **And from my descendants** may be a supplication from Abraham, meaning: And make from my descendants leaders. It may be that this was from Abraham with the intention of asking, even if it was not in its form: Meaning: And from my descendants, what will be, O Lord? So he informed him that among them are disobedient and unjust, and that they are not fit for that and will not carry it out and the covenant of God, the Most High, will not reach them. The descendants are taken from the atom, because God brought forth the creation from the back of Adam when he made them witness against themselves like the atom. It was said: It is taken from God scattered the creation, He scatters them when He created them. And in the Noble Book: **So it became chaff, scattered by the winds**. It was said

in As-Sahih: The wind scattered the clouds and other things, scattering them and scattering them, scattering and scattering: meaning it blew them away. Al-Khalil said: They were called descendants because God, the Most High, scattered them on the earth as a sower scatters the seed. There is a difference of opinion regarding the meaning of the covenant. Some say it is the Imamate, others say it is the Prophethood, others say it is the covenant of God, and others say it is security from the punishment of the Hereafter. Al-Zajjaj preferred it, but the first is more apparent as indicated by the context. A group of scholars have used this verse as evidence that the Imam must be just and act according to the Shariah as stated, because if he deviates from that, he is an oppressor. It is possible to look at what the name of the covenant applies to and what the addition indicates of generality, so that it includes all of that based on the generality of the wording without looking at the reason or the context. It is used as evidence for the condition of being free from the description of oppression in everyone who is related to religious matters. Ibn Jarir chose that this verse, although it is clear in the report that the covenant of God for the Imamate will not be attained by an oppressor, contains information from God to Abraham the Friend that there will be among his descendants those who are oppressors to themselves. End quote. It is clear from you that his words are useless. It is better to say: This report is in the meaning of a command to His servants not to entrust the affairs of the Shariah to an oppressor. We only said: It is in the meaning of a command because His report, the Most High, cannot be broken. And we know that his era of leadership and other things has been overtaken by many oppressors.

Tafsir al-Baghawi

124. The Almighty said: **And when his Lord tested Abraham with certain commands, and he fulfilled them**. Ibn Amir read Abraham with an alif in most places, and it is a foreign name, and therefore it is not in the genitive case. He is Ibrahim bin Tarakh bin Nakhur, and he was born in Susa in the land of Ahwaz, and it was said Babylon, and it was said: Kufi, and it was said: [Lashkar], and it was said Harran, and his father moved him to the land of Babylon, the land of Nimrod bin Canaan, and the meaning of the test is the test, examination, and command, and God tests the servants not to know their conditions with the test, because He knows them, but to know the servants' conditions so that they know each other.

They differed about the words that God tested Abraham, peace be upon him, with. Ikrimah and Ibn Abbas, may God be pleased with them, said: They are thirty words that He called the laws of Islam, and no one was tested with them and performed them all except Abraham, so he wrote for him the innocence. God Almighty said: **And Abraham who fulfilled 37-An-Najm**. Ten in the innocence **those who repent and worship** to the end, and ten in the confederates **Indeed, the Muslim men and Muslim women**, and ten in Surat Al-Mu'minun in His statement: **The believers have succeeded** the verses, and His statement **except**

Surat Al-Baqarah 2:124

And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, "Indeed, I will make you a leader for the people." He said, "And of my descendants?" He said, "My covenant does not include the wrongdoers."

those who pray in the questioner asked.

Tawus said on the authority of Ibn Abbas, may God be pleased with them both: God tested him with ten things, which are: The fitrah is five for the head: trimming the moustache, rinsing the mouth, inhaling water into the nose, using the siwak, and parting the hair, and five for the body: trimming the nails, plucking the armpit hair, shaving the pubic hair, circumcision, and cleaning oneself with water.

And in the hadith: ((That Abraham, peace be upon him, was the first to trim the moustache, the first to be circumcised, the first to clip the nails, and the first to see gray hair. When he saw it, he said: O Lord, what is this? He [Samah] said: Dignity. He said: O Lord, increase my dignity.)) Mujahid said: They are the verses that come after it in the words of God Almighty: **Indeed, I will make you a leader for the people** 124-*Al-Baqarah* to the end of the story. Al-Rabi' and Qatada said: The rituals of Hajj. Al-Hasan said: God tested him with seven things: with the planets, the moon, and the sun, so he looked well at them and knew that his Lord is eternal and will not disappear, and with the fire, so he was patient with it, and with the migration and with the sacrifice of his son and with circumcision, so he was patient with it. Saeed bin Jubair said: It is the saying of Abraham and Ishmael when they were raising the Kaaba: **Our Lord, accept from us** 127-*Al-Baqarah* the verse, so they raised it with Glory be to God, and praise be to God, and there is no god but God [and God is Great]. Yaman bin Rabab said: They are the arguments of his people. God Almighty said: **And an argument His people to the Almighty's saying - And that was Our argument which We gave to Abraham** 83-*Al-An'am*. It was said that it is His saying: **He who created me and He guides me** 78-*Ash-Shu'ara'* to the end of the verses.

He completed them. Qatada said: He performed them. Ad-Dahhak said: He performed them. And he said: [Nu'man] acted upon them.

God the Almighty said: "He said: 'I will make you a leader for mankind' to be followed in goodness." He said: *Abraham* "And from my descendants" meaning from my children also, so make from them leaders to be followed in goodness." He said: **God the Almighty** "My covenant does not reach" does not affect **the wrongdoers**. Hamzah and Hafs read it with a sukoon on the ya' and the rest read it with a fatha, meaning whoever among them is a wrongdoer, it does not affect him. Ata' bin Abi Rabah said: My covenant is My mercy. Al-Suddi said: My prophethood. It was said: It is the imamate. Mujahid said: It is not permissible for an oppressor to be obeyed in his oppression. The meaning of the verse is: What I have entrusted to you of prophethood and imamate will not be attained by whoever among your children is a wrongdoer. It was said: By the covenant he meant security from the Fire, and by the wrongdoer is the polytheist, as God the Almighty said: **Those who believe and do not mix their belief with wrongdoing, those will have security.** 82-*Al-An'am*.

Tafsir al-Baidawi

124- And when his Lord tested Abraham with words

He charged him with His commands and intentions, and the test in origin is the assignment of a difficult matter of affliction, but since it necessitates testing for those who are ignorant of the consequences, it was thought that they were synonymous, and the pronoun refers to Abraham, and it is good because it comes first in wording even if it comes after in rank, because the condition is one of the two precedences, and words may be applied to meanings, so they were interpreted as the thirty praiseworthy qualities mentioned in the Almighty's saying: **The repentant, the worshippers** and the Almighty's saying: **Indeed, the Muslim men and Muslim women** to the end of the verse, and His saying: **The believers have succeeded** to His saying: **Those are the inheritors** as they were interpreted in His saying: **Then Adam received from his Lord words** and the ten that are from His Sunnahs, and the rituals of Hajj, and the planets, and the two moons, and circumcision, and the slaughter of a child, and the fire, and the migration. However, the Almighty treated him with them as one who is tested by them and by what is included in the verses that follow them. And Abraham, his Lord, was read as if he called upon his Lord with words such as, **Show me how You give life to the dead.** "Make this a secure city," to see if He would answer him. Ibn Amir read Abraham with an alif for all of what is in this surah. **So he completed them**, so he performed them completely and fulfilled them as they should be, because the Almighty said, **And Abraham, who fulfilled.** In the last reading, the pronoun refers to his Lord, meaning He gave him everything he called upon. **He said, 'Indeed, I will make you a leader for the people.'** This is a resumption if it is implied, as it is as if it was said: So what did his Lord say when he completed them, so he was answered with that? Or an explanation of his saying, **He was tested**, so the words are what he mentioned about the Imamate, purifying the House, raising its foundations, and Islam. If you put it in the accusative case, it is said that the whole is a sentence conjoined to what preceded it, or a maker from ja'ala which has two objects, and the Imam is the name of the one who is followed and his Imamate is general and eternal, since no prophet was sent after him except that he was from his descendants who were commanded to follow him. **He said**, And from my descendants **is conjoined with the kaf, meaning and some of my descendants, as you say**, And Zayd, **in response to** I will honor you". The descendants are the offspring of a man, so it is verbal or verbal, and its second ra was changed to a ya as in "I have been given". From the dhar, meaning to separate, or verbal or verbal, and its hamza was changed from the dhartha, meaning to create. And my descendants were read with the kasra, and this is a language. "He said, My covenant does not include the wrongdoers" is an answer to his request, and a warning that there may be oppressors from his descendants, and that they will

not attain the Imamate because it is a trust from God Almighty and a covenant, and the oppressor is not entitled to it, and only the righteous and pious among them attain it. It is evidence of the infallibility of the prophets from major sins before the mission, and that the immoral person is not fit for leadership. It was read as **the oppressors** and the meaning is the same, since whatever has befallen you, you have attained.

Surat Al-Baqarah 2:125

And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate."

Surat al-Baqarah 2:125

And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], **Purify My House for those who go around it, and those who stay there, and those who bow and prostrate.**

Tafsir al-Jalalayn

And when We made the House the Kaaba **a resort for mankind** a place of return to which they return from every side **and a place of security** a place of security for them from injustice and raids occurring elsewhere, a man would meet his father's killer in it and not provoke him **And take** O people **from the standing place of Abraham** it is the stone on which he stood when building the House **a place of prayer** a place of prayer by praying behind it the two rak'ahs of circumambulation, and in a reading with the opening of the kha' it is the report **And We charged Abraham and Ishmael** We commanded them *to* that is, to **purify My House** from idols **for those who perform Tawaf and those who stay there** residing in it **and those who bow and prostrate** the plural of bowing and prostrating are the worshippers

Tafsir al-Suyuti

The Almighty said: And take, from the station of Abraham, a place of prayer. Al-Bukhari and others narrated on the authority of Omar, who said: I agreed with my Lord in three matters. I said: O Messenger of God, if you take, from the station of Abraham, a place of prayer. So the verse: And take, from the station of Abraham, a place of prayer was revealed. And I said: O Messenger of God, your women are visited by the righteous and the wicked, so why don't you command them to cover themselves? So the verse of the veil was revealed. And the wives of the Messenger of God, may God bless him and grant him peace, gathered around him in jealousy, so I said to them: Perhaps his Lord, if he divorces you, will give him in exchange wives better than you. So the verse was revealed. It has many chains of transmission, including what Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Jabir, who said: When the Prophet, may God bless him and grant him peace, performed the circumambulation, Omar said to him: This is the station of our father Abraham. He said: Yes. He said: Should we not take it as a place of prayer? So God revealed: And take, from the station of Abraham, a place of prayer.

Ibn Mardawayh narrated on the authority of Amr bin Maymun on the authority of Omar bin Al-Khattab

He passed by the Station of Abraham and said, **O**

Messenger of God, shall we not stand in the place of the friend of our Lord? He said, *Yes.* He said, **Should we not take it?** It was not long before the verse was revealed, **And take the Station of Abraham as a place of prayer.** The apparent meaning of this and what preceded it is that the verse was revealed during the Farewell Pilgrimage.

Tafsir al-Tabari

Abu Ja'far said: He, may His praise be glorified, meant by His saying: **And when He tested**, and when He put to the test.

It is said: I tested so-and-so, I tested him with a test. And from this is the saying of God Almighty: **And test the orphans** (An-Nisa': 6), meaning: test them.

God Almighty's test of Abraham was a test of the duties He imposed on him and the commands He commanded him to do. These are the words He revealed to him and charged him to act upon, as a test and trial from Him.

Then the people of interpretation differed regarding the description of the words with which God tested Abraham, His Prophet and Friend, may God's prayers be upon him.

Some of them said: They are the laws of Islam, and they are thirty shares.

Who said that?

Muhammad ibn al-Muthanna told us, Abd al-A'la told us, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement: **And when his Lord tested Abraham with certain commands**, he said: Ibn Abbas said: No one was tested with this religion and established it except Abraham. God tested him with certain commands, and he fulfilled them. He said: So God wrote for him the declaration of innocence and said: **And Abraham who fulfilled** (al-Najm 53:37). He said: Ten of them are in Al-Ahzab, ten of them are in Al-Bara'ah, and ten of them are in Al-Mu'minin. And a questioner asked and said: This Islam is thirty arrows.

Ishaq bin Shaheen told us, Khalid Al-Tahan told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: No one was tested with this religion and carried out all of it except Abraham. He was tested with Islam and completed it, so God wrote for him innocence and said: **And Abraham who fulfilled** (al-Najm 53:37). He mentioned ten in innocence *112*, and said: **Those who repent, those who worship, those who praise** to the end of the verse, and ten in Al-Ahzab *35*: **Indeed, the Muslim men and women**, and ten in Surat Al-Mu'minun *7-9* to His saying: **And those who maintain their prayers**, and ten in Sa'il Sa'il *221-34*: **And those who maintain their**

prayers.

Abdullah bin Ahmed bin Shabwaih told us, Ali bin Al-Hassan told us, Kharijah bin Musab told us, on the authority of Dawud bin Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Islam is thirty arrows, and no one was tested with this religion and established it except Abraham. God said: **And Abraham who fulfilled**, so God wrote for him a release from the Fire.

Others said: They are ten characteristics of the Sunnah of Islam.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas: **And when his Lord tested Abraham with certain commands**, he said: God tested him with purification, five for the head and five for the body. For the head: trimming the moustache, rinsing the mouth, inhaling water from the nose, using the siwak, and parting the hair. And for the body: trimming the nails, shaving the pubic hair, circumcision, plucking the armpit hair, and washing away traces of feces and urine with water.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Muammar, on the authority of al-Hakam ibn Aban, on the authority of al-Qasim ibn Abi Bazza, on the authority of Ibn Abbas, similarly, and he did not mention the effect of urine.

Muhammad bin Bashir told us, Sulayman told us, Abu Hilal told us, Qatada told us regarding His statement: **And when his Lord tested Abraham with certain commands**, he said: He tested him with circumcision, shaving the pubic hair, washing the front and back passages, using the siwak, trimming the moustache, clipping the nails, and plucking the armpit hair. Abu Hilal said: And I forgot one characteristic.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Matar, on the authority of Abu al-Jild, who said: Abraham was tested with ten things, which are Sunnah for humans: sniffing water in the nose, trimming the moustache, using the siwak, plucking the armpit hair, cutting the nails, washing the knuckles, circumcision, shaving the pubic hair, and washing the anus and vulva.

Some of them said: Rather, the words with which he was afflicted were ten, some of them in purifying the body, and some of them in the rituals of Hajj.

Mention of who said that:

Al-Muthanna told me, he said, Ishaq told us, he said, Muhammad ibn Harb told us, he said, Ibn Lahi'ah told us, on the authority of Ibn Hubayrah, on the authority of Hanash, on the authority of Ibn Abbas, regarding His statement: **And when Abraham was tested by his Lord with commands, and he fulfilled them**, he said: Six for humans, and four for the sacred places. Those for humans: shaving the pubic hair, circumcision, plucking the armpit hair, clipping the nails, trimming

the moustache, and bathing on Friday. And four for the sacred places: Tawaf, running between Safa and Marwa, stoning the Jamarat, and Ifadah.

Others said: Rather, it is: **I will make you an imam for the people**, in the rituals of Hajj.

Who said that?

Abu Kuraib told us, he said, Ibn Idris told us, he said, I heard Ismail bin Abi Khalid, on the authority of Abu Salih, regarding his statement: **And when his Lord tested Abraham with certain commands, and he fulfilled them**, among them: **Indeed, I will make you a leader for the people**, and the verses of ritual worship.

Abu Al-Sa'ib told us, he said, Ibn Idris told us, he said, I heard Ismail bin Abi Khalid, on the authority of Abu Salih, the freed slave of Umm Hani', regarding his statement: **And when his Lord tested Abraham with certain words**, he said: Among them was **Indeed, I will make you a leader for the people**, and among them were the verses of ritual worship: **And when Abraham was raising the foundations of the House** (al-Baqarah 2:127-128).

Muhammad ibn Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God: **And when his Lord tested Abraham with certain commands, and he fulfilled them**, God said to Abraham: I am testing you with a matter, so what is it? He said: Make me a leader for the people. He said: Yes. He said: And of my descendants. He said: My covenant does not include the wrongdoers. He said: Make the House for the people. He said: Yes. He said: And security. He said: Yes. He said: And make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. He said: Yes. He said: And show us our rites and accept our repentance. He said: Yes. He said: And make this city [one] of security. He said: Yes. He said: And provide its people with fruits - whoever of them believes. He said: Yes.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, he told him about it on the authority of Ikrimah, so I showed it to Mujahid and he did not reject it.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, something similar. Ibn Jurayj said: Mujahid and Ikrimah agreed on this statement together.

Sufyan told us, he said, my father told me, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them**, he said: He was tested with the verses that came after it: **Indeed, I will make you a leader for the people**. He said: **And of my descendants?** He said: **My covenant does not include the wrongdoers**.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his

Surat Al-Baqarah 2:125

And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate."

father, on the authority of al-Rabi`, regarding His statement: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them**, the words: **Indeed, I will make you a leader for the people**, and His statement: **And when We made the House a place of assembly for the people**, and His statement: **And take, [O Muhammad], the standing place of Abraham as a place of prayer**, and His statement: **And We enjoined upon Abraham and Ishmael**, and His statement: **And when Abraham was raising the foundations of the House**, and the verse. He said: All of these are among the words with which Abraham was tested.

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 when Abraham was tested by his Lord with certain commands, and he fulfilled them**. Among them was: **Indeed, I will make you a leader for the people**. Among them was: **And when Abraham was raising the foundations of the House**. Among them were the verses concerning the ritual and the station that was made for Abraham, and the provision that was provided to the inhabitants of the House, and Muhammad, may God bless him and grant him peace, in their descendants, peace be upon them.

Others said: Rather, this is a specific ritual of Hajj.

Who said that?

Ibn Bashar told us, he said, Salim bin Qutaybah told us, he said, Umar bin Nabhan told us, on the authority of Qatada, on the authority of Ibn Abbas, regarding his statement: **And when his Lord tested Abraham with certain words**, he said: The rituals of Hajj.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, who said: Ibn Abbas used to say regarding His statement: **And when his Lord tested Abraham with certain words**, he said: The rituals.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, he said, Ibn Abbas said: He tested him with the rituals.

It was narrated on the authority of Ammar bin Al-Hassan, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, who said: It was reported to us on the authority of Ibn Abbas that he said: The words with which Abraham was tested were the rituals.

Ahmad bin Ishaq told us, Abu Ahmad Al-Zubayri told us, Sharik told us, on the authority of Abu Ishaq, on the authority of Al-Tamimi, on the authority of Ibn Abbas, regarding his statement: **And when his Lord tested Abraham with certain words**, he said: The rituals of Hajj.

Al-Muthanna told me, he said, Al-Hammani told us, he

said, Sharik told us, on the authority of Abu Ishaq, on the authority of Al-Tamimi, on the authority of Ibn Abbas, regarding his statement: **And when his Lord tested Abraham with certain commands**, he said: Among them were the rituals of Hajj. Others said: They are matters, among them circumcision.

Who said that?

Muhammad bin Bashar told us, he said, Salim bin Qutaybah told us, on the authority of Yunus bin Abi Ishaq, on the authority of Al-Sha'bi: **And when his Lord tested Abraham with certain words**, he said: Among them was circumcision.

Ibn Hamid told us, Yahya bin Wadh told us, Yunus bin Abi Ishaq told us, I heard Al-Sha'bi say, and he mentioned something similar.

Ahmad bin Ishaq told us, Abu Ahmad told us,

Yunus bin Abi Ishaq said, I heard Al-Sha'bi and Abu Ishaq asked him about the statement of God: **And when his Lord tested Abraham with certain commands**, he said: Among them was circumcision, O Abu Ishaq.

Others said: Rather, those are the six characteristics: the planet, the moon, the sun, the fire, the migration, and circumcision, with which he was afflicted and he was patient with them.

Who said that?

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Abu Raja', he said: I said to Al-Hasan: **And when his Lord tested Abraham with certain commands, and he fulfilled them**. He tested him with a star, and He was pleased with him. He tested him with the moon, and He was pleased with him. He tested him with the sun, and He was pleased with him. He tested him with fire, and He was pleased with him. He tested him with emigration, and He tested him with circumcision.

Bishr bin Muadh narrated to us, he said: Yazid bin Zari' narrated to us, he said: Saeed narrated to us, on the authority of Qatada, he said: Al-Hasan used to say: Yes, by God, He tested him with a matter and he was patient with it: He tested him with the planets, the sun and the moon, and he did well in that, and he knew that his Lord is eternal and does not cease, so he turned his face toward He who created the heavens and the earth, inclining toward truth, and he was not of the polytheists. Then He tested him with the migration, so he left his country and his people until he reached the Levant, migrating to God. Then He tested him with the fire before the migration, so he was patient with that, so God tested him with the slaughter of his son and circumcision, so he was patient with that.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of someone who heard Al-Hasan say regarding His statement: **And when his Lord tested Abraham with**

certain words, he said: God tested him with the slaughter of his son, with fire, with the star, the sun, and the moon.

Ibn Bashar told us, he said, Salim bin Qutaybah told us, he said, Abu Hilal told us, on the authority of Al-Hasan: **And when his Lord tested Abraham with certain words**, he said: He tested him with the stars, the sun, and the moon, and He found him patient.

Others said:

Musa bin Harun narrated to us, he said: Amr bin Hammad narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi: The words with which Abraham was tested by his Lord: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful. Our Lord, and send among them a messenger from themselves" (al-Baqarah 2:127-129).

Abu Ja'far said: The correct statement in this regard, according to us, is that God, the Almighty, informed His servants that He tested His friend Abraham with words that He revealed to him, and ordered him to act upon them, and he fulfilled them, as God, the Most High, informed us that he did. It is possible that those words are all of what we mentioned in the interpretation of the words, and it is possible that they are some of it. Because Abraham, may God's prayers be upon him, was tested in what has reached us with all of that, so he acted upon it, and carried out in it the obedience of God and His command that was obligatory upon him in it. Since that is the case, it is not permissible for anyone to say: God meant by the words with which He tested Abraham something specific of that and not something else, nor did He mean all of that, except with an argument that must be accepted: from a report from the Messenger, may God's prayers and peace be upon him, or a consensus of the argument. There is no authentic report in any of that from the Messenger through a single narration, nor from a group whose narration must be accepted.

However, two reports were narrated from the Prophet, may God bless him and grant him peace, with a similar meaning to that. If they were proven, or one of them, then the interpretation of that would be correct. One of them is what:

Abu Kuraib narrated to us, saying: Rashdin bin Saad narrated to us, saying: Zaban bin Fa'id narrated to me, on the authority of Sahl bin Mu'adh bin Anas, on the authority of his father, who said: The Prophet, may God bless him and grant him peace, used to say: Shall I not tell you why God called Abraham, His friend, **the one who fulfilled**? (al-Najm 53:37) Because he used to say every morning and every evening: **So glory be to God when you reach the evening and when you reach the morning** (al-Rum 30:17-18) until he concluded the verse.

The other one is:

Abu Kuraib told us, he said, Al-Hasan bin Atiyah told us, he said, Israel told us, on the authority of Ja'far bin

Al-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'And Abraham who fulfilled' (al-Najm 53:37). He said: Do you know what he fulfilled? They said: God and His Messenger know best. He said: And in the work of his day, four rak'ahs during the day."

Abu Ja'far said: If the report of Sahl ibn Mu'adh from his father was authentic in its chain of transmission, it would be clear that the words with which Abraham was tested and he performed them were his saying every morning and evening: "So glory be to God when you reach the evening and when you rise in the morning. To Him is praise in the heavens and the earth and in the evening and when you reach the noon" **Ar-Rum 30:17-18**, or if the report of Abu Umamah was transmitted by a trustworthy person, it would be known that the words with which Abraham was inspired and he was tested and he performed them were: to pray four rak'ahs every day. However, there is doubt in the chains of transmission of both reports.

Abu Ja'far said: The correct statement about the meaning of the words that God informed us that He tested Abraham with is what we explained earlier. If someone were to say about that: What Mujahid, Abu Salih, and Ar-Rabi' ibn Anas said is more correct than what others said, that would be a doctrine. Because His statement: **Indeed, I will make you a leader for the people**, and His statement: **And We charged Abraham and Ishmael, saying, 'Purify My House for those who perform Tawaf,'** and all the other verses that are similar to that, are like an explanation of the words that God mentioned that He tested Abraham with.

The statement in the interpretation of the Almighty's saying: **Then complete them**.

Abu Ja'far said: What God Almighty means by His statement, **and he completed them**, is that Abraham completed the words. His completion of them means his perfecting them by doing for God what He has obligated him to do in them, which is the fulfillment of which God Almighty said: **And Abraham who fulfilled** (al-Najm 53:37), meaning he fulfilled what was entrusted to him, with the words, with what He commanded him to do of His obligations and his trials in them, as:

Muhammad bin Al-Muthanna told me, he said, Abdul-A'la told us, he said, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas: **Then complete them**, meaning, perform them.

Bishr bin Mu'adh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **Then complete them**, meaning he acted upon them and completed them.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **So he completed them**, meaning he acted upon them and completed them.

The statement in the interpretation of the Almighty's saying: **He said, 'Indeed, I will make you a leader for the people.'**

Surat Al-Baqarah 2:125

And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate."

Abu Ja'far said: What He, the Most High, meant by His saying: **Indeed, I will make you an imam for the people**, is that God said: O Abraham, I will make you an imam for the people, to be followed and emulated, just as:

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **I will make you an imam for the people**, so that they may follow him and emulate him.

It is said: I led the people in prayer, so I lead them in prayer, if I am their imam.

Rather, God Almighty meant by His saying to Abraham: **I will make you a leader for the people**, that I will make you a leader for those who come after you from among the people of faith in Me and My messengers, you will precede them, they will follow your guidance, and they will follow your example that you act upon, by My command to you and My revelation to you.

The statement in the interpretation of the Almighty's saying: "He said: And of my descendants."

Abu Ja'far said: By that, He, the Most High, meant: When God raised his status and honored him, He informed him of what He would do with him, by making him an imam in good deeds for those in his time, and for those who came after him from his descendants and all other people besides them, who would be guided by his guidance and imitate his actions and morals: O Lord, and from my descendants, make imams to be imitated, like the one You made me an imam to be followed and imitated. A question that Abraham asked his Lord, as:

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Al-Rabi', who said: Ibrahim said: **And from my descendants**, meaning: So make from my descendants someone who will be followed and emulated.

Some people have claimed that Abraham's statement, **And of my descendants**, was a request from his Lord to his descendants that they adhere to his covenant and religion, as He said, **And keep me and my sons away from worshipping idols** (Ibrahim 14:35). So God, the Most High, informed us that among his descendants would be the oppressors who opposed him in his religion, by saying, **My covenant does not include the wrongdoers**.

The apparent meaning of the revelation indicates something other than what the author of this article said. Because the statement of Abraham, peace be upon him: **And from my descendants**, follows the statement of God Almighty: **Indeed, I will make you a leader for the people**. It is known that what Abraham asked for his descendants, if it were not what his Lord had informed him that He had given him, would have been clear. But since the issue was one of those mentioned previously, He was satisfied with the

mention that had already been mentioned, by repeating it and repeating it, so He said: **And from my descendants**, meaning: And from my descendants, so make like that with which You made me, of leadership for the people.

The statement in the interpretation of the Almighty's saying: **He said, 'My covenant does not include the wrongdoers.'**

Abu Ja'far said: This is report from God, the Most High, that the oppressor will not be an imam whom the people of goodness will follow. It is from God, the Most High, an answer to what is imagined in his question to him: that he will make imams like him from his descendants. So he informed that he will do that, except for those among them who are oppressors, for he will not have the same fate, nor will he make them in the place of his friends with him, by honoring them with the imamate. Because the imamate is only for his friends and the people of his obedience, not his enemies and the disbelievers in him.

The people of interpretation differed regarding the covenant that God Almighty forbade the oppressors from attaining.

Some of them said: That covenant is the prophecy.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **He said, 'My covenant does not include the wrongdoers,'** meaning: My covenant, my prophethood.

The meaning of the one who said this statement in the interpretation of the verse is: the people of injustice and polytheism will not attain prophethood.

Others said: The meaning of the covenant is the covenant of the Imamate.

The interpretation of the verse is based on their saying: I will not make anyone from your descendants who is an oppressor, an imam for My servants to be followed.

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: **He said, 'My covenant does not include the oppressors.'** He said: There will not be an oppressive imam.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: God said: **My covenant does not include the wrongdoers**, he said: There will not be an unjust imam.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Ikrimah, similarly.

Ibn Bashar told us, he said, Abu Asim told us, he said,

Sufyan told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **He said, 'My covenant does not include the wrongdoers,'** he said: There will not be an unjust imam to be followed.

Ahmad bin Ishaq Al-Ahwazi told us, he said, Abu Ahmad Al-Zubayri told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, the same.

Mashraf bin Aban Al-Hattāb narrated to us, he said: Waki' narrated to us, on the authority of Sufyān, on the authority of Khusayf, on the authority of Mujahid, regarding his statement: **My covenant does not include the wrongdoers,** he said: I will not make an unjust imam to be followed.

Muhammad bin Ubaid Al-Maharbi told us, he said, Muslim bin Khalid Al-Zanji told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **My covenant does not include the wrongdoers,** he said: I will not make an unjust imam to be followed.

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: **My covenant does not include the wrongdoers:** He said: There will not be an unjust leader. Ibn Jurayj said: As for Ata', he said: "I will make you an imam for the people. He said: And from my descendants," so he refused to make an unjust leader from his descendants. I said to Ata': What is his covenant? He said: His command.

Others said: The meaning of this is that you have no covenant with an oppressor to obey him in his oppression.

Mention of those who said that: Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **My covenant does not include the wrongdoers,** meaning: There is no covenant for a wrongdoer against you in his wrongdoing, that you obey him in it.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Abd God told us, on the authority of Israel, on the authority of Muslim al-Awar, on the authority of Mujahid, on the authority of Ibn Abbas: **He said, 'My covenant does not include the wrongdoers.'** He said: The wrongdoers do not have a covenant, and if you make a covenant, then break it.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Sufyan, on the authority of Harun bin Antara, on the authority of his father, on the authority of Ibn Abbas, who said: There is no covenant for an oppressor.

Others said: The meaning of *covenant* in this context is: safety.

The interpretation of the statement is based on the meaning of their saying: God said: My enemies and the unjust will not attain the desires of My servants. That is: I will not make them feel safe from My punishment in the Hereafter.

Mention of those who said that: Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told

us, on the authority of Qatada: **He said, 'My covenant does not include the wrongdoers.'** That is with God on the Day of Resurrection. No wrongdoer will be included in His covenant. As for in this world, they have attained God's covenant, so they inherited the Muslims by it, fought them, and married them by it. But when the Day of Resurrection came, God limited His covenant and His honor to His friends.

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: **My covenant does not include the wrongdoers,** he said: The covenant of God in the Hereafter does not include the wrongdoers, but as for this world, the wrongdoer has attained it, eaten by it, and lived.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman told us, on the authority of Israel, on the authority of Mansur, on the authority of Ibrahim: **He said, 'My covenant does not include the wrongdoers.'** He said: The covenant of God in the Hereafter does not include the wrongdoers. As for this world, the wrongdoer has reached it and believed in it, and he ate, saw, and lived.

Others said: Rather, the covenant that God mentioned in this place is: God's religion.

Who said that?

Narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Ar-Rabi', who said: God said to Abraham: **My covenant does not include the wrongdoers.** He said: So the covenant of God that He has made with His servants is His religion. He says: His religion does not include the wrongdoers. Do you not see that He said: **And We blessed him and Isaac, and among their descendants are those who do good and those who are clearly wronging themselves.** (al-Saffat 37:113), He says: Not all of your descendants, O Abraham, are on the truth.

Yahya bin Ja'far told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **My covenant does not include the wrongdoers,** he said: My covenant does not include an enemy of Mine who disobeys Me, and I do not grant it except to a friend of Mine who obeys Me.

Abu Ja'far said: Although this statement appears to be a report that the covenant of God, which is prophethood and leadership for the people of goodness, meaning following his example in this world, and the covenant by fulfilling which he who fulfills it in this world will be saved in the Hereafter from among them who was unjust, transgressing, and transgressing in his intention to follow the path of truth, it is an announcement from God Almighty to Abraham that among his descendants will be those who associate partners with Him, transgress the path, and wrong themselves and His servants, like the one who: Ishaq bin Ibrahim bin Habib bin Al-Shaheed told me, he said, 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Mujahid, regarding his statement: **My covenant does not include the wrongdoers,** he said: There will be wrongdoers among your descendants. As for the accusative case of **the**

Surat Al-Baqarah 2:125

And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate."

wrongdoers, it is because the covenant is that which does not include the wrongdoers.

He mentioned that in Ibn Masoud's reading: **The wrongdoers will not attain My covenant**, meaning: the wrongdoers are those who will not attain God's covenant.

The nominative case is permissible for the oppressors and the accusative case, and likewise for the covenant, because whatever a person has attained, that person has attained, as it is said: I have attained the good of so-and-so, and I have attained his good. The action is sometimes directed to the good, and sometimes to itself. We have explained the meaning of oppression previously, so we disliked repeating it.

Tafsir al-Qurtubi

The Almighty's saying: **And when We made the House a place of return for the people and a place of safety**. There are two issues in this:

The first: The Almighty's saying: **We made** means we made it, because it takes two objects, and this has been mentioned previously.

The house means the Kaaba. *Mathaba* means a place of return. It is said: *thaba yathub mathaban wa mathabah wa thawwaban wa thawban*. *Mathaba* is a source of description and it means the place to which one is rewarded, i.e. one returns to it. Waraqa ibn Nawfal said about the Kaaba:

A place where all the tribes' annihilations are held, to which the weak and oppressed flock.

Al-A'mash read *Muthabat* as a plural. It is possible that it is from *thawaab*, meaning they will be rewarded there. Mujahid said: No one will satisfy his desire from it. The poet said:

Make the house a place of rest for them, not a place where they spend their time.

The original is *mathubah*, the vowel of the waw was changed to the tha', so the waw was changed to an alif, following the command *thaba yathub*, and it was in the accusative case as the second object, and the ha' was added for emphasis from *yathub*, meaning to return, because rarely does someone leave the house without realizing that he has not had his fill of it, so it is like *nasabah* and 'alama, as Al-Akhfash said. Another said: It is the ha' of the feminization of the first letter and is not for emphasis.

If it is said: Not everyone who comes to him returns to him, it is said: It is not specific to those who come to him, but rather the meaning is that he is not devoid of the whole, and he does not lack a person who intends to come to him, and God Almighty knows best.

Second: The Almighty's statement: **And We have made you safe**. Abu Hanifa and a group of jurists from the regions used it as evidence to refrain from carrying out the prescribed punishment in the Sacred Sanctuary on the married person or the thief if he takes refuge in it. They supported that with the statement of the Almighty: **And whoever enters it is safe**. It is as if He said: **Safe are those who enter the House**. The correct view is to carry out the prescribed punishments in the Sacred Sanctuary, and that this is one of the abrogated texts, because it is agreed that one should not be killed in the House, and one should be killed outside the House. The only difference of opinion is whether one should be killed in the Sacred Sanctuary or not. The name of the House does not apply to the Sacred Sanctuary in reality. They agreed that if one is killed in the Sacred Sanctuary, he should be killed in it, and if he commits a prescribed punishment in it, and if he fights in it, he should be fought and killed on the spot. Abu Hanifa said: Whoever takes refuge in the Haram should not be killed in it, nor should he be prosecuted, and he should continue to be oppressed until he dies or leaves. We kill him with the sword, and he kills him with hunger and rejection. What killing is more severe than this? And in his saying, **We believe**, there is an emphasis on the command to face the Kaaba, meaning that there is no such virtue in the Holy House, and people do not need it. Whoever seeks refuge in the Sacred Sanctuary is safe from being raided. This will be explained in Al-Ma'idah, God willing.

The Almighty's saying: **And take the station of Abraham as a place of prayer**. There are three issues in this:

The first: The Almighty's saying, **And they took**. Nafi' and Ibn 'Amir read it with a fatha on the kha' as a report about those who took it from the followers of Abraham, and it is conjoined to **We made**, meaning We made the House a place of return and they took it as a place of prayer. It was said that it is conjoined with the estimation of *when*, as if he said: And when We made the House a place of return and when they took, so according to the first the statement is one sentence, and according to the second two sentences. The majority of the reciters read **and they took** with a kasra on the kha' as a command, they separated it from the first and made it conjoined one sentence to another. Al-Mahdawi said: It is possible that it is conjoined with **Remember My favor**, as if he said that to the Jews, or with the meaning of **when We made the House**, because its meaning is remember when We made. Or with the meaning of his saying: **a place of return**, because its meaning is reward.

Second: Ibn Omar narrated that he said:

Omar said: I agreed with my Lord on three matters: on the station of Abraham, on the veil, and on the prisoners of Badr. Narrated by Muslim and others. Narrated by Al-Bukhari on the authority of Anas, who

said: Omar said:

I agreed with God in three things, or my Lord agreed with me in three things... The hadith, and Abu Dawud al-Tayalisi included it in his Musnad, and he said: Hammad bin Salamah told us, Ali bin Zaid told us, on the authority of Anas bin Malik.

He said: Omar said: I agreed with my Lord in four matters. I said: O Messenger of God, what if you prayed behind the Maqam? Then this verse was revealed: **And take the station of Abraham as a place of prayer.** I said: O Messenger of God, what if you imposed a veil on your wives so that the righteous and the wicked would enter upon them? Then God revealed: **And when you ask them for something, ask them from behind a partition.** And this verse was revealed: **And We have certainly created man from an extract of clay.** When it was revealed, I said: Blessed be God, the best of creators. Then this verse was revealed: **So blessed be God, the best of creators.** I entered upon the wives of the Prophet, may God bless him and grant him peace, and said: Either you stop or God will replace him with wives better than you. Then this verse was revealed: **Perhaps his Lord, if he divorces you.**

I said: There is no mention of prisoners in this narration, so Omar's agreement is on five.

Third: The Almighty's saying: **From the place of standing.** The place of standing in the language: the place of the feet. An-Nahas said: The place of standing from the verb qama yaqoom, is a verbal noun and a name for the place. And the place of standing from the verb iqama, as for the saying of Zuhair:

They have beautiful faces and clubs that are filled with words and deeds.

Its meaning is: Among them are people of stations. There are different opinions about specifying the station, the most correct of which is that it is the stone that people know today, where they pray the two rak'ahs of the Tawaf of Arrival. This is the opinion of Jabir ibn Abdullah, Ibn Abbas, Qatada, and others. In Sahih Muslim, from the long hadith of Jabir:

"When the Prophet (peace and blessings of God be upon him) saw the House, he touched the corner, jogged three times and walked four times, then he advanced to the Station of Abraham and recited: 'And take the Station of Abraham as a place of prayer.' So he prayed two rak'ahs in which he recited 'Say: He is God, the One' and 'Say: O you disbelievers.'" This indicates that the two rak'ahs of circumambulation and other prayers for the people of Mecca are better, and it indicates from one perspective that circumambulation for strangers is better, as will come. In Bukhari, it is the stone on which Abraham climbed when he was too weak to lift the stones that Ishmael used to bring him to build the House, and his feet sank into it. Anas said: I saw the traces of his fingers, his heel, and the soles of his feet on the Station, except that the people wiped them with their hands, as narrated by Al-Qushayri. Al-Suddi said: The Station is the stone that the wife of Ishmael placed under the feet of Abraham, peace be upon him, when she washed his head. Also from Ibn Abbas, Mujahid, Ikrimah, and Ata': The entire Hajj. On

the authority of Ata': Arafat, Muzdalifah, and the Jamarat. Al-Sha'bi said: Al-Nakha'i: The entire Sanctuary is the Station of Abraham. Mujahid said the same.

I said: The correct opinion in this case is the first statement, according to what is proven in Sahih. Abu Naim narrated from the hadith of Muhammad ibn Suqah on the authority of Muhammad ibn al-Munkadir on the authority of Jabir, who said:

"The Prophet, may God bless him and grant him peace, looked at a man between the corner and the station, or the door and the station, and he was supplicating and saying: O God, forgive so-and-so. The Prophet, may God bless him and grant him peace, said to him: What is this? He said: A man entrusted me to supplicate for him in this station, so he said: Go back, for your companion has been forgiven." Abu Nu'aym said: Ahmad ibn Muhammad ibn Ahmad ibn Ibrahim al-Qadi told us, he said: Muhammad ibn 'Asim ibn Yahya al-Katib told us, he said: 'Abd al-Rahman ibn al-Qasim al-Qattan al-Kufi told us, he said: Al-Harith ibn 'Imran al-Ja'fari told us, on the authority of Muhammad ibn Suqah, and he mentioned it. Abu Nu'aym said: This is how 'Abd al-Rahman narrated it on the authority of al-Harith on the authority of Muhammad on the authority of Jabir, and it is only known from the hadith of al-Harith on the authority of Muhammad on the authority of 'Ikrimah on the authority of Ibn 'Abbas. The meaning of musalla is a place where supplication is made, said by Mujahid. It was also said: a place of prayer where one prays, said by Qatadah. It was also said: a qiblah where the imam stands, said al-Hasan.

God Almighty says: **And We charged Abraham and Ishmael, saying, 'Purify My House for those who perform Tawaf, and those who stay there, and those who bow and prostrate.'** There are six issues in this:

The first: The Almighty's saying: **And Our covenant** It was said that it means Our command. It was also said that it means We revealed. **That you purify** "that" is in the accusative case, assuming that the preposition is deleted. Sibawayh said that it has the meaning of *any* which is explanatory, so it has no place in parsing. The Kufians said that it can be in the meaning of saying. And purify, it was said that it means: from idols, according to Mujahid and Al-Zuhri. Ubayd ibn Umair and Saeed ibn Jubayr said: from plagues and doubt. It was also said: from the infidels. Al-Suddi said that he built it and founded it on purity and the intention of purity, so it comes like his saying: **He founded it on piety.** Yaman said: He created it and created it. **My house** He added the house to himself as an addition of honor and respect, which is the addition of a creature to a Creator, and a slave to a Master. Al-Hasan, Ibn Abi Ishaq, the people of Medina, Hisham and Hafs read: My house with the opening of the ya', and the others with the closing of the ya'.

Second: The Almighty's statement: **For those who circumambulate it** apparently means those who circumambulate it, and this is the statement of Ata'. Saeed bin Jubair said: Its meaning is for strangers who have come to Mecca, and there is some distance in that. **And those who stay:** those who are residents from my country and a stranger, according to Ata'. Likewise His statement: **For those who**

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And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate."

circumambulate it. In the language, *staying* means adherence and turning towards something, as the poet said:

The Nabataeans are playing the Fenjga

Mujahid said: **The ones who stay in seclusion are those who are nearby.** Ibn Abbas said: **The ones who pray.** It was also said: **Those who sit without performing tawaf.** The meaning is close. **And bowing and prostrating** means those who pray at the Kaaba. He specifically mentioned bowing and prostration because they are the closest states of the one praying to God Almighty. The meaning of bowing and prostration in language has already been mentioned. Praise be to God.

Third: When God the Almighty said: **Purify My House**, the meaning includes all of His houses, so their ruling is His ruling in purification and cleanliness. He only mentioned the Kaaba specifically because there was no other, or because it is His greatest sanctuary, and the first is more apparent, and God knows best. And in the revelation: **In houses which God has permitted to be raised**, and there comes the ruling on mosques, God willing. It was narrated on the authority of Omar ibn al-Khattab, may God be pleased with him, that he heard a man's voice in the mosque and said: What is this! Do you know where you are!? And Hudhayfah said that the Prophet, may God's prayers and peace be upon him, said:

"God has revealed to me, 'O brother of the warners, O brother of the messengers, warn your people not to enter any of my houses except with sound hearts, truthful tongues, pure hands, and clean private parts, and not to enter any of my houses as long as someone has wronged them, for I curse him as long as he stands before me until he returns that wrong to its people, and I become his hearing with which he hears and his sight with which he sees, and he will be among my friends and chosen ones, and he will be my neighbor with the prophets, the truthful, the martyrs, and the righteous."

Fourth: Al-Shafi'i, Abu Hanifa, Al-Thawri and a group of the Salaf used this verse as evidence for the permissibility of performing obligatory and voluntary prayers inside the house. Al-Shafi'i, may God have mercy on him, said: If someone prays inside it, facing one of its walls, his prayer is valid. If he prays towards the door and the door is open, his prayer is invalid. The same applies to someone who prays on its roof, because he is not facing any of it. Malik said: He should not pray obligatory or voluntary prayers in it, but he may pray voluntary prayers in it. However, if he prays obligatory prayers in it, he must repeat them during the prescribed time. Asbagh said: He must repeat them forever.

I said: It is correct, because Muslim narrated on the authority of Ibn Abbas, who said: Usama bin Zaid told me:

"When the Prophet, may God bless him and grant him peace, entered the House, he supplicated in all its corners and did not pray in it until he left it. When he left, he bowed two rak'ahs facing the Kaaba and said: This is the qiblah." This is a text. If it is said: Al-Bukhari narrated on the authority of Ibn Umar, who said:

"The Messenger of God, may God bless him and grant him peace, entered the house with Usama bin Zaid, Bilal, and Uthman bin Talha al-Hajabi, and they closed the door behind them. When they opened it, I was the first to enter. I met Bilal and asked him: Did the Messenger of God, may God bless him and grant him peace, pray in it? He said: Yes, between the two right-hand pillars." Narrated by Muslim, in which he said: He placed two pillars on his left, one on his right, and three pillars behind him. At that time, the house had six pillars. We said: This may mean that he prayed in the sense of supplicated, as Usama said, or it may mean that he prayed the customary prayer. If both are possible, then the evidence for it is invalid.

If it is said: Ibn al-Mundhir and others narrated on the authority of Usamah, who said:

"The Prophet, may God bless him and grant him peace, saw pictures in the Kaaba, so I brought water in a bucket to beat those pictures with." Abu Dawud al-Tayalisi narrated it. He said: Ibn Abi Dhi'b narrated to us, on the authority of Abd al-Rahman ibn Mihran, who said: Umair, the freed slave of Ibn Abbas, narrated to us, on the authority of Usamah ibn Zayd, who said: "I entered upon the Messenger of God, may God bless him and grant him peace, in the Kaaba, and he saw pictures. He said: So he called for a bucket of water, so I brought it to him, and he began to wipe them away and said: 'May God curse a people who depict what they do not create.'" It is possible that while Usamah was still searching for water, the Prophet, may God bless him and grant him peace, saw Bilal, who Usamah did not see. So he who affirmed was more deserving than he who denied. Usamah himself said: So the people accepted Bilal's statement and abandoned my statement. Mujahid narrated on the authority of Abdullah ibn Safwan, who said: I said to Umar ibn al-Khattab: What did the Messenger of God, may God bless him and grant him peace, do when he entered the Kaaba? He said: He prayed two rak'ahs.

We said: This applies to voluntary prayers, and we do not know of any disagreement among scholars regarding the validity of voluntary prayers in the Kaaba. As for obligatory prayers, no, because God Almighty specified the direction in His statement: **So turn your faces toward it**, as will be explained later, and the statement of the Prophet, may God bless him and grant him peace, when he went out:

This Qiblah is the same as God Almighty has specified it. If the assumption was valid within it, he would not have said: **This Qiblah**. Thus, it is correct to reconcile the hadiths, and this is better than omitting some of

them, so there is no contradiction, and praise be to God.

Fifth: They also differed regarding praying on its roof. Al-Shafi'i said what we mentioned. Malik said: Whoever prays on the roof of the Kaaba must repeat the prayer in its proper time. It was narrated from some of Malik's companions: He must repeat it forever. Abu Hanifa said: Whoever prays on the roof of the Kaaba does not have to do anything.

Sixth: They also differed as to which is better, praying at the House or circumambulating it? Malik said: Circumambulating is better for the people of the cities, and praying is better for the people of Mecca. It was reported from Ibn Abbas, Ata', and Mujahid. The majority are of the opinion that praying is better. In the hadith:

If it were not for the men who are humble, the elders who bow, and the children who are breastfed and graze their beauty, we would have poured out punishment upon you abundantly. Abu Bakr Ahmad bin Ali bin Thabit al-Khatib mentioned in the book *Al-Sabiq wa Al-Lahiq* on the authority of Abdullah bin Masoud who said that the Messenger of God, may God bless him and grant him peace, said:

If there were not among you men who are humble and whose beauty is pleasing, and children who are breastfed, punishment would have been poured out upon the sinners in infancy. He did not mention elders who bowed. In the hadith of Abu Dharr:

Prayer is the best thing, so do it often or infrequently. Narrated by Al-Ajurri. There are many hadiths about the virtue of prayer and prostration that bear witness to the opinion of the majority, and God Almighty knows best.

Tafsir Ibn Kathir

And when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], the standing place of Abraham as a place of prayer.

Al-Awfi said: On the authority of Ibn Abbas, regarding the Almighty's statement: **And when We made the House a place of return for mankind**, meaning: They do not satisfy their desire in it, they come to it and then return to their families and then return to it. Ali bin Abi Talha said on the authority of Ibn Abbas: A place of return for mankind, meaning they return. Both were narrated by Ibn Jarir. Ibn Abi Hatim said: My father told us, Abdullah bin Raja' told us, Israel told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the words of God Almighty: **And when We made the House a place of return for mankind**, he said: They return to it and then go back. He said: It was narrated on the authority of Abu Al-Aaliyah and Saeed bin Jubayr, in one narration, and Ata', Mujahid, Al-Hasan, Atiyah, Al-Rabi' bin Anas, and Al-Dahhak, something similar to that. Ibn Jarir said: Abdul Karim bin Abi Umair told me, Al-Walid bin Muslim told me, he said: Abu Amr, meaning Al-Awza'i, said: Abdah bin Abi Lubabah told me regarding the

words of God Almighty: **And when We made the House a place of return for mankind**, he said: No one turns away from it, and he thinks that he has had his fill of it. Yunus told me, on the authority of Ibn Wahb, he said: Ibn Zayd said: **And when We made the House a place of return for mankind**, he said: They return to it from all countries and come to it. How beautiful is what the poet said in this meaning, Al-Qurtubi included it:

Make the house a place of rest for them, not a place where they can spend their time.

Saeed ibn Jubayr said in the other narration, and Ikrimah, Qatadah and Ata' al-Khurasani said, **A place of assembly for the people**, meaning a gathering place, **and security**. Ad-Dahhak said on the authority of Ibn Abbas: meaning security for the people. Abu Jaafar al-Razi said, on the authority of Ar-Rabi' ibn Anas, on the authority of Abu Al-Aaliyah: **And when We made the House a place of assembly for the people and a place of security**, meaning security from the enemy and that weapons should be placed in it. In the pre-Islamic period, people would be snatched from around them while they were safe and not being abused. It was narrated on the authority of Mujahid, Ata', As-Suddi, Qatadah and Ar-Rabi' ibn Anas, who said: Whoever enters it is safe.

The meaning of what these imams interpreted this verse with is that God Almighty mentions the honor of the House and what He has described it with in law and destiny, from it being a place of assembly for people, meaning He has made it a place that souls yearn for and yearn for, and they do not satisfy their desire from it even if they visit it every year in response from God Almighty to the supplication of His friend Abraham, peace be upon him, in His saying: **So make the hearts of the people yearn toward them**, until He said: **Our Lord, and accept the supplication**. And God Almighty describes it as having made it safe for whoever enters it to be safe, and if he had done what he did and then entered it, he would have been safe. And Abd al-Rahman bin Zaid bin Aslam said: A man would meet the killer of his father or brother in it, and he would not be exposed to him, as described in Surat al-Ma'idah in His saying: **God has made the Kaaba, the Sacred House, a means of support for people**, meaning He would ward off evil from them because of their glorification of it, as Ibn Abbas said: If people did not perform Hajj to this House, God would have collapsed the sky on the earth. And this honor is only due to the honor of its builder first, who is the friend of the Most Merciful, as God Almighty said: **And when We appointed for Abraham a place The House that you do not associate anything with Me**. And God Almighty said: "Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds. In it are clear signs - the Station of Abraham. And whoever enters it shall be safe." In this noble verse, He pointed out the Station of Abraham and commanded us to pray near it. He said: **And take the Station of Abraham as a place of prayer**. The commentators differed about what is meant by the Station. Ibn Abi Hatim said: Amr ibn Shaiba al-Numairi told us, Abu Khalaf told us, meaning Abdullah ibn Isa, Dawud ibn Abi Hind told us, on the authority of Mujahid, on the authority of Ibn Abbas, **And take the Station of Abraham as a place of prayer**. He said: The Station of

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And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate."

Abraham is the entire Sanctuary. A similar narration was narrated on the authority of Mujahid and Ata', and he also said: Al-Hasan ibn Muhammad ibn al-Sabah told us, Hajjaj told us on the authority of Ibn Jurayj, who said: I asked Ata' about **And take the Station of Abraham as a place of prayer**. He said: I heard Ibn Abbas say: As for the Station of Abraham mentioned here, it is this Station of Abraham which is in the mosque. Then he said: The Station of Abraham is considered much like the Station of Abraham of the entire Hajj. Then Ata' explained it to me and said: The definition and two prayers at Arafat, and al-Mash'ar, and Mina, and the stoning of the Jamarat, and the Tawaf between al-Safa and al-Marwah. I said: Did Ibn Abbas explain it? He said: No. But he said the Station of Abraham is the entire Hajj. I said: Did you hear that for all of this? He said: Yes, I heard it from him. Sufyan al-Thawri said on the authority of Abdullah bin Muslim, on the authority of Saeed bin Jubair, **And take the station of Abraham as a place of prayer**. He said: The stone is the station of Abraham, the Prophet of God, whom God made a mercy. He used to stand on it and hand Ismail the stones to him. If he had washed his head, as they say, his feet would have been torn apart. Al-Suddi said: The station is the stone that Ismail's wife placed under the feet of Abraham until she washed his head. Al-Qurtubi narrated it and declared it weak, but others preferred it. Al-Razi narrated it in his interpretation on the authority of Al-Hasan Al-Basri, Qatadah, and Al-Rabi' bin Anas. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Abdul-Wahhab bin Ata' told us on the authority of Ibn Jurayj, on the authority of Ja'far bin Muhammad, on the authority of his father, he heard Jabir narrating about the pilgrimage of the Prophet, may God bless him and grant him peace. He said: When the Prophet, may God bless him and grant him peace, performed the circumambulation, Umar said to him: Is this the station of our father? He said: Yes. He said: Should we not take it as a place of prayer? Then God the Almighty revealed, **And take, [O Muhammad], the standing place of Abraham as a place of prayer**. Uthman ibn Abi Shaybah said: Abu Usamah told us, on the authority of Zakariya, on the authority of Abu Ishaq, on the authority of Abu Maysarah, who said: Umar said: I said: O Messenger of God, is this the standing place of our Lord's friend? He said: Yes. He said: Should we not take it as a place of prayer? Then, **And take, [O Muhammad], the standing place of Abraham as a place of prayer** was revealed. Ibn Mardawayh said: Du'laj ibn Ahmad told us, Ghailan ibn Abd al-Samad told us, Masruq ibn al-Marzban told us, Zakariya ibn Abi Zaydah told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Umar ibn al-Khattab, that he passed by the standing place of Abraham and said: O Messenger of God, should we not stand at the standing place of our Lord's friend? He said: Yes. He said: Should we not take it as a place of prayer? It was not long before the verse **And take, from the station of Abraham, a place of prayer** was revealed. Ibn Mardawayh said: Ali ibn

Ahmad ibn Muhammad al-Qazwini told us, Ali ibn al-Husayn told us, al-Junayd told us, Hisham ibn Khalid told us, al-Walid told us, on the authority of Malik ibn Anas, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of Jabir, who said: When the Messenger of God, may God bless him and grant him peace, stood at the station of Abraham on the day of the conquest of Mecca, Umar said to him: O Messenger of God, is this the station of Abraham about which God said: **And take, from the station of Abraham, a place of prayer**. He said: Yes. Al-Walid said: I said to Malik: Is this how he told you and they took? He said: Yes, this is how it appears in this narration, and it is strange. Al-Nasa'i narrated from the hadith of Al-Walid ibn Muslim something similar to it. Al-Bukhari said: Chapter on his statement, **And take the station of Abraham as a place of prayer**, a place of rest where they will return and where they will be rewarded. Musaddad told us, Yahya told us, on the authority of Humayd, on the authority of Anas ibn Malik, who said: Umar ibn Al-Khattab said: I agreed with my Lord on three things, or my Lord agreed with me on three things. I said: O Messenger of God, if you took the station of Abraham as a place of prayer, then **And take the station of Abraham as a place of prayer** was revealed. I said: O Messenger of God, the righteous and the wicked enter upon you, so why don't you command the mothers of the believers to wear the hijab? Then God revealed the verse of the hijab. He said: I was informed that the Prophet (peace and blessings of God be upon him) had reprimanded some of his wives, so I went to them and said: Either you stop or God will replace you with better wives than you, until one of his wives came and said: O Umar, is there not in the Messenger of God what he can admonish his wives for you to admonish them? So God revealed: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you, Muslims** (al-Baqarah 2:17). Ibn Abi Maryam said: Yahya ibn Ayoub informed us, Hamid told me, he said: I heard Anas from Umar **may God be pleased with them both**, this is how Al-Bukhari narrated it here, and he suspended the second chain of transmission from his sheikh Saeed ibn Al-Hakam, known as Ibn Abi Maryam Al-Masry, and Al-Bukhari was the only one who narrated from him from among the authors of the six books, and the rest narrated from him through an intermediary, and his purpose in suspending this chain of transmission was to show the connection of the chain of transmission of the hadith, and he did not support it because there is something wrong with Abu Ayoub Al-Ghafiqi, as Imam Ahmad said about him: he has a poor memory, and God knows best. Imam Ahmad said: Hisham told us, Humayd told us, on the authority of Anas, who said: Umar, may God be pleased with him, said: I agreed with my Lord, the Almighty, in three matters. I said: O Messenger of God, why don't you take the station of Abraham as a place of prayer? Then the verse **And take the station of Abraham as a place of prayer** was revealed. I said: O Messenger of God, the righteous and the wicked enter

upon your women, so why don't you order them to cover themselves? Then the verse of hijab was revealed. The wives of the Messenger of God, may God bless him and grant him peace, gathered around him in jealousy, so I said to them: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.** Then the verse was revealed in the same way. Then Ahmad narrated it on the authority of Yahya and Ibn Abi Uday, both of them on the authority of Humayd, on the authority of Anas, on the authority of Umar, that he said: I agreed with my Lord in three matters, or my Lord agreed with me in three matters, and he mentioned it. Al-Bukhari narrated it on the authority of Umar, Ibn Awn, Al-Tirmidhi on the authority of Ahmad ibn Mani', Al-Nasa'i on the authority of Ya'qub ibn Ibrahim Al-Dawraqi, and Ibn Majah on the authority of Muhammad ibn Al-Sabah, all of them on the authority of Hisham ibn Bashir. It was also narrated by Al-Tirmidhi on the authority of Abd bin Hamid, on the authority of Hajjaj bin Munhal, on the authority of Hammad bin Salamah and Al-Nasa'i, on the authority of Hannad, on the authority of Yahya bin Abi Za'idah, both of them on the authority of Hamid, who is the son of Tirwayh Al-Tawil, on his authority. Al-Tirmidhi said: Hasan Sahih. It was narrated by Imam Ali bin Al-Madini on the authority of Zaid bin Zari', on the authority of Hamid, on his authority, and he said: This is from the authentic hadith, and he is from Basra. It was narrated by Imam Muslim bin Hajjaj in his Sahih with another chain of transmission and different wording, and he said: Uqbah bin Makram told us, Saeed bin Amir told us, on the authority of Juwayriyah bin Asma', on the authority of Nafi', on the authority of Ibn Umar, who said: I agreed with my Lord in three matters: regarding the veil, regarding the prisoners of Badr, and regarding the Station of Abraham. Abu Hatim al-Razi said: Muhammad ibn Abdullah al-Ansari told us, Hamid al-Tawil told us on the authority of Anas ibn Malik, who said: Umar ibn al-Khattab said: My Lord agreed with me on three matters, or I agreed with my Lord on three matters. I said, O Messenger of God, if you took the station of Abraham as a place of prayer, then the verse **And take the station of Abraham as a place of prayer** was revealed. I said, O Messenger of God, if women were veiled, then the verse of veiling was revealed. The third: When Abdullah ibn Ubayy died, the Messenger of God, may God bless him and grant him peace, came to pray over him. I said, O Messenger of God, will you pray over this infidel hypocrite? He said: Leave me alone, O Ibn Al-Khattab! Then the verse was revealed: **And never pray over any of them who dies, nor stand at his grave.** This chain of transmission is also sound, and there is no contradiction between this and that, rather both are sound and the implication of the number, if it is contradicted by an explicit statement, is given precedence over it. And God knows best. Ibn Jurayj said: Ja'far informed me, on the authority of Muhammad, on the authority of his father, on the authority of Jabir: The Messenger of God, may God bless him and grant him peace, walked three times and walked four until he finished, he went to the Station of Abraham and prayed two rak'ahs behind it, then he recited: **And take, [O Muhammad], from the Station of Abraham a place of prayer.** Ibn Jarir said: Yusuf ibn Salman informed us, Hatim ibn Ismail informed us, Ja'far ibn Muhammad informed us, on the

authority of his father, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, touched the corner, walked three times and walked four, then he went to the Station of Abraham and recited: **And take, [O Muhammad], from the Station of Abraham a place of prayer.** He placed the Station between him and the House, and prayed two rak'ahs. This is part of the long hadith that Muslim narrated in his Sahih from the hadith of Hatim ibn Ismail, and Al-Bukhari narrated with his chain of transmission. On the authority of Amr ibn Dinar, he said: I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, came and circumambulated the House seven times and prayed two rak'ahs behind the Maqam. All of this indicates that what is meant by the Maqam is the stone on which Abraham, peace be upon him, stood to build the Kaaba. When the wall rose, Ismail, peace be upon him, brought it to him so that he could stand on it and hand him the stones, which he would place in his hand to raise the wall. Whenever he completed one side, he would move to the other side and circumambulate the Kaaba, standing on it. Whenever he finished a wall, he would move it to the side next to it, and so on until the walls of the Kaaba were completed, as will be explained in the story of Abraham and Ismail in building the House, narrated by Ibn Abbas in Bukhari. The traces of his feet were visible in it, and this remained well-known and was known to the Arabs in their pre-Islamic period. For this reason, Abu Talib said in his famous poem, Lamiyah:

And Abraham's footsteps in the rock were wet on his bare feet, without sandals.

The Muslims realized this in it, as Abdullah bin Wahb said: Yunus bin Yazid told me on the authority of Ibn Shihab: Anas bin Malik told them, he said: I saw the station with his fingers, peace be upon him, and the soles of his feet, except that it was removed by the people wiping it with their hands. Ibn Jarir said: Bishr bin Muadh told us Yazid bin Zari' told us, Saeed told us on the authority of Qatada, **And take the station of Abraham as a place of prayer**, they were only commanded to pray at it and they were not commanded to wipe it. This nation has taken on a burden that the nations before it did not take on. It has been mentioned to us that someone saw the trace of his heel and fingers on it, and this nation continued to wipe it off until it was worn away and erased. **I said** This station was attached to the wall of the Kaaba in ancient times, and its location is known today, next to the door, next to the Black Stone, to the right of the one entering the door, in the separate spot there. When Abraham, peace be upon him, finished building the House, he placed it next to the wall of the Kaaba, or he finished building there and left it there. For this reason, and God knows best, he ordered prayer there upon finishing circumambulation. It was appropriate for it to be next to the Station of Abraham, where the construction of the Kaaba ended. It was only the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, who was one of the guided imams and rightly-guided caliphs whom we were ordered to follow, who moved it away from the wall of the Kaaba. He is one of the two men about whom the Messenger of God, may God bless him and grant him peace, said, **Follow the example of those who come**

Surat Al-Baqarah 2:125

And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate."

after me, Abu Bakr and Umar. He is the one upon whose death the Qur'an was revealed in prayer next to him. For this reason, none of his companions, may God be pleased with them all, denied that. Abd al-Razzaq said on the authority of Ibn Jurayj: He told me: Ata and others of our companions said: The first thing that was transmitted was by Umar ibn al-Khattab, may God be pleased with him. Abd al-Razzaq also said on the authority of Muammar, on the authority of Hamid al-Araj, on the authority of Mujahid, who said: The first to move the Maqam to its current location was Umar ibn al-Khattab, may God be pleased with him. Al-Hafiz Abu Bakr Ahmad ibn Ali ibn al-Husayn al-Bayhaqi said: Abu al-Husayn ibn al-Fadhl al-Qattan told us, Judge Abu Bakr Ahmad ibn Kamil told us, Abu Ismail Muhammad ibn Ismail al-Salami told us, Abu Thabit told us, al-Darawardi told 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: That the Maqam was attached to the House during the time of the Messenger of God, may God bless him and grant him peace, and during the time of Abu Bakr, may God be pleased with him, then Umar ibn al-Khattab, may God be pleased with him, moved it. This is a sound chain of transmission with what was mentioned above. Ibn Abi Hatim said: My father told us, Ibn Abi Umar al-Adani told us, he said: Sufyan said, meaning Ibn Uyaynah, who was the imam of the Meccans in his time: The Maqam was in the courtyard of the House during the time of the Messenger of God, may God bless him and grant him peace, then Umar moved it to its place after the Prophet, may God bless him and grant him peace. And after his saying, **And take, from the station of Abraham, a place of prayer**, he said: The flood swept it away after Umar moved it from this location, so Umar returned it to it. Sufyan said: I do not know how much was between it and the Kaaba before it was moved. Sufyan said: I do not know whether it was attached to it or not. These narrations support what we have mentioned, and God knows best. Al-Hafiz Abu Bakr bin Mardawayh said: Ibn Umar, who is Ahmad bin Muhammad bin Hakeem, told us, Muhammad bin Abdul Wahhab bin Abi Tamam, told us, Adam, who is Ibn Abi Iyas, told us in his interpretation, Sharik told us on the authority of Ibrahim bin Al-Muhajir on the authority of Mujahid, who said: Umar bin Al-Khattab said: O Messenger of God, if we prayed behind the station, then God revealed, **And take, from the station of Abraham, a place of prayer**, so the station was near the House, so the Messenger of God, may God bless him and grant him peace, moved it to this location. Mujahid said: Umar used to have an opinion and the Qur'an would be revealed according to it. This is a mursal from Mujahid, and it contradicts what was mentioned previously from the narration of Abd al-Razzaq from Muammar, from Hamid al-A'raj, from Mujahid: that the first one to postpone the Maqam to its current location was Umar ibn al-Khattab, may God be pleased with him. This is more authentic than the chain of transmission of Ibn Mardawayh, with the support of what was mentioned previously, and God

knows best.

And We charged Abraham and Ishmael, **Purify My House for those who go around it, and those who stay there, and those who bow and prostrate.**

Al-Hasan Al-Basri said: His statement, **And We enjoined Abraham and Ishmael**, meaning: God commanded them to purify it from harm and impurity, and that nothing of that should touch it. Ibn Jurayj said: I said to Ata': What is His covenant? He said: His command. Abd Al-Rahman bin Zaid bin Aslam said, **And We enjoined Abraham**, meaning: We commanded him to do so. He said: It appears that this letter is transitive with *to* because it means we preceded and inspired. Saeed bin Jubair said on the authority of Ibn Abbas, regarding his statement, **Purify My House for those who perform Tawaf and those who stay there**, he said: from idols. Mujahid and Saeed bin Jubair said, **Purify My House for those who perform Tawaf**, meaning that that is from idols, obscenities, false speech, and filth. Ibn Abi Hatim said, and it was narrated on the authority of Ubayd ibn Umair, Abu al-Aaliyah, Saeed ibn Jubayr, Mujahid, Ata' and Qatadah, **Purify My House** meaning, **There is no god but God** from polytheism. As for the Almighty's statement, **For those who circumambulate**, circumambulating the House is well-known. It was narrated on the authority of Saeed ibn Jubayr that he said in the Almighty's statement, **For those who circumambulate**, meaning whoever comes to it from a foreign land, **and those who stay there**, those who reside there. And thus it was narrated on the authority of Qatadah and al-Rabi' ibn Anas, that they interpreted those who stay there as its people who reside there, as Saeed ibn Jubayr said. Yahya al-Qattan said on the authority of Abdul-Malik, he is Ibn Abi Sulayman, on the authority of Ata' regarding his statement, **and those who stay there**, he said: Whoever visits him from the cities and stays with him and says to us, while we are neighbors, you are among those who stay there. And Waki' said on the authority of Abu Bakr al-Hudhali, on the authority of Ata', on the authority of Ibn Abbas, he said: If he is sitting, then he is among those who stay there. And Ibn Abi Hatim said: My father told us, Musa ibn Ismail told us, Hammad ibn Salamah told us, Thabit told us, he said: We said On the authority of Abdullah bin Ubaid bin Umair: I see myself as speaking to the Emir to prevent those who sleep in the Sacred Mosque, for they become ritually impure and urinate. He said: Do not do that, for Ibn Umar was asked about them and he said: They are those who are staying in seclusion. And Abd bin Hamid narrated it on the authority of Sulayman bin Harb on the authority of Hammad bin Salamah on his authority. **I said** It has been proven in Sahih that the correct view is that Ibn Umar used to sleep in the mosque of the Messenger of God (blessings and peace of God be upon him) and he was single. As for the words of God the Almighty: **And bowing and prostration**, Wakee' said on the authority of Abu Bakr al-Hudhali, on the authority of Ata', on the authority of Ibn Abbas: And bowing and prostration, he

said: If he is praying, then it is from bowing and prostration, and Ata' and Qatadah said the same. Ibn Jarir, may God have mercy on him, said: The meaning of the verse is, **And We commanded Abraham and Ishmael to purify My House for those who perform Tawaf**. The purification that We commanded in the House is to purify it from idols and the worship of idols in it and from polytheism. Then he raised a question and said: If it is said: Was there anything of that which He commanded to purify before Abraham built the House near it? He answered in two ways: **One of them** that He commanded them to purify it from what was worshipped there at the time of the people of Noah of idols and statues, so that this would be a tradition for those after them, since God Almighty had made Abraham an imam to be followed, as Abd al-Rahman ibn Zayd said, **Purify My House**. He said: From the idols that they worship, which the polytheists used to venerate. **I said** This answer is based on the fact that idols were worshipped there before Abraham, peace be upon him, and proving this requires evidence from the infallible Muhammad, may God bless him and grant him peace. **The second answer** He ordered them to be sincere in building it for God alone, with no partner for Him, so they should build it purified from polytheism and doubt, as He, the Most High, said: **Is he who lays his foundation on piety to God and His pleasure better, or he who lays his foundation on the brink of a crumbling precipice?** He said: Likewise, His statement: **And We charged Abraham and Ishmael, 'Purify My House'** means build it purified from polytheism and doubt, as As-Suddi said: **Purify My House** build My House for those who circumambulate it. The summary of this answer is that God, the Most High, ordered Abraham and Ishmael, peace be upon them, to build the Kaaba in His name alone, with no partner for Him, for those who circumambulate it, those who stay near it, and those who pray to it from bowing and prostrating, as God, the Most High, said: "And when We designated for Abraham the site of the House, [saying], 'Do not associate anything with Me and purify My House for those who circumambulate it and those who stand [in prayer] and those who bow and prostrate'" 3:10.

The jurists differed as to which is better, praying at the House or circumambulating it? Malik, may God have mercy on him, said: Circumambulating it is better for the people of the cities. The majority said: Prayer is absolutely better, and the direction of each of them is mentioned in the Book of Rulings, and what is meant by that is the response to the polytheists who used to associate partners with God at His House, which was founded on worshipping Him alone, with no partner for Him, and then despite that they turned away His believing people from it, as God Almighty said: "Indeed, those who disbelieve and avert [people] from the way of God and from the Sacred Mosque, which We have made for mankind, equal for the one who stays therein and the visitor. And whoever intends to do wrong therein - We will make him taste a painful punishment." Then He mentioned that the House was only founded for those who worship God alone, with no partner for Him, either by circumambulation or prayer, so He mentioned in Surat Al-Hajj its three parts: its standing, bowing, and prostration, and He did not mention those who stay there because it was mentioned **equal for the**

one who stays therein and the visitor. In this noble verse, He mentioned those who circumambulate and those who stay, and He was satisfied with mentioning bowing and prostration instead of standing, because He has known that there is no bowing or prostration except after standing. And in that also is a response to those who do not perform Hajj from the People of the Book, the Jews and Christians, because they believe in the virtue of Abraham the Friend and Ishmael, and they know that he built this House for circumambulation during Hajj. And Umrah and other things, and for seclusion and prayer near it, and they do not do any of that, so how can they be following the example of Khalil when they do not do what God has prescribed for him? Moses, son of Imran, and other prophets, peace and blessings be upon them, performed Hajj to the House, as the infallible one who does not speak from his own desires informed us: **It is only a revelation revealed**.

The meaning of the statement is: **And We charged Abraham** meaning We preceded with Our revelation to Abraham and Ishmael **to purify My House for those who perform Tawaf and those who stay there and those who bow and prostrate** meaning purify it from polytheism and doubt, and build it purely for God, a fortress for those who perform Tawaf and those who stay there and those who bow and prostrate. Purifying the mosques is taken from this noble verse, and from the Almighty's saying: "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." And from the Sunnah from many hadiths about the command to purify and perfume them and other things about protecting them from harm and impurities and the like. That is why he, peace be upon him, said: **The mosques were built for what they were built for**. I have collected a separate section on this, praise and thanks be to God. People have differed about the first one to build the Kaaba. Some have said: The angels before Adam. This was narrated on the authority of Abu Ja'far al-Baqir Muhammad ibn 'Ali ibn al-Husayn. Al-Qurtubi mentioned it and narrated its wording, but it is strange. Others have said: Adam, peace be upon him. 'Abd al-Razzaq narrated it on the authority of Ibn Jurayj, on the authority of 'Ata', Sa'id ibn al-Musayyab, and others: That Adam built it from five mountains: Hira', Mount Sinai, Mount Zeitan, Mount Lebanon, and al-Judi. This is also strange. It was narrated on the authority of Ibn 'Abbas, Ka'b al-Ahbar, Qatadah, and Wahb ibn Munabbih: That the first one to build it was Seth, peace be upon him. Most of those who mention this take it from the books of the People of the Book, which are not to be believed, denied, or relied upon on their own. However, if a hadith is authentic about that, then it is on the head and the eye.

Fath al-Qadir

His saying: 125- **And when We made the House** is the Sacred Kaaba, it was used as a star was used as a place of refuge, and **a place of refuge** is a source of the verb *thaba* which means **to return**, meaning a place of refuge for the pilgrims to return to after they have dispersed from it. From this is the saying of Waraqa ibn Nawfal about the Kaaba:

Surat Al-Baqarah 2:125

And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate."

A place where all tribes flock to, where the withered beasts flock to.

Al-A'mash read *Muthabat* and it was said that *Muthaba* comes from *Thawaab* meaning they will be rewarded there. Mujahid said: What is meant is that they will not get their fill of it. The poet said:

Make the house a place of rest for them, not a place of rest for them to spend their time in.

Al-Akhfash said: The letter ha was added because of the large number of people who return to it, so it is like a sign and a genealogist. Others said: It is for the feminine and not for exaggeration. His statement: **And we were safe** is a place name: meaning a place of safety. A group of scholars have used this as evidence that the punishment is not carried out on whoever seeks refuge in it, and this is supported by the statement of God the Almighty: **And whoever enters it shall be safe**. It was said: This was abrogated. His statement: **And take from the station of Abraham a place of prayer**. Nafi' and Ibn 'Amir read with the opening of the kha' as a past tense verb: meaning We made the House a place of return for the people and a place of safety and they took it as a place of prayer. The rest read it in the imperative form in apposition to *remember* mentioned at the beginning of the verses, or to *remember* which is understood as an agent in His statement: **And when**. It is permissible for it to be in the sense of *say*: meaning, **And we said, 'Take.'** The place in the language is the place of standing. An-Nahhas said: It is from **qama yaqūm**, it is a source and a name for the place, and the place of *qama* is from *aqama*, and this is not from the statement of the poet:

They have beautiful positions, faces, and clubs that are filled with words and deeds.

Because it means people of stations. There are different opinions about specifying the station, the most correct of which is that it is the stone that people know and pray the two rak'ahs of circumambulation at it. It was also said that the station is the entire Hajj. This was narrated from Ata' and Mujahid. It was also said that it is Arafat and Muzdalifah. This was also narrated from Ata'. Al-Sha'bi said: The entire Haram is the station of Abraham. This was narrated from Mujahid.

Abdul Razzaq, Abdul bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it** and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas regarding the statement of God, **And when his Lord tested Abraham**, he said: God tested him with purification: five for the head and five for the body. For the head: trimming the moustache, rinsing the mouth, inhaling water from the nose, using the siwak, and parting the hair. And for the body: trimming the nails, shaving the pubic hair, circumcision, plucking the armpit hair, and washing the place of defecation and urination with water. Ibn Jarir, Ibn Abi Hatim and Ibn Al-Mundhir narrated something

similar from him. Ibn Abi Shaybah, Ibn Jarir, Ibn Abi Hatim, Al-Hakim, Ibn Mardawayh and Ibn Asakir narrated on his authority that he said: No one was tested with this religion and performed it completely except Abraham. He recited this verse and it was said to him: What are the words? He said: The arrows of Islam are thirty arrows: ten in Bara'ah, **The repentant, the worshippers** to the end of the verse, ten at the beginning of Surah Qad Aflah, **A questioner asked**, "And those who believe in the Day of Judgment," the verses, and ten in Surah Al-Ahzab, **Indeed, the Muslims** to the end of the verse, **So he completed them**, all of them, so he wrote for him Bara'ah. God Almighty said: **And Abraham who fulfilled**. Abd Al-Razzaq, Abd Bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Al-Hakim narrated from him that he said: Among them are the rituals of Hajj. Ibn Jarir narrated from him that he said: The words **Indeed, I will make you a leader for the people**, "And when Abraham raises the foundations," and the verses are about the rituals, the station that was made for Abraham, the provision that the inhabitants of the House were provided with, and the sending of Muhammad among their descendants. Ibn Abi Shaybah and Ibn Jarir narrated from Mujahid regarding his statement: **And when Abraham was tested by his Lord with certain words**, he said: He was tested with the verses that follow them. They also narrated from Al-Sha'bi something similar. Ibn Israq and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The words with which Abraham was tested and he fulfilled them: Separation from his people for the sake of God when he was commanded to leave them, and his argument with Nimrod for the sake of God when he made him stand up to the danger of the matter in which he disagreed with them, and his patience in their throwing him into the fire to burn him for the sake of God, and the migration after that from his homeland and country when he was commanded to leave them, and what he was commanded to do of hospitality and patience with it, and what he was tested with of slaughtering his son, so when all of that had passed, God said to him, **His Lord has submitted**, and he said, **I have submitted to the Lord of the worlds**. Abd ibn Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan, who said: He tested him with the star and He was pleased with him, and He tested him with his son and He was pleased with him. Ibn Jarir narrated on the authority of Ibn Abbas, regarding His statement, **and he fulfilled them**, he said: He performed them. Ibn Abi Hatim narrated on the authority of Ata' who said: The Messenger of God (peace and blessings of God be upon him) said: **Among the fitrah of Abraham is the siwak**. I said: This, even if its chain of transmission to Ata' is sound, is mural and cannot be used as evidence. It is not permissible to rely on such a thing in interpreting the words of God, the Most High. Likewise, it is not permissible to rely on such as what Ibn Abi Hatim narrated on the authority of Mujahid who said: **Among the fitrah of Abraham is washing the penis and the knuckles**, and such as what Ibn Abi Shaybah narrated

in his Musannaf on his authority who said: "Six are from the fitrah of Abraham: trimming the moustache, the siwak, parting, trimming the nails, istinja', and shaving the pubic hair." He said: **Three for the head - and three for the body.** It has been proven from the Messenger of God (peace and blessings of God be upon him) in Sahih and other sources through a group of the Companions that these ten are permissible for this ummah. It has not been authentically reported from the Prophet (peace and blessings of God be upon him) that they were the words with which Abraham was tested. The best that has been narrated from him is what was narrated by Al-Tirmidhi who classed it as hasan on the authority of Ibn Abbas who said: The Prophet (peace and blessings of God be upon him) used to trim or remove from his moustache. He said: The friend of the Most Merciful, Abraham, used to do it. It is not hidden from you that the action of Al-Khalil to him does not necessitate that it is one of the words with which he was afflicted. If nothing is authentic from the Messenger of God, may God bless him and grant him peace, nor has it come to us through a path that establishes proof specifying those words, then all that remains for us is to say: They are what God, the Most High, mentioned in His Book in His saying: **He said, 'I will make you'** to the end of the verses. This would be an explanation of the words or silence and referring knowledge of that to God, the Most High. As for what was narrated from Ibn Abbas and similar companions after them in specifying them, they are firstly the sayings of companions that do not establish proof, let alone the sayings of those after them. Assuming that there is no room for ijthad in that, and that it has the ruling of elevation, then they differed in specifying them in a way that prevents acting on some of what was narrated from them without the other part. Rather, the narrations differed from one of them, as we mentioned before from Ibn Abbas. So how is it permissible to act on that? And with this you know the weakness of the saying of the one who said: It is resorted to the general and it is said: Those words are all that we mentioned here, because this necessitates interpreting the speech of God as weak and contradictory and that which does not establish proof. And Abd bin Hamid narrated on the authority of Ibn Abbas: "He said: Verily, I will make you a leader for mankind" to be followed in your religion, guidance and Sunnah. "He said: And of my descendants" an imam for other than my descendants. "He said: My covenant does not include the wrongdoers" that their religion, guidance and Sunnah are to be followed. Al-Faryabi and Ibn Abi Hatim narrated on his authority that he said: God said to Abraham: **Verily, I will make you a leader for mankind.** He said: And of my descendants" but he refused to do so, then He said: **My covenant does not include the wrongdoers.** Abd al-Razzaq, Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada that he said: This is with God on the Day of Resurrection, His covenant does not include the wrongdoers. As for in this world, they had attained His covenant and inherited from the Muslims through it, fought them and married them. But when the Day of Resurrection came, God limited His covenant and His honor to His friends. Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid in the interpretation of the verse that he said: I will not make an unjust leader to be followed. Ibn Ishaq, Ibn Jarir and

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, saying: It informs him that if there is a tyrant among his descendants, his covenant will not be fulfilled and he should not entrust him with any of his affairs. Abd ibn Hamid, Ibn Jarir and Ibn al-Mundhir narrated on his authority that he said: There is no covenant with you for a tyrant in disobedience to God. Wakee' ibn Mardawayh narrated on the authority of Ali on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **My covenant does not include the wrongdoers,** he said: There is no obedience except in what is good, with its chain of transmission with Ibn Mardawayh as follows: He said: Abd al-Rahman ibn Muhammad ibn Hamid narrated to us, Ahmad ibn Abdullah ibn Sa'd al-Asadi narrated to us, Salim ibn Sa'id al-Damaghani narrated to us, Wakee' narrated to us on the authority of al-A'mash on the authority of Sa'd ibn Ubaydah on the authority of Abu Abd al-Rahman al-Sulami on the authority of Ali on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. Abd ibn Hamid narrated on the authority of Imran ibn Husayn that he heard the Prophet, may God bless him and grant him peace, say: **There is no obedience to any created being in disobedience to God.** Ibn Jarir narrated on the authority of Ibn Abbas that he said in his interpretation of the verse: "There is no covenant for the oppressor. Even if you make a covenant with him, then break it." Ibn Kathir said: Something similar was narrated on the authority of Mujahid, Ata', Muqatil and Ibn Hibban. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **A place of return for the people and a place of security.** He said: They will return to it and then return. Ibn Jarir narrated on his authority that he said: They will not satisfy their desire for it. They will come to it and then return to their families and then return to it. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir and al-Bayhaqi narrated something similar on the authority of Mujahid. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And a place of security.** He said: Security for the people. Al-Bukhari and others narrated from the hadith of Anas on the authority of Umar ibn al-Khattab who said: I agreed with my Lord in three matters and my Lord agreed with me in three matters. I said: O Messenger of God, why don't you take the station of Abraham as a place of prayer? Then the verse was revealed: **And take the station of Abraham as a place of prayer.** I also said: O Messenger of God, both the righteous and the wicked enter upon your women, so why don't you order them to cover themselves? Then the verse of hijab was revealed. The wives of the Messenger of God, may God bless him and grant him peace, gathered around him in jealousy, so I said to them: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.** Then the verse was revealed likewise. Muslim and others narrated it in an abbreviated form from the hadith of Ibn Umar on his authority. Muslim and others narrated from the hadith of Jabir that "The Prophet, may God bless him and grant him peace, walked three times and walked four, until he finished, he went to the Station of Abraham and prayed two rak'ahs behind it, then he recited: 'And take, [O Muhammad], the Station of Abraham as a place of prayer.' " There are many hadiths about the Station of

Surat Al-Baqarah 2:125

And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate."

Abraham, peace be upon him, which are complete in the Ummah and elsewhere. The authentic hadiths indicate that the Station of Abraham is the stone that Abraham used to stand on to build the Kaaba when the wall rose. Ishmael brought it to him so that he could stand on it, as in Bukhari from the hadith of Ibn Abbas. It was the stone that was attached to the wall of the Kaaba. The first to transmit it was 'Umar ibn al-Khattab, as narrated by 'Abd al-Razzaq, al-Bayhaqi with a sound chain of transmission, Ibn Abi Hatim, and Ibn Mardawayh through different chains of transmission. Ibn Abi Hatim narrated from the hadith of Jabir describing the Hajj of the Prophet, may God bless him and grant him peace, that he said: When the Prophet, may God bless him and grant him peace, performed the Tawaf, 'Umar said to him: Is this the Station of Abraham? He said: Yes. Ibn Mardawayh narrated something similar.

His saying: **Our covenant** means here: We ordered and made obligatory. His saying: **That they purified** is in the accusative case, removing the preposition: that is, that they purified, as the Kufians said. Sibawayh said: It is with the estimation of **that they purified**, meaning that they purified, so it has no place in grammar. What is meant by purification, it was said: from idols, and it was said: from plagues and doubts, and it was said: from the infidels, and it was said: from impurities and the circumambulation of the ritually impure and the menstruating woman and every unclean thing. It appears that it is not specific to any of these types, and that everything that is true of the name purification, it includes it either comprehensively or alternatively. The addition in his saying: **My house** is for honor and respect. Al-Hasan, Ibn Abi Ishaq, the people of Medina, Hisham and Hafs read **My house** with the opening of the *yaa*, and the others read it with the closing of it. And the one who circumambulates is the one who circumambulates, and it was said: the stranger who visits Mecca. Al-Aakif: the resident. The root of Ma'kof in the language is: adherence and turning towards something. It was said: it is the neighbor without the resident from its people. What is meant by his saying: **Bows and prostrations** is the praying ones. He mentioned these two pillars specifically because they are the most honorable pillars of prayer.

Tafsir al-Baghawi

125. God Almighty said, **And when We made the House** meaning the Kaaba **a place of assembly for mankind** a place of reference for them. Mujahid and Saeed bin Jubair said: They come to it from every side and perform Hajj. Ibn Abbas, may God be pleased with them, said: A refuge and a shelter. Qatada and Ikrimah said: A gathering place. **And a place of safety** meaning a place of safety in which they are safe from the harm of the polytheists, for they did not attack the people of

Mecca and say: They are the people of God and attack those around it, as God Almighty said: **Have they not seen that We have made a secure sanctuary while people are being snatched away all around them?** *67-Al-Ankabut.*

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Ali bin Abdullah, I told Jarir, on the authority of Mansour, on the authority of Mujahid, 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 on the day of the conquest of Mecca: "This country was made sacred by God on the day He created the heavens and the earth, and it is sacred by the sanctity of God until the Day of Resurrection. Its thorns are not to be cut, its game is not to be frightened, its lost property is not to be picked up except by one who recognizes it, and its seclusion is not to be visited." Al-Abbas said: **O Messenger of God, except for the idhkhir, for it is for their culinary purposes and for their homes.** The Messenger of God, may God bless him and grant him peace, said: **Except for the idhkhir.**

The Almighty said: **And they took Nafi'** and Ibn 'Amir read it with a fatha on the kha' as a statement, and the rest read it with a kasra on the kha' as a command, **from the station of Abraham a place of prayer.** Ibn Yaman said: The entire mosque is the station of Abraham, and Ibrahim al-Nakha'i said: The entire sanctuary is the station of Abraham, and it was said: He meant by the station of Abraham all the sites of Hajj, such as 'Arafah, Muzdalifah, and all the other sites.

The correct view is that the Station of Abraham is the stone in the mosque towards which the imams pray. It is the stone on which Abraham, peace be upon him, stood when building the House. It was said that the traces of his toes were visible on it, but they were erased from the frequent wiping with the hands. Qatada, Muqatil, and al-Suddi said: They were commanded to pray at the Station of Abraham, but they were not commanded to wipe it or kiss it.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Musaddad, on the authority of Yahya bin Hamid, on the authority of Anas, who said: Omar bin Al-Khattab, may God be pleased with him, said: ((I agreed with God in three things - or my Lord agreed with me in three things - I said, O Messenger of God, why don't you take the station of Abraham as a place of prayer? So God Almighty revealed: **And take the station of Abraham as a place of prayer.** And I said, O Messenger of God, the righteous and the wicked enter upon you, so why don't you order the mothers of the believers to wear the hijab? So God Almighty revealed the verse of the hijab. He said, and I was informed of the Prophet's rebuke of some of his wives, so I went to them and said to them:

If you stop, or God will replace him with better wives than you, so God Almighty revealed: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you** (5- At-Tahrim).

Muhammad bin Ismail also narrated it on the authority of Amr bin Auf, on the authority of Hisham, on the authority of Hamid, on the authority of Anas, may God be pleased with him, who said: Omar, may God be pleased with him, said: I agreed with my Lord in three things. I said, O Messenger of God, if only I had taken the station of Abraham as a place of prayer. Then the verse was revealed: **And take, [O Muhammad], the station of Abraham as a place of prayer.**

As for the beginning of the story of the station, Saeed bin Jubair narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: When Abraham, peace be upon him, brought Ishmael and Hagar and placed them in Mecca, and some time passed, and the Jurhumites settled there and Ishmael married a woman from them and Hagar died, Abraham asked Sarah's permission to visit Hagar, and she gave him permission and stipulated that he not leave, so Abraham went to Mecca and Hagar had died, so he went to Ishmael's house and said to his wife: Where is your companion? She said: He went hunting, and Ishmael, peace be upon him, used to go out of the sanctuary to hunt, so Abraham said to her: Do you have any hospitality? She said: I do not have any hospitality, and he asked her about their livelihood? She said: We are in hardship and difficulty, so she complained to him and he said to her: When your husband comes, greet him and tell him to change the threshold of his door, so Abraham went and Ishmael came and found the scent of his father, so he said [to his wife: Has anyone come to you? She said: An old man came to me with such and such description, as if she was making light of his matter. He said] What did he say to you? She said: He said: Give my greetings to your husband and tell him to change the threshold of his door. My father said that, and he has ordered me to leave you and go back to your family. So he divorced her and married another of them. Abraham stayed as long as God willed him to stay. Then he asked Sarah's permission to visit Ishmael, and she gave him permission but stipulated that he should not come down. Abraham, peace be upon him, came until he reached Ishmael's door and said to his wife: Where is your companion? She said: He went hunting and will come back now, God willing. Come down, may God have mercy on you. He said: Do you have any hospitality? She said: Yes. So she came with milk and meat. He asked her about their livelihood? She said: We are well and comfortable. So he invoked blessings upon them. If she had brought that day bread of wheat or barley and dates, it would have been the land of God with the most wheat, barley or dates. She said to him: Come down so I can wash your head. But he did not come down. So she brought him the station and placed it on his right side. He put his foot on it and washed the right side of his head. Then she moved to his left side and washed the left side of his head, and the traces of his feet remained on it. Then he said to her: When your husband comes, greet him and tell him that the threshold of your door has been straightened. When Ishmael came, he smelled the scent of his father and said to his wife: Has anyone come to you? She

said: Yes, an old man with the most handsome face and the best scent. He said to me such and such and I said to him such and such. She washed his head and this is the place where his feet were. He said: That was Abraham, the prophet, my father, and you are the threshold. He ordered me to hold you.

It was narrated on the authority of Saeed bin Jubair / on the authority of Ibn Abbas, may God be pleased with them both, who said: Then he stayed away from them for as long as God willed, then he came after that and Ishmael was sharpening arrows under a palm tree near Zamzam. When he saw him, he went to him and they did as a father does to his son and a son does to his father. Then he said: O Ishmael, God Almighty has commanded me to do something that will help me with it? He said: I will help you. He said: God has commanded me to build a house here. At that point, they raised the foundations of the house, and Ishmael began to bring stones and Abraham built until the building was high. He brought this stone and placed it for him, and Abraham stood on the stone of the station while he was building and Ishmael was handing him the stones and they were saying: Our Lord, accept from us. Indeed, You are the All-Hearing, the All-Knowing. And in the hadith: **(The Corner and the Station are two rubies from the rubies of Paradise, and had the hands of the polytheists not touched them, they would have illuminated what is between the east and the west.)**

God the Almighty said: **And We enjoined upon Abraham and Ishmael** meaning We commanded them and inspired them. It was said: He was named Ishmael because Abraham used to call upon God to grant him a son and he would say: Hear, O El, and El is God. So when he was granted a son, God named him with it. **Purify My House** meaning the Kaaba, He added it to him specifically and preferably, meaning build it on purity and monotheism. Saeed bin Jubayr and Ata' said: Purify it from idols, doubts, and false speech. It was said: By its steam and its creation. The people of Medina and Hafs read **My House** with a fat-ha on the ya' here and in Surat Al-Hajj. Hafs added in Surat Nuh: **For those who circumambulate** those who circle around it, **and those who stay there** those who reside nearby, and **and those who bow** the plural of bowing, **and prostration** the plural of prostrating, and they are the worshippers. Al-Kalbi and Muqatil said: Those who circumambulate are the strangers, and those who stay there are the people of Mecca. Ata', Mujahid, and Ikrimah said: Circumambulation is better for strangers, and prayer is better for the people of Mecca.

Tafsir al-Baidawi

125- **And when We made the House** meaning the Kaaba, it was prevalent over it like the star over the Pleiades. **A place of return for people** a place of return to which the prominent visitors or their likes return, or a place of reward where they are rewarded for performing Hajj and Umrah. It was read: Mathabat, meaning because it is the place of return for everyone. **And security** and a place of security where its people are not exposed, as God Almighty said: **A secure sanctuary.** And people are snatched from around them,

Surat Al-Baqarah 2:125

And remember when We made the House a place of assembly for the people and a place of safety. And take, [O Muhammad], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate."

or a place of security from the torment of the Hereafter, since Hajj nullifies what came before it, first the offender who takes refuge in it is held accountable until he leaves, and this is the school of Abu Hanifa, may God be pleased with him. **And take the Station of Abraham as a place of prayer** with the intention of saying, or in apposition to the understood as an agent for *when*, or an objection in apposition to an implied meaning, repent to it and take, on the basis that the address is to the nation of Muhammad, may God bless him and grant him peace, and it is a recommended matter, and the Station of Abraham is the stone on which is the trace of his foot, or the place where the stone was when he stood on it and called the people to Hajj, or the building of the House was raised and it is its location today. It was narrated that "peace and blessings of God be upon him took the hand of Omar, may God be pleased with him, and said: This is the Station of Abraham, so Omar said: Should we not take it as a place of prayer, so he said: I was not commanded to do that, and the sun did not set until it descended." It was said that what was meant by it was the command to perform the two rak'ahs of the circumambulation, because Jabir narrated that, peace and blessings of God be upon him, **When he finished his circumambulation, he went to the Station of Abraham and prayed two rak'ahs behind it** and he recited **And take the Station of Abraham as a place of prayer**. Al-Shafi'i, may God have mercy on him, has two opinions regarding their obligation. It was said: The Station of Abraham is the entire Sanctuary. It was said that the Hajj stations and their being a place of prayer are to be supplicated in and draw closer to God the Almighty. Nafi and Ibn Amir read **and take** in the past tense in apposition to **we made**, meaning: and the people took his designated station, meaning the Kaaba, as a qiblah to which they pray. **And We enjoined upon Abraham and Ishmael** We commanded them. **Purify My House** It is possible that *an* is an explanatory particle to include the covenant with the meaning of the statement, meaning purify it from idols and impurities and what is not appropriate for it, or purify it. **For those who circumambulate** around it. **And those who stay there** residing near it, or those who stay in it. **And bowing and prostrating** meaning those who pray, the plural of bowing and prostrating.

Surat al-Baqarah 2:126

And when Abraham said, **My Lord, make this a secure city and provide its people with fruits - whoever of them believes in God and the Last Day. He said, And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination.**

Tafsir al-Jalalayn

(And when Abraham said, **My Lord, make this place a secure city**, full of security. God answered his prayer and made it a sanctuary in which no human blood is shed, no one is wronged, no game is hunted, and no one is alone. **And provide its people with fruits.** He did this by moving Taif from Ash-Sham to it, and it was barren, with no crops or water. **Whoever among them believes in God and the Last Day** instead of his people, and He singled them out for supplication, in accordance with His statement, **My covenant does not include the wrongdoers.** He said, *And provide* (for whoever disbelieves, then I will grant him enjoyment) with emphasis and alleviation in this world with provision **for a little** for the duration of his life. **Then I will force him** with force in the Hereafter **to the punishment of the Fire** so that he will not find any escape from it. **And wretched is the destination.** The reference is

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: As for his statement: **And when We made the House a place of return**, it is connected with *when* to his statement: **And when Abraham was tested by his Lord with certain words.** And his statement: **And when Abraham was tested** is connected to his statement: **O Children of Israel, remember My favor, and remember when Abraham was tested by his Lord,** "and when We made the House a place of return."

The *house* that God made a place of assembly for people is the Sacred House.

As for the word *mathaba*, Arabs differ on its meaning and the reason for which it is feminine.

Some Basra grammarians said: The letter ha' was added to the word 'mathabah' because of the many who return to it, just as it is said: 'sayarah' for someone who does that a lot, and 'nasaba' for someone who does that a lot.

Some grammarians of Kufa said: Rather, the reward and the reward have the same meaning, similar to the place and the place of residence. The place was mentioned in the masculine form because he meant the place where one resides, and the place of residence was made feminine because it meant the spot. These people denied that the reward is like the caravan and the genealogy. They said: The letter ha was inserted in the caravan and the genealogy to liken Lahab to the preacher.

The reward is derived from the verb *thaaba* which means **the people returned to the place**, meaning they returned to it. So they return to it with reward, reward, and recompense.

The meaning of his statement: **And when We made the House a place of return for the al-Nas 114:** And when We made the House a place of return for the people and a place of refuge, they would come to it every year and return to it, and they would never be satisfied with it. And among the places of return is the statement of Waraqa ibn Nawfal in describing the sanctuary:

A place where all the tribes' leaders flock to.

Hence, it was said: His mind returned to him, if it returned to him after his estrangement from him.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And when We made the House a place of return for the people**, he said: They do not satisfy their desire there.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And when We made the House a place of return for mankind**, he said: They return to it, they do not satisfy their desire there.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And when We made the House a place of return for the people**, he said: As for the place of return, it is that to which they return every year, and a person who comes to it once does not leave it without returning to 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, regarding his statement: **And when We made the House a place of return for mankind**, he said: They do not satisfy their desire therein, they come to it, then return to their families, then return to it.

Abdul Karim bin Abi Umair told me, he said, Al-Walid bin Muslim told me, he said, Abu Amr said: Abda bin Abi Lubaba told me regarding his statement: **And when We made the House a place of return for the people**, he said: No one turns away from it while he thinks that he has had his fill of it.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abdul Malik told us, on the authority of Ata', regarding his statement: **And when We made the House a place of return for the people**, he said: They return to it from every place, and they never get their fill of it.

Ibn Hamid told us, he said, Jarir told us, on the

Surat Al-Baqarah 2:126

And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination."

authority of Abdul-Malik, on the authority of Ata', similarly.

Muhammad bin Amara Al-Asadi told me, he said, Sahl bin Aamer told us, he said, Malik bin Mughol told us, on the authority of Atiyah, regarding his statement: **And when We made the House a place of return for the people**, he said: They do not satisfy their desire there.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu al-Hudhayl, he said, I heard Saeed bin Jubair say: **And when We made the House a place of return for the people**, he said: They perform Hajj and return.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Abu al-Hudhayl, on the authority of Saeed bin Jubair, regarding his statement: **A place of return for the people**, he said: They perform Hajj and then perform Hajj, and they do not satisfy their desire for it.

Al-Muthanna told me, he said, Ibn Bakir told us, he said, Misa'ar told us, on the authority of Ghalib, on the authority of Saeed bin Jubair: **A place of return for the people**, he said: They return to it.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **And when We made the House a place of return for the people and a place of security**, he said: a gathering place.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **A place of return for the people**, he said: They return to it.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **A place of return for the people**. He said: They return to it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And when We made the House a place of return for mankind**, he said: They return to it from all countries and come to it.

The statement in the interpretation of the Almighty's saying: **And we believed**.

Abu Jaafar said: Security is a noun derived from the saying of the speaker: Security is security.

God called it security because in the pre-Islamic era it was a refuge for those who sought refuge in it. If a man among them encountered the killer of his father or brother there, he would not insult him or attack him until he left it. It was as God, the Most High, said: **Do they not see that We have made a secure sanctuary while people are being snatched away all around them?** (al-Ankabut 29:67).

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And we are safe**, he said: Whoever is safe is safe. A man would meet the killer of his father and brother and not attack him.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: As for security, whoever enters it is safe.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And we have secured**, he said: Its prohibition, there is no fear in it of anyone entering it.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And we were safe**, meaning: safe from the enemy, so that weapons could be carried in it. And in the pre-Islamic era, people would be snatched from around them while they were safe and not being taken captive.

Al-Munjab narrated that Bishr told us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **And we have security**, he said: Security for the people.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And we are safe**, he said: Its prohibition, there is no fear in it of someone entering it.

The statement in the interpretation of the Almighty's saying: **And take the station of Abraham as a place of prayer**.

Abu Jaafar said: The reading of this differed:

Some of them read it: **And take the station of Abraham as a place of prayer**, with a kasra on the kha', as a command to take it as a place of prayer. This is the general reading of the Egyptians of Kufa and Basra, and the general reading of the people of Mecca and some of the people of Medina. Those who read it like this went to it, from the report that:

Abu Kuraib and Yaqub bin Ibrahim told us, Hisham told us, Hamid told us, on the authority of Anas bin Malik, who said, Umar bin Al-Khattab said: I said: O Messenger of God, why don't you take the station as a place of prayer? So God revealed: **And take the station of Abraham as a place of prayer**.

Muhammad bin Bashir told us, he said, Ibn Abi Uday told us, and Yaqub told me, he said, Ibn Ulayyah told us, all of them, on the authority of Hamid, on the authority of Anas, on the authority of Umar, on the authority of the Prophet, may God bless him and grant him peace, the same.

Amr bin Ali told us, Yazid bin Zari' told us, Hamid told

us, on the authority of Anas, who said: Omar bin Al-Khattab said: I said: O Messenger of God, and he mentioned something similar.

They said: God Almighty revealed this verse as a command to His Prophet, may God bless him and grant him peace, to make the Station of Abraham a place of prayer. So it is not permissible to read it as a command in the form of a report.

Some Basra grammarians have claimed that his statement, **And take the station of Abraham as a place of prayer**, is based on his statement, **O Children of Israel, remember My favor and Take the station of Abraham as a place of prayer**. So the command with this verse, and with taking the place of prayer from the station of Abraham, was according to what this speaker said to the Jews from the Children of Israel who were at the time of the Messenger of God, may God bless him and grant him peace, as he told us on the authority of al-Rabi' ibn Anas, as follows:

It was narrated to me on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, who said: Among the words with which Abraham was tested were His words: **And take the station of Abraham as a place of prayer**. So He commanded them to take the station of Abraham as a place of prayer, so they prayed behind the station.

The interpretation of the one who said this statement: **And when his Lord tested Abraham with certain commands, and he fulfilled them**, He said: **Indeed, I will make you a leader for the people**, and He said: **Take the station of Abraham as a place of prayer**.

Abu Ja'far said: The report that we mentioned on the authority of `Umar ibn al-Khattab, on the authority of the Messenger of God, may God bless him and grant him peace, before, indicates the opposite of what these people said, and that it is a command from God Almighty, mentioned by the Messenger of God, may God bless him and grant him peace, and the believers in him, and all of the accountable creation.

Some of the people of Medina and Ash-Sham read it: **And they took** with the opening of the *kha* as a statement.

Then there was a difference of opinion about what he connected to it with his saying: And they took, when it was read like this, in the manner of the report.

Some of the grammarians of Basra said: Its interpretation, if read in this way, is: **And when We made the House a place of assembly for the people and a place of safety**, and when they took the station of Abraham as a place of prayer.

Some of the grammarians of Kufa said: Rather, it is connected to his saying: **We made**, so the meaning of the speech was based on his saying: **And when We made the House a place of assembly for the people**, and they took it as a place of prayer.

Abu Ja'far said: The correct statement and reading in this regard, according to us, is: **And take** with a kasra on the *kha*, on the interpretation of the command to take the station of Abraham as a place of prayer, based on the established report from the Messenger of

God, may God bless him and grant him peace, which we mentioned earlier, and that:

Amr bin Ali told us, he said, Yahya bin Saeed told us, he said, Jaafar bin Muhammad told us, he said, my father told me, on the authority of Jabir bin Abdullah, that the Messenger of God, may God bless him and grant him peace, recited: **And take, from the station of Abraham, a place of prayer**.

Then the people of interpretation differed in the interpretation of his saying: **And take from the station of Abraham a place of prayer**, and in **the station of Abraham**. Some of them said: **The station of Abraham** is the entire Hajj.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Jurayj told us, on the authority of Ata', on the authority of Ibn Abbas, regarding his statement: **The Station of Abraham**, he said, the entire Hajj is the Station of Abraham.

Al-Muthanna told me, he said, Ishaq told us, he said, Sufyan bin Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And take the station of Abraham as a place of prayer**, he said: the entire Hajj.

Abu Kuraib told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Ata', he said: The entire Hajj is **the Station of Abraham**.

Others said: **The Station of Abraham**, Arafat, Muzdalifah and the Jamarat.

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 Ata bin Abi Rabah: **And take the station of Abraham as a place of prayer**, he said: Because I have made him an imam, so his station is: Arafat, Muzdalifah, and the Jamarat.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And take the station of Abraham as a place of prayer**, he said: His station: Jam'a, Arafat, and Mina. I do not know of him except that he mentioned Mecca.

Amr bin Ali told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Ata', on the authority of Ibn Abbas, regarding his statement: **And take the standing place of Abraham as a place of prayer**, he said: His standing place, Arafat.

Amr bin Ali told us, Yazid bin Zari' told us, Dawud told us, on the authority of Al-Sha'bi, who said: **This day I have perfected for you your religion** (al-Ma'idah 5:3), the verse was revealed to him while he was standing at Arafat, the station of Abraham.

Amr told us, he said: Bishr bin al-Mufaddal told us, he said: Dawud told us, on the authority of al-Sha'bi, the same.

Others said: **The Station of Abraham**, the Sacred

Surat Al-Baqarah 2:126

And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination."

Sanctuary.

Who said that?

It was narrated on the authority of Hammad bin Zaid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And take the station of Abraham as a place of prayer**, he said: The entire sanctuary is **the station of Abraham**.

Others said: **The Station of Abraham** is the stone on which Abraham stood when his building was raised and he was too weak to lift the stones.

Who said that?

Ibn Sinan al-Qazzaz told us, he said, Ubayd God ibn Abd al-Majid al-Hanafi told us, he said, Ibrahim ibn Nafi' told us, he said, I heard Kathir ibn Kathir narrating, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, he said: Ibrahim started building it, and Ismail was handing him the stones, and they were saying: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing" (al-Baqarah 2:127). Then when the building was raised and the old man was too weak to lift the stones, he stood on a stone, and it became **the Station of Ibrahim**.

Others said: Rather, **the station of Abraham** is his station which is in the Sacred Mosque.

Who said that?

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **And take the station of Abraham as a place of prayer**, they were only commanded to pray at it, and they were not commanded to touch it. This nation has taken on the burden of something that the nations before it did not take on. Some of those who saw the mark of his heel and fingers on it mentioned to us, and this nation continued to touch it until it became worn out and disappeared.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **And take the station of Abraham as a place of prayer**. So they pray behind the station.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And take, from the station of Abraham, a place of prayer**, meaning the prayer at his station during the Hajj. The station is the stone that the wife of Ismail had placed under Abraham's feet when she washed his head, so Abraham placed his foot on it while he was riding, so she washed one side, then she lifted it up from under it and his foot had sunk into the stone, so she placed it under the other side, so she washed it and his foot had also sunk into it, so God made it one of His symbols and said: **And take, from the station of Abraham, a place of prayer**.

Abu Ja'far said: The most correct of these statements,

in our view, is what was said by those who say that **the Station of Abraham** is the station known by this name, which is in the Sacred Mosque, based on what we narrated earlier on the authority of 'Umar ibn al-Khattab, and based on what Yusuf ibn Salman told us, saying: Hatim ibn Isma'il told us, saying: Ja'far ibn Muhammad told us, on the authority of his father, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, touched the corner, and jogged three times, and walked four times, then he advanced to the Station of Abraham and recited: **And take, [O Muhammad], from the Station of Abraham a place of prayer**. So he placed the Station between him and the House, and prayed two rak'ahs. These two reports indicate that God, the Most High, meant by **the Station of Abraham** the place that God commanded us to take as a place of prayer, which is what He described.

Even if there were no report from the Messenger of God (may God's peace and blessings be upon him) that supported the correct interpretation of what we have chosen, what we have said would have been obligatory. This is because the meaning of speech is to be taken according to its known apparent meaning, not its unknown hidden meaning, until something comes that indicates otherwise, which must be accepted. There is no doubt that what is known among the people as **the Station of Abraham** is the place of prayer about which God the Most High said: **And take, [O Muhammad], the Station of Abraham as a place of prayer**.

Abu Jaafar said: As for the Almighty's saying: **a place of prayer**, the people of interpretation differed regarding its meaning. Some of them said: It is what is claimed.

Mention of those who said that: Al-Muthanna told me, he said, Ishaq told us, he said, Sufyan bin Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And take the station of Abraham as a place of prayer**, he said: The place of prayer of Abraham, is claimed.

Others said: The meaning of this is: Take a place of prayer where you can pray.

Mention of those who said that: Bishr ibn Muadh told me, he said, Yazid ibn Zari' told us, he said, Saeed told us, on the authority of Qatada, he said: They were ordered to pray near him.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: It is the prayer in his presence.

Abu Ja'far said: It is as if those who said: The interpretation of the prayer here is the one who is called, directed the prayer to be a passive participle, from the saying of someone: I prayed in the sense of I called.

The people who said this article are the ones who said:

The Station of Abraham is the entire Hajj.

So its meaning in the interpretation of this verse was: And take Arafat, Muzdalifah, Al-Mash'ar, Al-Jamarat, and all the other places of Hajj that Abraham used to perform, as places of call to Me there, and follow Abraham, My friend, peace be upon him, in them, for I have made him an imam for those who come after him from among My friends and those who obey Me, who will follow his example and his traces, so follow his example.

As for the interpretation of those who say the other statement, it is: O people, take the Station of Abraham as a place of prayer where you pray, as an act of worship from you and as an honor to Abraham.

This statement is more correct, based on what we mentioned of the report on the authority of Omar bin Al-Khattab and Jabir bin Abdullah, on the authority of the Messenger of God, may God bless him and grant him peace.

The statement in the interpretation of the Almighty's saying: **And We charged Abraham and Ishmael, saying, 'Purify My House.'**

Abu Ja'far said: God Almighty means by His statement: **And our covenant**, and our command, as Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: I said to Ata': What is His covenant? He said, His command.

Yunus told me, he said, Ibn Wahb told me, he said, Ibn Zayd said regarding His statement: **And We enjoined upon Abraham**, he said: We commanded him.

The meaning of the verse is: And We commanded Abraham and Ishmael to purify My House for those who go around it. The purification that God commanded them to do in the House is to purify it from idols, the worship of idols in it, and from associating partners with God.

If someone says: What is the meaning of His statement: **And We charged Abraham and Ishmael, 'Purify My House for those who perform Tawaf'?** Was there a house in the days of Abraham, before he built the House, that was purified from polytheism and idol worship in the sanctuary, so it is possible that they were commanding it to be purified?

It was said: There are two aspects of interpretation for this, and a group of people of interpretation have said each of the two aspects.

One of them: That its meaning is: And We enjoined upon Abraham and Ishmael that they should build My House purified from polytheism and doubt, as God Almighty said: **Is he who lays his foundation on piety toward God and His pleasure better or he who lays his foundation on the brink of a crumbling precipice?** (al-Tawbah 9:109). Likewise, His statement: **And We enjoined upon Abraham and Ishmael that they should purify My House**, meaning: Build My House purified from polytheism and doubt, as Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi: **And We enjoined upon Abraham and Ishmael that they should purify My House**, he says: Build My House for those who

perform Tawaf. This is one of its two meanings.

The other aspect of them: That they were an order to purify the place of the House before its construction, and the House after its construction, from what the polytheists used to place in it during the time of Noah and those before him of idols, so that this would be a tradition for those after them, since God, the Most High, had made Abraham an imam to be followed after him, as Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said in his statement: **that they purify**, he said: from the idols that they worship, which the polytheists used to venerate.

Ahmad bin Ishaq told us, Abu Ahmad Al-Zubayri told us, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Ata', on the authority of Ubayd bin Umair: **Purify My House for those who circumambulate it**, he said: from idols and doubts.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ubayd ibn Umair, the same.

Ahmad bin Ishaq told me, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Laith, on the authority of Mujahid, he said: From polytheism.

Ahmad bin Ishaq told us, Abu Ahmad told us, Abu Israel told us, on the authority of Abu Hasin, on the authority of Mujahid: **Purify My House for those who circumambulate it**, he said: from idols.

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: **Purify My House for those who perform Tawaf**, he said: from polytheism and the worship of idols.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, similarly, and he added to it: and false speech.

The statement in the interpretation of the Almighty's saying: **For those who circumambulate**.

Abu Jaafar said: The people of interpretation differed regarding the meaning of the circumambulators in this place.

Some of them said: They are strangers who come to the Sacred House from abroad.

Mention of those who said that: Abu Kurayb told us, he said, Abu Bakr bin Ayyash told us, he said, Abu Hasin told us, on the authority of Saeed bin Jubair, regarding his statement: **For those who go around it**, he said: Whoever comes to it from a foreign land.

Others said: Rather, the circumambulators are those who circumambulate it, whether they are strangers or from its people.

Mention of those who said that: Muhammad ibn al-Ala' told us, he said, Waki' told us, on the authority of Abu Bakr al-Hudhali, on the authority of Ata': **For those who circumambulate**, he said: If he is circumambulating the House, then he is one of those who circumambulate.

The first of the two interpretations of the verse is what Ata' said. Because **the one who circumambulates** is

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And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination."

the one who circumambulates something and not others. And the one who comes from a foreign land does not deserve the name of circumambulating the House, if he does not circumambulate it.

The statement in the interpretation of the Almighty's saying: **and those who abide therein**.

Abu Ja'far said: God Almighty means by His statement: **and those who are devoted to it**, those who reside in it. The one who is devoted to something is the one who resides in it, as Nabigha of Banu Dhubyen said:

They were devoted to their homes, and they were praising them. God threw them into those humble hands.

The person performing itikaf is called itikaf because of his stay in the place where he has confined himself to God Almighty.

Then the people of interpretation differed about who God meant by His saying: **and those who are devoted to it**.

Some of them said: He meant the one who sits in the Sacred House without performing Tawaf or prayer.

Mention of those who said that: Abu Kurayb told us, he said, Waki' told us, on the authority of Abu Bakr al-Hudhali, on the authority of Ata', he said: If he is circumambulating the House, then he is among those who circumambulate, and if he is sitting, then he is among those who are staying there.

Some of them said: The Aakifun are the neighbors who are in retreat.

Mention of those who said that: Ahmad bin Ishaq told us, he said, Abu Ahmad Al-Zubayri told us, he said, Sharik told us, on the authority of Jabir, on the authority of Mujahid and Ikrimah: **Purify My House for those who circumambulate and those who stay there**, he said: those who stay nearby.

Some of them said: The people of the sacred land are the people of the sacred land.

Mention of those who said that: Abu Kurayb told us, he said, Abu Bakr bin Ayyash told us, he said, Abu Hasin told us, on the authority of Saeed bin Jubair, regarding his statement: **and those who stay there**, he said: the people of the city.

Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada: **And those who are devoted**, he said: Those who are devoted are his family.

Others said: *Al-A'akifoona* are the praying ones.

Mention of those who said that: Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: Ibn Abbas said regarding his statement: **Purify My House for those who perform Tawaf and those who stay there**, he said:

Those who stay there are those who pray.

Abu Ja'far said: The most correct of these interpretations is what `Ata' said, which is that the one who is staying in the House in this place is the one who resides in it, adjoining it without performing Tawaf or praying. Because the description of staying in the House is what we have described: residing in a place. And the one who is staying in a place may be staying in it while sitting, praying, circumambulating, standing, and in other conditions. So since the Almighty mentioned in His statement: **Purify My House for those who perform Tawaf and those who stay there and those who bow and prostrate**, the praying and those who circumambulate, it is known from this that the condition that God the Almighty meant of the one staying is not the condition of the one who prays and the one who circumambulates, and that what He meant of his conditions is staying in the House, by way of adjoining it, even if he is not praying, bowing, or prostrating in it.

The statement in the interpretation of his saying: **And bowing is prostration**.

Abu Ja'far said: God Almighty means by His statement, **and bowing**, the group of people bowing to Him, each one of whom is bowing. Likewise, *prostration* is the group of people prostrating to Him, each one of whom is prostrating, just as it is said: a sitting man and sitting men, and a sitting man and sitting men, so likewise a prostrating man and prostrating men.

It was said: Rather, he meant **by bowing and prostration** the worshippers.

Mention of those who said that: Abu Kurayb told us, he said, Waki' told us, on the authority of Abu Bakr al-Hudhali, on the authority of Ata': **And bowing is prostration**, he said: If he is praying, then it is from **bowing is prostration**.

Bishr ibn Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And bowing and prostration**, the people of prayer.

We have previously explained the meaning of bowing and prostration, so there is no need to repeat it here.

Tafsir al-Qurtubi

It contains three issues:

First: The Almighty's saying: **A secure city** meaning Mecca. So he prayed for his offspring and others to be safe and to live comfortably. It was narrated that when he prayed with this prayer, God Almighty ordered Gabriel to uproot Taif from the Levant and circumambulate it around the House for a week, so it was called Taif for that reason. Then he brought it down to Tihamah. At that time, Mecca and what was next to it was barren, with no water or vegetation, so

God blessed what was around it, such as Taif and others, and caused all kinds of fruits to grow in it, as will be explained in Surat Ibrahim, God willing.

Second: Scholars differed about Mecca as to whether it became a safe sanctuary through Abraham's question or whether it was like that before him, with two opinions:

One of them: It has always been a sanctuary from the tyrants who have power, and from eclipses and earthquakes, and all the other calamities that befall the country. He has placed in the rebellious souls such reverence and awe for it that its people have become distinguished by security from other people of the villages. And He, the Almighty, has placed in it one of the great signs of His Oneness in what has been seen of the matter of hunting in it, so that the dog and the prey come together in it and the dog does not agitate the prey nor flee from it, until when they leave the sanctuary the dog attacks it and returns to fleeing and running away.

Rather, Abraham asked that it be made safe from famine, drought, and raids, and that his family be provided with fruits, not as some people thought, that it was to prevent the shedding of blood on behalf of those who were obligated to be killed, for that is far from being what Abraham intended, peace be upon him, so that it can be said: He asked God to include in His law a prohibition on killing those who sought refuge in the sanctuary. This is very far-fetched.

Second: Mecca was permissible before the call of Abraham, peace be upon him, like all other countries, and with his call it became a safe sanctuary, just as Medina became safe with the prohibition of the Messenger of God, may God bless him and grant him peace, after it had been permissible.

The people of the first article cited the hadith of Ibn Abbas, who said that the Messenger of God, may God bless him and grant him peace, said on the day of the conquest of Mecca:

"This country was made sacred by God Almighty on the day He created the heavens and the earth, so it is sacred by the sanctity of God Almighty until the Day of Resurrection. Fighting in it was not permitted for anyone before me, and it was only permitted for me for an hour of the day. It is sacred by the sanctity of God until the Day of Resurrection. No thorn is to be cut, its game is not to be scared away, and its lost property is not to be picked up except by one who recognizes it, and no one is to be alone in it." Al-Abbas said: **O Messenger of God, except for the idhkar, for it is for their minions and for their houses.** He said: **Except for the idhkar.** Similar to it is the hadith of Abu Shuraih, narrated by Muslim and others.

In Sahih Muslim also, on the authority of Abdullah bin Zaid bin Asim, "The Messenger of God, may God bless him and grant him peace, said: 'Abraham made Mecca sacred and prayed for its people, and I have made Medina sacred just as Abraham made Mecca sacred, and I have prayed for its saa' and mudd twice as much as Abraham prayed for the people of Mecca.'" Ibn Atiyyah said: There is no contradiction between the two hadiths, because the first is a report of God's prior

knowledge and decree concerning it, and the sanctity being for the duration of Adam and the times of the country's inhabiting with faith. The second is a report of Abraham renewing its sanctity and showing that after the destruction. The first statement of the Prophet, may God bless him and grant him peace, on the second day of the conquest was a report of the great sanctity of Mecca for the believers by attributing the prohibition to God, the Most High, and he mentioned Abraham when he made Medina sacred as an example of himself. There is no doubt that the prohibition of Medina is also from God, the Most High, and from the enforcement of His decree and prior knowledge. Al-Tabari said: Mecca was sacred, but God did not command His creation to do so until Abraham asked Him to make it sacred.

Third: The Almighty's saying: **And provide his family with fruits from whoever believes.** The meaning of provision has already been presented. Fruits is the plural of fruit, and it has already been presented. **Whoever believes** is a substitute for **whoever believes**, a substitute for *part for all*. And belief is belief, and it has already been presented. "He said: And whoever disbelieves." **Whoever** in his saying **whoever disbelieves** is in the accusative case, and the meaning is: **And provide for whoever disbelieves.** It is permissible for it to be in the nominative case as a subject, and it is a condition, and the predicate is **so enjoy him**, and it is the answer.

There is a difference of opinion as to whether this statement is from God or from Abraham, peace be upon him. Abi bin Kaab, Ibn Ishaq and others said: It is from God, the Most High. They read *Famatahu* with a damma on the hamza, a fatha on the meem and a shaddah on the taa. **Then I compelled him** with a severing of the alif and a damma on the raa. This is the case with the seven reciters except Ibn Amir, who made the meem sukoon and the taa light. Abu Ishaq al-Zajaj narrated that in Abi's reading it is **Fana'matuhu a little while then we compelled him** with a noon. Ibn Abbas, Mujahid and Qatadah said: This statement is from Abraham, peace be upon him. They read *Famatahu* with a fatha on the hamza and a sukoon on the meem, then I compelled him with a connected alif and a fatha on the raa. So it is as if Abraham, peace be upon him, prayed for the believers and against the disbelievers. Accordingly, the pronoun in *said* is for Abraham. It was repeated because of the length of the statement, or because it moved from praying for some people to praying against others. The subject in the word *said* in the group reading is the name of God Almighty, and Al-Nahhas chose it, and he made the reading with the opening of the hamza and the stillness of the meem and the connection of the alif anomalous. He said: The order of the speech and the interpretation together indicate something else. As for the order of the speech, God Almighty is reporting from Abraham, peace be upon him, that he said: **My Lord, make this a secure city.** Then He came with His saying, the Almighty: **And provide its people with fruits - whoever of them believes in God and the Last Day.** He did not separate it with a word. Then He said after that: He said, and whoever disbelieves, this was an answer from God, and He did not say after that Abraham said. As for the interpretation, it was authenticated from Ibn Abbas, Saeed bin Jubair, and

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And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination."

Muhammad bin Kaab, and this is the wording of Ibn Abbas: Abraham, peace be upon him, prayed for whoever believed, not the people in particular, so God Almighty informed him that He provides for the disbelievers as He provides for the believers, and that He will give them enjoyment for a little while, then He will force them to the torment of the Fire. Abu Jaafar said: And God Almighty said: **No, We provide for these and those from the gift of your Lord.** And He, the Most High, said: **And nations We will give enjoyment to.** Abu Ishaq said: Abraham, peace be upon him, knew that there would be disbelievers among his descendants, so he singled out the believers, because God Almighty said: **My covenant does not include the wrongdoers.**

Tafsir Ibn Kathir

And the Almighty said: **And when Abraham said, 'My Lord, make this a secure city and provide its people with fruits - whoever of them believes in God and the Last Day.'** Imam Abu Ja'far ibn Jarir said: Ibn Bashir told us: 'Abd al-Rahman ibn Mahdi told us, Sufyan told us on the authority of Abu al-Zubayr, on the authority of Jabir ibn 'Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, Abraham made the House of God sacred and made it secure, and I have made Medina sacred, and what is between its two lava plains, so its game is not to be hunted and its trees are not to be cut." And thus it was narrated by al-Nasa'i on the authority of Muhammad ibn Bashir, on the authority of Bandar, and Muslim narrated it on the authority of Abu Bakr ibn Abi Shaybah and 'Amr ibn al-Naqid, both of them on the authority of Abu Ahmad al-Zubayr on the authority of Sufyan al-Thawri. Ibn Jarir also said: Abu Kurayb and Abu al-Sa'ib told us, they said: Ibn Idris told us, and Abu Kurayb told us, 'Abd al-Rahim al-Razi told us, they all said: We heard Ash'ath on the authority of Nafi', on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: God's Messenger (may God's peace and blessings be upon him) said: "Ibrahim was the servant and friend of God, and I am the servant and messenger of God. Ibrahim made Mecca sacred, and I made Medina sacred, and what is between its two lava plains: its wood and its game. No weapon is to be carried in it for fighting, and no tree is to be cut down except for camel fodder." This chain of transmission is strange and is not found in any of the six books. The origin of the hadith is in Sahih Muslim from another chain of transmission on the authority of Abu Hurayrah **may God be pleased with him**, who said: When the people saw the first fruits, they would bring them to the Messenger of God (may God's peace and blessings be upon him). When the Messenger of God (may God's peace and blessings be upon him) took them, he would say: "O God, bless us in our fruits, and bless us in our city, and bless us in our sa', and bless us in our mudd. O God, Ibrahim is Your servant and friend

and Your Prophet, and I am Your servant and Your Prophet. He called upon You for Mecca, and I call upon You for Medina with the same as he called upon You for Mecca, and the same with it." Then he would call his youngest child and give him that fruit. In another version: **Blessing with blessing.** Then he would give him the youngest of the children who were present with him - the wording of Muslim. Then Ibn Jarir said: Abu Kurayb told us, Qutaybah ibn Sa'id told us, Bakr ibn Mudar told us, on the authority of Ibn al-Haad, on the authority of Abu Bakr ibn Muhammad, on the authority of 'Abdullah ibn 'Amr ibn 'Uthman, on the authority of Rafi' ibn Khadijan, who said: The Messenger of God, may God bless him and grant him peace, said: **Ibrahim made Mecca sacred, and I make what is between its two lava plains sacred.** Muslim alone transmitted it, so he narrated it on the authority of Qutaybah on the authority of Bakr ibn Mudar, and his wording is the same. In the two Sahihs, "On the authority of Anas ibn Malik, he said: The Messenger of God, may God bless him and grant him peace, said to Abu Talhah: Find me a young boy from among your boys to serve me. So Abu Talhah took me out with him, and I used to serve the Messenger of God, may God bless him and grant him peace, whenever he stopped. And he said in the hadith: Then he came forward until Uhud appeared to him, and he said: This is a mountain that loves us and we love it. So when he looked out over Medina, he said: O God, I make what is between its two mountains sacred just as Ibrahim made Mecca sacred. O God, bless them in their mudd and their sa'." And in a wording of theirs: "O God, bless them in their measure, and bless them in their Al-Bukhari added, meaning the people of Medina. They also narrated from Anas that the Messenger of God, may God bless him and grant him peace, said: "O God, make Medina twice as blessed as you made Mecca." And from Abdullah bin Zaid bin Asim, may God be pleased with him, from the Prophet, may God bless him and grant him peace: "Abraham made Mecca sacred and supplicated for it, and I made Medina sacred as Abraham made Mecca sacred, and I made supplication for it in its mudd and sa' like what Abraham made supplication for Mecca." Narrated by Al-Bukhari and this is his wording. And from Muslim and his wording is that the Messenger of God, may God bless him and grant him peace, said: "Abraham made Mecca sacred and supplicated for its people, and I made Medina sacred as Abraham made Mecca sacred, and I made supplication for it in its sa' and mudd like what Abraham made supplication for the people of Mecca." And from Abu Sa'id, may God be pleased with him, from the Prophet, may God bless him and grant him peace, he said: "O God, Abraham made Mecca sacred and made it sacred, and I made Medina sacred between its two valleys, that no blood should be shed in it, no weapons should be carried in it for fighting, and no tree should be cut down in it except for fodder. O God, bless us in Our city, O God, bless our Saa' for us, O God, bless our Mud for us, O God, make with the blessing two blessings." The hadith,

narrated by Muslim, and the hadiths about the prohibition of the city are many, but we have only mentioned those related to the prohibition of Abraham, peace be upon him, of Mecca, because of what is in that of the noble verse. And those who believed that the prohibition of Mecca was only on the tongue of Abraham the Friend held fast to it, and it was said: It has been prohibited since it was created with the earth, and this is more apparent and stronger, and God knows best.

There are other hadiths that indicate that God the Almighty made Mecca sacred before He created the heavens and the earth, as stated in the two Sahihs on the authority of Abdullah ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said on the day of the conquest of Mecca: "God made this city sacred on the day He created the heavens and the earth, so it is sacred by the sanctity of God until the Day of Resurrection. Fighting in it was not permitted for anyone before me, and it was not permitted for me except for an hour of the day, so it is sacred by the sanctity of God until the Day of Resurrection. Its thorns should not be cut, its game should not be frightened, its lost property should not be picked up except by one who knows it, and its solitude should not be found." Al-Abbas said: O Messenger of God, except for the idhkhir, for it is for their udders and for their houses. He said: **Except the idhkhir.** This is the wording of Muslim, and they have something similar from Abu Hurairah. Then Al-Bukhari said after that: Abaan ibn Salih said, on the authority of Al-Hasan ibn Muslim, on the authority of Safiyyah bint Shaibah: I heard the Prophet, may God bless him and grant him peace, say something similar. This that Al-Bukhari suspended was narrated by Imam Abu Abdullah ibn Majah on the authority of Muhammad ibn Abdullah ibn Numayr, on the authority of Yunus ibn Bakir, on the authority of Muhammad ibn Ishaq, on the authority of Abaan ibn Salih, on the authority of al-Hasan ibn Muslim ibn Yanaq, on the authority of Safiyyah bint Shaibah, who said: I heard the Messenger of God, may God bless him and grant him peace, delivering a sermon in the year of the conquest, and he said: "O people, God made Mecca sacred on the day He created the heavens and the earth, so it is sacred until the Day of Resurrection. Its trees shall not be cut, its game shall not be driven away, and its lost property shall not be taken except by one who announces it." Al-Abbas said: **Except for the idhkhir, for it is for houses and graves.** The Messenger of God, may God bless him and grant him peace, said: **Except for the idhkhir.** And on the authority of Abu Shuraih al-Adawi, that he said to Amr ibn Sa'id while he was sending out the missions to Mecca: "Give me permission, O prince, to tell you a statement that the Messenger of God, may God bless him and grant him peace, made the next day on the day of the conquest. My ears heard it, my heart retained it, and my eyes saw it when he spoke it. He praised God and extolled Him, then said: "Mecca has been made sacred by God and not by the people. It is not permissible for a person who believes in God and the Last Day to shed blood in it, or to cut down a tree in it, for one of the it was said to Abu Shuraih: What did Amr say to you? He said: I know that better than you, Abu Shuraih. The Sacred Sanctuary does not protect a

sinner, a fugitive from blood, or a fugitive from ruin. Narrated by al-Bukhari and Muslim, and this is its wording.

If this is known, then there is no contradiction between these hadiths indicating that God made Mecca sacred on the day He created the heavens and the earth, and the hadiths indicating that Abraham, peace be upon him, made it sacred, because Abraham conveyed from God His ruling concerning it and His prohibition of it, and that it had always been a sacred land before Abraham, peace be upon him, built it. Just as the Messenger of God, peace be upon him, was written with God as the Seal of the Prophets, and Adam was still kneaded in his clay, and despite this Abraham, peace be upon him, said, "Our Lord, and send among them a messenger from among themselves" [al-Masjid an-Nabawi], and God answered his supplication with what He had previously known and decreed. That is why it is stated in the hadith that they said, **O Messenger of God, tell us about the beginning of your affair.** He said, "The supplication of my father Abraham, peace be upon him, and the good report of Jesus, son of Mary, and my mother saw as if a light came out of her that illuminated the palaces of Ash-Sham." That is, tell us about the beginning of the appearance of your affair, as will come soon, God willing.

As for the issue of preferring Mecca over Medina, as is the opinion of the majority, or Medina over Mecca, as is the opinion of Malik and his followers, it will be mentioned in another place with its evidence, God willing, and He is trustworthy. And the Almighty said, reporting from Abraham, that he said: **My Lord, make this a secure city,** meaning from fear, meaning that its people will not be terrified. And God did that by law and decree, as in His Almighty's saying: **And whoever enters it shall be safe,** and His saying: **Do they not see that We have made a secure sanctuary, while people are being snatched all around them?** and other verses. And the hadiths have come before regarding the prohibition of fighting in it. In Sahih Muslim, on the authority of Jabir: I heard the Messenger of God, may God bless him and grant him peace, say: **It is not permissible for anyone to carry weapons in Mecca.** And he said in this Surah: **My Lord, make this a secure city.** That is, make this spot a secure city. This was appropriate because it was before the construction of the Kaaba. God the Almighty said in Surah Ibrahim: **And when Abraham said, 'My Lord, make this city secure.'** This was appropriate there because, by God, it is as if the supplication occurred a second time after the construction of the House and the settlement of its people in it, and after the birth of Isaac, who was thirteen years younger than Ishmael. For this reason, he said at the end of the supplication: "Praise be to God, who has given me, in my old age, Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication." And God the Almighty said: **And provide his family with fruits - whoever of them believes in God and the Last Day.** He said: **And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.** 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: "He said: And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the

And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination."

destination." He said: This is the saying of God the Almighty. This is the saying of Mujahid and `Ikrimah, and it is what Ibn Jarir, may God have mercy on him, corrected it. He said: Others read: "He said: And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination." They made that part of the supplication of Abraham, as Abu Ja'far narrated on the authority of al-Rabi' on the authority of Abu al-'Aliyah. He said: Ibn `Abbas used to say that, the saying of Abraham asking his Lord: Whoever disbelieves - I will grant him enjoyment for a little." Abu Ja'far said on the authority of Layth ibn Abi Salim on the authority of Mujahid: **And whoever disbelieves - I will grant him enjoyment for a little.** He said: **And whoever disbelieves - I will provide for him for a little.** Muhammad ibn Ishaq said: When Abraham was removed from the call to the one whom God refused to give him authority, he was cut off from God and His love and separated from those who disobeyed his command, even if they were from his descendants, when he knew that there would be among them a wrongdoer whose covenant would not reach him, with God's information to him about that, God said: And whoever disbelieves - then I will provide for the righteous and the wicked, and I will provide for him for a little." Hatim ibn Ismail said on the authority of Hamid al-Kharat on the authority of `Ammar al-Dahni on the authority of Sa'id ibn Jubayr on the authority of Ibn `Abbas regarding the words of God Almighty: **My Lord, make this a secure city and provide its people with good things.** The fruits of those who believe in God and the Last Day." Ibn Abbas said: "Ibrahim used to restrict them to the believers, but not to the people. So God revealed: And whoever disbelieves, I will provide for them as I provide for the believers. Shall I create a creation for whom I do not provide? I will give them enjoyment for a little; then I will force them to the punishment of the Fire, and wretched is that destination." Then Ibn Abbas recited: "To each We provide, these and those, from the gift of your Lord. And the gift of your Lord is not forbidden." Narrated by Ibn Mardawayh. It was narrated from Ikrimah and Mujahid, something similar to that as well. This is like the statement of God the Most High: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve." And the statement of God the Most High: "And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, God is Knowing of that within the breasts. We will give them enjoyment for a little; then We will force them to a severe punishment." And His statement: "And had it not been that mankind would have become one community, We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways upon which they ascend. And for their houses, doors and couches upon which they will ascend." They recline * and adornments. And

indeed, all that is for the enjoyment of the life of this world and the Hereafter, with your Lord is for the righteous. And His statement: **Then I will force him to the punishment of the Fire, and wretched is the destination.** That is, then I will force him after his enjoyment in this world and We will spread over him from its shade to the punishment of the Fire, and wretched is the destination. Its meaning is that God Almighty will look at them and give them respite, then He will seize them with the grip of the Mighty, the Powerful, as in His statement, the Most High: **And how many a town was I granted respite while it was unjust? Then I seized it, and to Me is the destination.** And in the two Sahih: "No one is more patient with the harm he hears than God. Indeed, they attribute to Him a son, while He provides for them and heals them." And in the Sahih also: **Indeed, God grants respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then he recited the statement of the Most High: "And thus is the seizure of your Lord when He seizes the towns while they are unjust. Indeed, His seizure is painful and severe." And some of them recited: **He said, 'And whoever disbelieves - I will grant him enjoyment for a little.'** The verse, making it part of the supplication of Abraham, and it is an anomalous reading that contradicts the seven reciters, and the structure of the context rejects its meaning, and God knows best, for the pronoun in He said: It refers to God Almighty in the reading of the majority, and the context requires it. According to this anomalous reading, the pronoun in *said* refers to Abraham, and this is contrary to the order of speech, and God Almighty is the All-Knowing.

As for the Almighty's saying: "And when Abraham and Ishmael were raising the foundations of the House, [saying], 'Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of Repentance, the Most Merciful.'" The foundations are the plural of qa'idah, which is the pillar and foundation. The Almighty says: And mention, O Muhammad, to your people, Abraham and Ishmael, peace be upon them, building the House and raising its foundations, and they were saying, "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." Al-Qurtubi and others narrated on the authority of Abi and Ibn Mas'ud that they were reciting, "And when Abraham and Ishmael were raising the foundations of the House, [saying], 'Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.'" **I said** This is indicated by their saying after it, **Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You.** The verse, so they were doing a good deed, and they were asking God Almighty to accept from them, as Ibn Abi Hatim narrated from the hadith of Muhammad ibn Yazid ibn Khunais al-Makki on the authority of Wahib ibn al-Ward that he recited, "And

when Abraham and Ishmael, peace be upon them, were raising their foundations, [saying], 'Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.'" The foundations of the House and Ishmael, our Lord accept from us." Then he cries and says: O Khalil al-Rahman, the pillars of the House of the Most Merciful are being raised and you are afraid that it will not be accepted from you. This is as God the Most High narrated about the state of the sincere believers in His statement: **And those who give what they give** meaning they give what they give of charity, expenditures and offerings **while their hearts are fearful** meaning afraid that it will not be accepted from them, as came in the authentic hadith on the authority of Aisha on the authority of the Messenger of God, may God bless him and grant him peace, as will come in its place. Some of the commentators said: The one who was raising the foundations was Ibrahim and the supplicant was Ishmael, and the correct view is that they were both raising and saying as will be explained. Al-Bukhari narrated here a hadith which we will quote and then follow it with related narrations. Al-Bukhari, may God have mercy on him, said: Abdullah bin Muhammad told us, Abdul Razzaq told us, Muammar told us, on the authority of Ayoub Al-Sakhtiyani and Kathir bin Kathir bin Abdul Muttalib bin Abi Wada'ah - one of them adds more than the other - on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The first time women used lanyards was before the mother of Ismail, who used lanyards to erase her traces on Sarah. Then Ibrahim brought her and her son Ismail while she was breastfeeding him, until he placed them near the House, near a tree above Zamzam at the top of the mosque, and there was no one in Mecca at that time, nor was there any water. So he placed them there and placed near them a bag of dates and a water skin with water. Then Ibrahim turned and went away, and Ismail's mother followed him and said: O Ibrahim, where are you going and leaving us in this valley with no one to accompany us? And nothing? She said that to him repeatedly, but he did not pay attention to her. She said: Has God commanded you to do this? He said: Yes. She said: Then He will not let us down. Then she returned. So Abraham set out until he was at the pass where they could not see him, facing the House. Then he supplicated with these supplications and raised his hands, saying, **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House**, until he reached **they give thanks**. And the mother of Ismail began to suckle Ismail and drink from that water, until what was in the water skin was used up, she became thirsty and her son became thirsty, and she began to look at him writhing—or he said: floundering—so she set out, hating to look at him, and she found Safa to be the nearest mountain on earth to her, so she stood on it and then faced the valley to see if she could see anyone, but she did not see anyone. So she descended from Safa until she reached the valley, raised the edge of her armor and ran as a person struggles until she passed the valley, then she came to Marwa and stood on it and looked to see if she could see anyone, but she did not see anyone. She did that seven times. Ibn Abbas said: The Prophet, may God bless him and grant him peace, said, **That is why people ran between them**. When she approached

Marwa, she heard a voice and said, *Hush*. She wanted herself - then she listened and heard also, so she said: I have heard if you have help, so behold, the king is at the place of Zamzam, so he searched with his heel, or he said: with his wing, until the water appeared, so she began to surround it and say with her hand like this, and she began to scoop from the water in her water skin and it was bubbling after she scooped, Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: "May God have mercy on the mother of Ismail, if she had left Zamzam - or he said: if she had not scooped from the water - Zamzam would have been a flowing spring." He said: So she drank and breastfed her son, so the king said to her: Do not fear loss, for here is a house for God that this boy and his father will build, and God does not neglect His people, and the house was high above the ground like a hill, and the floods would come to it and take from its right and left, and it was like that until a group of Jurhum or a family of Jurhum passed by them coming from the road of Kada, so they stopped at the bottom of Mecca, and they saw a circling bird, so they said: This bird is circling On water, as we knew this valley and there was no water in it, so they sent one or two men running, and if they were at water, they returned and he informed them of the water, so they came. He said: And the mother of Ismail was at the water, so they said: Do you give us permission to stay with you? She said: Yes, but you have no right to our water. They said: Yes. Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: **Ishmael's mother found that and she loved company**. So they dismounted and sent for their people, so they dismounted with them, until there were some households there from them, and the boy grew up and learned Arabic from them, and they liked him and were pleased with him when he grew up. When he reached puberty, they married him to a woman from them, and Ishmael's mother died. Abraham came after Ishmael had married to look at his estate, but he did not find Ishmael. He asked his wife about him, and she said: He went out seeking us. Then he asked her about their living and their condition, and she said: We are human beings, we are in hardship and difficulty. So she complained to him, and he said: When your husband comes, greet him and tell him to change the threshold of his door. When Ishmael came, it seemed as if he had sensed something, so he said: Has anyone come to you? She said: Yes, an old man of such and such came to us and asked us about you, so I told him. He asked me how we lived, so I told him that we were in hardship and difficulty. He said: Did he advise you about anything? She said: Yes, he ordered me to greet you and say: Change the threshold of your door. He said: That is my father and he ordered me to leave you, so go back to your family. He divorced her and married another woman from them. Ibrahim stayed away from them as long as God willed, then he came to them later and did not find him. He went to his wife and asked her about him. She said: He went out seeking us. He said: How are you? He asked her about their livelihood and their condition. She said: We are well and comfortable, and praised God the Almighty. He said: What is your food? She said: Meat. He said: What is your drink? She said: Water. He said: O God, bless them in the meat and water. The Prophet (peace and blessings of God be upon him) said: "And they did

And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination."

not have grain at that time. If they had, he would have prayed for it for them." He said: So no one would be alone with them except in Mecca without agreeing to it. He said: So when your husband comes, greet him with my greetings and tell him to fix the threshold of his door. When Ismail came, he said: Has anyone come to you? She said: Yes, a well-mannered old man came to us, and she praised him. He asked me about you, so I told him. He asked me how we lived. I told him that I was fine. He said: Did he advise you about anything? She said: Yes, and he sends you his greetings and orders you to strengthen the threshold of your door. He said: That is my father and you are the threshold. He ordered me to hold you back. Then he stayed away from them as God willed. Then he came after that and Ishmael was sharpening his arrows under a tree near Zamzam. When he saw him, he went to him, and they did as a father does with his son and a son does with his father. Then he said: O Ishmael, God has commanded me to do something. He said: Do what your Lord has commanded you. He said: Will you help me? He said: And I will help you. He said: God has commanded me to build a house here, and he pointed to a high hill above what was around it. He said: Then they raised the foundations of the house, and Ismail began to bring stones and Abraham built, until when the building was high, he brought this stone and placed it for him, and he stood on it while he was building and Ismail was handing him the stones, and they were saying: **Our Lord, accept from us, for You are the Hearing, the Knowing.** He said: So they began to build until they circled around the house and they were saying: **Our Lord, accept from us, for You are the Hearing, the Knowing.** And Abd bin Hamid narrated it from Abd al-Razzaq in full, and Ibn Abi Hatim narrated it from Abu Abdullah bin Hammad al-Tabarani, and Ibn Jarir from Ahmad bin Thabit al-Razi, both of them from Abd al-Razzaq in short.

Abu Bakr bin Mardawayh said: Ismail bin Ali told us, Bishr bin Musa told us, Ahmad bin Muhammad al-Azraqi told us, Muslim bin Khalid al-Zanji told us, on the authority of Abdul Malik bin Jurayj, on the authority of Kathir bin Kathir, who said: I, Uthman bin Abi Sulayman, and Abdullah bin Abdul Rahman bin Abi Husayn were with some people with Saeed bin Jubair at the top of the mosque at night, and Saeed bin Jubair said: Ask me before you do not see me, so they asked him about the station, and he began to tell them on the authority of Ibn Abbas, and he mentioned the hadith in full.

Then Al-Bukhari said: Abdullah bin Muhammad told us, Abu Amir Abdul Malik bin Amr told us, Ibrahim bin Nafi' told us, on the authority of Kathir bin Kathir, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: When what happened between Abraham and his family happened, he went out with Ishmael and Ishmael's mother, and with them was a water skin. Ishmael's mother began to drink from the skin, and her milk flowed over her child, until they reached Mecca.

He placed them under a tree, then Abraham returned to his family, and Ishmael's mother followed him until they reached Kada'. She called out to him from behind him: O Abraham, to whom are you leaving us? He said: To God. He said: So she returned and began to drink from the water skin and her milk flowed to her child, until when the water ran out she said: If I went and looked, perhaps I might sense someone. So she climbed Safa and looked to see if she could sense anyone, but she did not sense anyone. When she reached the valley she ran until she reached Marwa and did that for seven laps until she completed seven. Then she said: If I went and looked what the child did. So she went and looked and saw that he was still in his condition as if he was gasping for death. Her soul could not be satisfied, so she said: If I went and looked, perhaps I might sense someone. So she went and climbed Safa and looked and looked to see if she could sense anyone, but she did not sense anyone. When she reached the valley she ran until she reached Marwa and did that for seven laps until she completed seven. Then she said: If I went and looked what the child did. So she went and looked and saw that he was still in his condition as if he was gasping for death. Her soul could not be satisfied, so she said: If I went and looked, perhaps I might sense someone. So she went and climbed Safa, and looked and looked, but she did not see anyone until she had completed seven days. Then she said: If only you had gone and looked, what would have happened? Then she saw a voice and said: Help, if there is any good with you. Then it was Gabriel, peace be upon him. He said: So he said with his heel: Like this, and he touched his heel on the ground, and water gushed forth. Umm Ismail was astonished, and she began to dig. He said: Abu al-Qasim, may God bless him and grant him peace, said: If you had left it, the water would have appeared. He said: So she began to drink from the water and her milk flowed to her child. He said: Some people from Jurhum passed by the valley, and they saw a bird as if they were unaware of that, and they said: Birds do not exist except on water. So they sent their messenger, and he looked and it was in the water. He came to them and informed them, so they came to her and said: O mother of Ismail, do you give us permission to be with you and live with you? Then her son reached puberty and married one of their women. He said: Then it occurred to Abraham, peace be upon him, and he said to his family: I am going to see my estate. He came and greeted them. He said: Where is Ishmael? His wife said: He went hunting. He said: Tell him when he comes: Change the threshold of your door. When she told him, he said: You are the one, go to your family. He said: Then it occurred to Abraham, peace be upon him, and he said: I am going to see my estate. He came and said: Where is Ishmael? His wife said: He went hunting. She said: Why don't you come down and eat and drink? He said: What is your food and what is your drink? She said: Our food is meat, and our drink is water. He said: O God, bless them in their food and drink. He said: Abu al-Qasim, may God

bless him and grant him peace, said: Blessing through the supplication of Abraham. He said: Then it occurred to Abraham, may God bless him and grant him peace, and he said to his family: I am going to leave my estate. So he came and met Ismail from behind Zamzam, fixing some arrows for him. He said: O Ismail, your Lord, the Almighty, has commanded me to build a house for him. He said: Obey your Lord, the Almighty. He said: He has commanded me to help you with it. He said: Then I will do it - or something like that - He said: So he stood up and Abraham began to build and Ismail handed him the stones, and they said: Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. He said: Until the building rose and the old man was too weak to carry the stones, so he stood on the stone of the station and began to hand it the stones and they said: Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. This is how it was narrated from these two sources in the Book of the Prophets.

It is strange that Al-Hafiz Abu Abdullah Al-Hakim narrated it in his book Al-Mustadrak on the authority of Abu Al-Abbas Al-Asamm on the authority of Muhammad bin Sinan Al-Qazzaz on the authority of Abu Ali Ubaid God bin Abdul Majeed Al-Hanafi on the authority of Ibrahim bin Nafi' on his authority, and he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. This is what he said. Al-Bukhari narrated it, as you see, from the hadith of Ibrahim bin Nafi', and it seems that there is an abbreviation in it, as he did not mention the matter of slaughtering. He said: It came in the Sahih that the horns of the ram were hanging from the Kaaba, and it came that Ibrahim, peace be upon him, used to visit his family in Mecca quickly on Al-Buraq, then he would return to his family in the Holy Land. And God knows best. Rather, it contains places that are attributed to the Prophet, may God bless him and grant him peace, which Ibn Abbas explicitly stated on the authority of the Prophet, may God bless him and grant him peace.

It was narrated from the Commander of the Faithful, Ali ibn Abi Talib, in this context that which contradicts some of this, as Ibn Jarir said: Muhammad ibn Bashir and Muhammad ibn al-Muthanna told us, they said: Muammil told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Haritha ibn Mudrib, on the authority of Ali ibn Abi Talib, he said: When Abraham was ordered to build the House, Ismail and Hajar went out with him. He said: When he arrived in Mecca, he saw above his head in the place of the House something like a cloud in it like a head, so he spoke to it and said: O Abraham, build in my shadow, or he said: according to my measure, and do not increase or decrease. So when he built, he went out and left Ismail and Hajar behind, so Hajar said: O Abraham, to whom do you entrust us? He said: To God. She said: Go, for He will not let us down. He said: So Ishmael became very thirsty. Hagar went up to Safa and looked, but saw nothing. She came to Marwa and saw nothing. Then she returned to Safa and looked, but saw nothing. She did that seven times, and said: O Ishmael, die where I will not see you. She came to him while he was prostrating his foot from thirst. Gabriel called her and said: Who are you? She said: I am Hagar, the mother of Abraham's son. He said: To whom has He entrusted you both? She said:

We entrust you both to God. He said: And you both to Kaf. He said: So the boy probed the ground with his finger, and Zamzam gushed forth and began to hold back the water. He said: Leave it, for it is a quencher. In this context, it is clear that he built the House before he left her. It may be possible that it was preserved that he first put a fence and a stone around it, not that he built it to the top, until Ishmael grew up, so they built it together, as God the Most High said.

Then Ibn Jarir said: Hannad bin Al-Sarri told us, Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid bin Arara: That a man went to Ali, may God be pleased with him, and said: Will you not tell me about the House, is it the first House built on the earth? He said: No, but it is the first House built in the pool, the Station of Abraham, and whoever enters it is safe, and if you wish I will tell you how it was built: God revealed to Abraham to build a House for me on the earth, and Abraham was fed up with that, so God sent the Sakina, which is a strong wind with two heads, and one of them followed the other until it reached Mecca and rolled over the site of the House like the folding of a veil, and He ordered Abraham to build where the Sakina would settle, so Abraham built and the stone remained, so the boy went looking for something, so Abraham said: Find me a stone as I command you, he said: The boy went looking for a stone for him, so he brought it to him and found that he had installed the Black Stone in its place, he said: O my father, who brought you this stone? He said: It was brought to me by someone who did not rely on your construction. Gabriel, peace be upon him, brought it from heaven and completed it.

Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Muqri told us, Sufyan told us, on the authority of Bishr ibn Asim, on the authority of Saeed ibn al-Musayyab, on the authority of Ka'b al-Ahbar, who said: The House was a scum on the water forty years before God created the earth, and from it the earth was spread out. Saeed said: Ali ibn Abi Talib told us: Abraham came from the land of Armenia, and with him was the serenity guiding him to take up residence in the House as a spider takes up residence in a house. He said: Then it revealed stones that only thirty men could carry a stone, so I said: O Abu Muhammad, God says: **And when Abraham was raising the foundations of the House** He said: That was later. Al-Suddi said: God Almighty commanded Abraham and Ishmael to build the House, **Build My House for those who go around it, and those who stay there, and those who bow and prostrate.** So Abraham set out until he came to Mecca. He and Ishmael stood up and took up their pickaxes, not knowing where the House was. Then God sent a wind called the Khajuj wind, which had two wings and a head in the form of a snake. It revealed to them around the Kaaba the foundation of the first House. They followed it with pickaxes, digging until they laid the foundation. That is when God Almighty says: **And when Abraham was raising the foundations of the House,** "And when We designated for Abraham the site of the House." When they had built the foundations and reached the place of the corner, Abraham said to Ishmael: **My son, find me a beautiful stone that I may place here.** He said: **O my father, I am lazy and ignorant.** He said: **I will do that.** So he set out to find a stone for him, and he brought him a stone, but

And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination."

he was not satisfied with it. So he said: **Bring me a stone better than this.** So he set out to find a stone for him, and Gabriel brought him the Black Stone from India. It was white, a white ruby like a thujamah. Adam had brought it down from Paradise, but it had turned black from the sins of the people. Then Ishmael brought him a stone and found it at the corner. He said: **O my father, who brought you this?** He said: He brought it from someone who is more active than you, so they built and they were calling upon the words that Abraham tested his Lord with, so he said: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." In this context, there is evidence that the foundations of the House were built before Abraham, and Abraham was only guided to it and given it a place to live. Some have gone to this, as Imam Abdul Razzaq said: Muammar told us on the authority of Ayoub, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And when Abraham was raising the foundations of the House.** He said, the foundations that were the foundations of the House before that. Abdul Razzaq also said: Hisham bin Hassan told us on the authority of Suwar, the son-in-law of Ata', on the authority of Ata' bin Abi Rabah, who said: When God sent Adam down from Paradise, his feet were on the ground and his head was in the sky, hearing the speech of the people of the sky and their supplications, and he was comforted by them. So the angels were afraid until they complained to God in their supplications and prayers, so God Almighty lowered him to the ground. When he lost what he used to hear from them, he became lonely, until he complained about that to God in his supplications and prayers, so he turned towards Mecca and the place of his feet was a village, and his steps a desert, until he reached Mecca, and God sent down a ruby from the rubies of Paradise, and it was in the place of the House now, and he kept circling it until God sent down the flood, and that ruby was lifted up, until God sent Abraham, peace be upon him, and he built it, that is the saying of God Almighty: **And when We designated for Abraham the site of the House.** And Abd al-Razzaq said: Ibn Jurayj told us on the authority of Ata', he said: Adam said: I do not hear the voices of the angels, so he said: Because of your sin, but descend to the earth and build me a house, then surround it as you saw the angels surrounding my house that is in the heaven. And the people claim that he built it from five mountains: from Hira', Mount Zayta, Mount Sinai, and al-Judi, and its suburb was from Hira', so this was the building of Adam until Abraham, peace be upon him, built it later, and this is correct up to Ata', but in some of it there is something strange, and God knows best.

Abdul Razzaq also said: Muammar told us on the authority of Qatada, who said: God placed the House with Adam when God sent Adam down to Earth, and his descent was in the land of India, and his head was in the sky and his feet were on the earth, so the angels feared him, then it decreased to sixty cubits, and Adam

was saddened when he lost the voices of the angels and their glorification, so he complained about that to God Almighty, so God said: O Adam, I have sent down a House for you to circumambulate as one circumambulates around My Throne, and to pray at it as one prays at My Throne, so Adam went to it, and he went out and stretched out his steps for him, so between every two steps there was a wilderness, and that wilderness did not cease after that, so Adam came to the House and circumambulated it, and after him from the prophets.

Ibn Jarir said: Ibn Humayd told us, Yaqub al-Qummi told us, on the authority of Hafs ibn Humayd, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: God placed the House on the four pillars of water before the creation of the world by two thousand years, then the earth was rolled out from under the House. Muhammad ibn Ishaq said: Abdullah ibn Abi Nujayh told me, on the authority of Mujahid and other scholars: When God designated the location of the House for Abraham, he went out to it from Syria, and Ishmael and his mother Hagar went out with him, and Ishmael was a small child who was being breastfed. And they were carried, as he told me, on Buraq, and Gabriel was with him, guiding him to the location of the House and the landmarks of the Sanctuary. Gabriel went out with him, and he would not pass by a village without saying: Is this where you were commanded, O Gabriel? Gabriel would say: Go with him, until he brought him to Mecca, which at that time was Udhah, Salim and Samar, and in it were people called the Amalekites outside Mecca and its environs. And the House at that time was a red, muddy hill, so Abraham said to Gabriel: Was I commanded to place them here? He said: Yes, so he took them to the place of the Black Stone and settled them there, and he ordered Hajar, the mother of Ismail, to build a hut there, and he said: **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House** until His saying: **that they may be grateful.** And Abd al-Razzaq said: Hisham ibn Hassan informed us, Hamid informed me, on the authority of Mujahid, who said: God created the location of this House two thousand years before He created anything, and its pillars are in the seventh earth. And Laith ibn Abi Salim said the same on the authority of Mujahid: The foundations are in the seventh earth. And Ibn Abi Hatim said: My father informed us, Amr ibn Rafi' informed us, Abd al-Wahhab ibn Muawiyah informed us, on the authority of Abd al-Mu'min ibn Khalid, on the authority of Aliya ibn Ahmar: Dhul-Qarnayn came to Mecca and found Abraham and Ismail building the foundations of the House from five mountains. So he said: What do you have to do with my land? He said: We are two commanded servants, we were commanded to build this Kaaba. He said: Bring the proof of what you claim. Five rams stood up and said: We bear witness that Abraham and Ishmael were two servants who were commanded to build this Kaaba. He said: I am satisfied and I submit, then he left. Al-Azraqi

mentioned in the History of Mecca that Dhul-Qarnayn circumambulated the House with Abraham, peace be upon him, and this indicates that he was an advanced man in his time, and God knows best.

Al-Bukhari **may God have mercy on him** said: The Almighty's saying: **And when Abraham and Ishmael were raising the foundations of the House** (Al-Qawa'id: 33). The foundations: its foundation, the singular of which is *Qawa'id*, and the singular of *Qawa'id* among women is *Qawa'id*. Ismail told us: Malik told me on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, that Abdullah bin Muhammad bin Abi Bakr told Abdullah bin Umar on the authority of Aisha, the wife of the Prophet (peace and blessings of God be upon him): The Messenger of God (peace and blessings of God be upon him) said: **Did you not see that when your people built the House, they limited themselves to the foundations of Abraham?** I said: O Messenger of God, will you not return it to the foundations of Abraham? He said: **Had it not been for the recent disbelief of your people.** Abdullah bin Umar said: If Aisha heard this from the Messenger of God (peace and blessings of God be upon him), I do not see the Messenger of God (peace and blessings of God be upon him) leaving out touching the two corners next to the Black Stone, except that the House was not completed on the foundations of Abraham (peace be upon him). It was narrated in Hajj on the authority of Al-Qa'nabi, and in the Hadiths of the Prophets on the authority of Abdullah bin Yusuf and Muslim, on the authority of Yahya bin Yahya, and from the hadith of Ibn Wahb and Al-Nasa'i on the authority of Abd Al-Rahman bin Al-Qasim, all on the authority of Malik with it. Muslim also narrated it on the authority of Nafi' who said: I heard Abdullah bin Abi Bakr bin Abi Quhafah, narrating to Abdullah bin Umar on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, who said: "Had it not been that your people had recently converted from ignorance - or he said: from disbelief - I would have spent the treasure of the Ka'ba in the way of God, and I would have made its door in the ground and included the Black Stone in it." Al-Bukhari said: Ubaydullah bin Musa informed us on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Aswad, who said: Ibn Al-Zubayr said to me: Aisha used to tell you many secret hadiths, so what did she tell you about the Ka'ba? He said: I said: She told me: The Prophet, may God bless him and grant him peace, said: "O Aisha, were it not that your people had recently converted to disbelief, I would have demolished the Kaaba and made two doors for it: one for people to enter through and one for them to exit through." So Ibn al-Zubayr did so. Al-Bukhari is the only one to narrate it, and he narrated it like this in the Book of Knowledge of his Sahih. Muslim said in his Sahih: Yahya bin Yahya told us, Abu Mu'awiyah told us, on the authority of Hisham ibn Urwah, 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 to me: "Were it not that your people had recently converted to disbelief, I would have demolished the Kaaba and made it on the foundation of Abraham, for when the Quraysh built the House, they shortened it, and they would have made a successor for it." He said: Abu Bakr ibn Abi Shaybah

and Abu Kurayb told us, they said: Ibn Numayr told us, on the authority of Hisham, with this chain of transmission, and Muslim is the only one to narrate it. He said: Muhammad ibn Hatim told me, Ibn Mahdi told me, Salim ibn Hayyan told us, on the authority of Sa'id, meaning Ibn Mina'. He said: I heard Abdullah bin Al-Zubayr say: My aunt, meaning Aisha, may God be pleased with her, told me that the Prophet, may God bless him and grant him peace, said: "O Aisha, if your people were not recent converts to polytheism, I would have demolished the Kaaba and leveled it with the ground, and I would have made an eastern door and a western door for it, and I would have added six cubits of stone to it, for the Quraysh had shortened it when they built the Kaaba." This is also unique to him.

He was transferred with them in the stones when he was thirty-five years old. May God's prayers and peace be upon him forever until the Day of Judgment. Muhammad bin Ishaq bin Yasar said in the biography: When the Messenger of God, may God bless him and grant him peace, reached thirty-five years of age, the Quraysh gathered to build the Kaaba, and they intended to do so in order to roof it and were afraid to demolish it, but it was only rubble above the height of a person, so they wanted to raise it and roof it. This was because a group of people had stolen the treasure of the Kaaba, which was in a well inside the Kaaba. The one who found the treasure was Duwaik, a client of Banu Malih bin Amr from Khuza'ah, so the Quraysh cut off his hand, and people claim that those who stole it placed it with Duwaik. The sea had thrown a ship to Jeddah belonging to a Roman merchant, and it was shattered, so they took its wood and prepared it to roof it. There was a Coptic carpenter in Mecca, so he prepared for them some of what would repair it. There was a snake that came out of the well of the Kaaba into which it threw what was given to it every day, and it would hang itself on the wall of the Kaaba, and it was one of the things they feared, because no one would approach it except that it would shake, scrape, and open its mouth. They feared her. One day, while she was standing on the wall of the Kaaba as she used to do, God sent a bird to her and snatched her away. The Quraysh said: We hope that God is pleased with what we want. We have a gentle worker and wood, and God has spared us from the snake. When they decided to demolish and rebuild it, Abu Wahb ibn Amr ibn Aaidh ibn Abd ibn Imran ibn Makhzum stood up and took a stone from the Kaaba, which jumped out of his hand until it returned to its place. He said: O people of the Quraysh, do not include in its construction anything from your earnings except what is good. Do not include in it the dowry of a prostitute, nor a sale based on usury, nor the oppression of any of the people. Ibn Ishaq said: People attribute these words to Al-Walid ibn Al-Mughira ibn Abdullah ibn Amr ibn Makhzum. He said: Then the Quraysh divided the Kaaba, so the section of the door went to the Banu Abd Manaf and Zuhrah, and the area between the Black Corner and the Yemeni Corner went to the Banu Makhzum and tribes of the Quraysh. They joined them, and the back of the Kaaba belonged to Banu Jumah and Sahm, and the split in the stone belonged to Banu Abd al-Dar ibn Qusayy, Banu Asad ibn Abd al-Uzza ibn Qusayy, and Banu Adi ibn Kaab ibn Luayy, which is al-Hutaym. Then the people feared its demolition and were afraid

Surat Al-Baqarah 2:126

And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination."

of it, so al-Walid ibn al-Mughira said, **I will start with you in demolishing it.** So he took the pickaxe and stood over it saying, "O God, do not be afraid. O God, we only want good." Then he demolished from the side of the two corners, and the people waited that night and said, "We will wait. If it is hit, we will not demolish anything of it, and we will return it as it was. If nothing is hit, then God is pleased with what we have done." So al-Walid went to work that night, and he demolished and the people demolished with him, until when the demolition reached the foundation, the foundation of Abraham, peace be upon him, they came upon green stones like spears, some of which were attached to others. He said, **Someone who narrates the hadith told me that a man from Quraysh who was demolishing it inserted a lever between two of its stones in order to remove one of them as well.** When the stone moved, all of Mecca revolted, and they stopped that foundation.

Ibn Ishaq said: Then the tribes of Quraysh gathered stones to build it, each tribe gathered separately, then they built it until the building reached the place of the corner, meaning the Black Stone, then they disputed about it, each tribe wanted to raise it to its place without the other, until they discussed and disagreed and prepared for battle, so Banu Abd al-Dar brought a bowl filled with blood, then they and Banu Adi bin Kaab bin Luay agreed to die, and they put their hands in that blood in that bowl and they called it the blood lick, so Quraysh remained like that for four or five nights, then they gathered in the mosque and consulted and divided equally, so some of the narrators claimed that Abu Umayyah bin al-Mughira bin Abdullah bin Amr bin Makhzum, who was at that time the oldest of all Quraysh, said: O people of Quraysh, make between you in what you disagree about the first one to enter through the door of this mosque to judge between you in it, so they did, and the first to enter was the Messenger of God, may God bless him and grant him peace, and when they saw him they said: This is the trustworthy one, we are satisfied, this is Muhammad. When he reached them and they told him the report, he, may God bless him and grant him peace, said: Bring me a garment. So it was brought to him, and he took the corner, meaning the Black Stone, and placed it in it with his hand. Then he said: Let each tribe take a corner of the garment and then lift it all together. So they did until they reached its place, and he, may God bless him and grant him peace, placed it with his hand, then he built on it. The Quraysh used to call the Messenger of God, may God bless him and grant him peace, before the revelation came down, the Trustworthy One. So when they finished building and built it as they wanted, Al-Zubayr ibn Abdul Muttalib said, regarding the matter of the snake for which the Quraysh feared the construction of the Kaaba:

I was surprised when the eagle aimed at the snake while it was in a state of agitation.

It used to have a kesheesh and sometimes it used to

have a thawb.

If we set out to establish, the building will be feared and you will be afraid

But when we feared the punishment, a punishment came pouring forth from it.

Then she took her to herself and left us with a building without a veil.

So we gathered to build our foundations and soil.

Tomorrow we will raise the foundation from it and there will be no clothes on our faults

The king honored the Banu Luay with it, so his origins are not lost to them.

And Banu Adi gathered there, and once they were led by Kalb.

So the king gave us honor for that, and he seeks reward from God.

Ibn Ishaq said: The Kaaba was eighteen cubits high during the time of the Prophet, may God bless him and grant him peace, and it was covered with Coptic, then it was covered with brocade, and the first to cover it with brocade was Al-Hajjaj bin Yusuf. **I said** It remained as the Quraysh built it until it was burned at the beginning of the emirate of Abdullah bin Al-Zubayr after the year sixty and at the end of the reign of Yazid bin Muawiyah, when they besieged Ibn Al-Zubayr. Then Ibn Al-Zubayr demolished it to the ground and built it on the foundations of Abraham, peace be upon him, and inserted the stone into it, and made for it an eastern door and a western door attached to the ground as he heard that from his aunt Aisha, the mother of the believers, from the Messenger of God, may God bless him and grant him peace. It remained like that during the period of his emirate until Al-Hajjaj killed him, and he returned it to what it was by the order of Abdul Malik bin Marwan to do so, as Muslim bin Al-Hajjaj said in his Sahih: Hannad bin Al-Sarri told us, Ibn Abi Zaidah told us, Ibn Abi Sulayman told us on the authority of Ata', who said: When the House was burned during the time of Yazid bin Muawiyah when the people of Ash-Sham invaded it, and what happened happened, Ibn Al-Zubayr left it. Al-Zubayr, until the people arrived at the season, wanted to form a party among them or seek their protection against the people of Ash-Sham. When the people left, he said: O people, advise me regarding the Kaaba, should I demolish it and then rebuild it, or repair what is damaged in it? Ibn Abbas said: I have a different opinion about it. I think that you should repair what is damaged in it, and leave a house that the people were safe upon, and stones that the people were safe upon, and that the Prophet, may God bless him and grant him peace, was sent upon. Ibn Al-Zubayr said: If one of them had his house burned down, he would not be satisfied until he renovated it, so how about the house of your Lord, the Almighty and Majestic? I seek

counsel from my Lord for three days, then I am determined to do my thing. When three days had passed, he decided to demolish it, but the people avoided it lest something from the sky descend upon the first person to ascend it. Then a man climbed it and threw stones from it. When the people did not see anything happen to it, they followed one another and demolished it until they reached the ground. Ibn al-Zubayr made pillars to cover them with curtains until its construction rose. Ibn al-Zubayr said: I heard Aisha, may God be pleased with her, say that the Prophet, may God bless him and grant him peace, said: "Were it not that the people had recently converted from disbelief, and that I did not have the means to build it, I would have added five cubits of stone to it, and made a door for people to enter through, and a door for them to exit through." He said: **I find what I can spend, and I am not afraid of people.** He said: So he added five cubits of stone to it until he showed it a foundation. The people looked at it, so he built the structure on it. The length of the Kaaba was eighteen cubits, but when he added to it, he shortened it, so he added ten cubits at the beginning and made two doors for it: one for entering through, and one for exiting through. And the other comes out of it. When Ibn al-Zubayr was killed, al-Hajjaj wrote to Abd al-Malik asking him to permit him to do so and informing him that Ibn al-Zubayr had put the building on a foundation that the just people of Mecca had seen. Abd al-Malik wrote to him: We are not against Ibn al-Zubayr's taint in anything. As for what he added to its height, he approved it, and as for what he added of stones, he returned it to its building, and closed the door that he opened, so he demolished it and returned it to its building. Al-Nasa'i narrated it in his Sunan on the authority of Hanad, on the authority of Yahya ibn Abi Za'idah, on the authority of Abd al-Malik ibn Abi Sulayman, on the authority of Ata', on the authority of Ibn al-Zubayr, on the authority of Aisha, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. He did not mention the story, and the Sunnah was an approval of what Abd God ibn al-Zubayr, may God be pleased with them both, had done, because he was the one whom the Messenger of God, may God bless him and grant him peace, loved. However, he feared that some people's hearts would reject it because of their newness to Islam and their recent history of disbelief. However, this Sunnah was hidden from Abd al-Malik ibn Marwan, and for this reason, when it was confirmed on the authority of Aisha, she narrated it on the authority of the Messenger of God, may God bless him and grant him peace, saying: We wished that we had left it. And he did not take over, as Muslim said: Muhammad bin Hatim told me, Muhammad bin Bakr told us, Ibn Jurayj told us: I heard Abdullah bin Ubaid bin Umair and Al-Walid bin Ata' narrating on the authority of Al-Harith bin Abdullah bin Abi Rabi'ah, Abdullah bin Ubaid said: Al-Harith bin Abdullah delegated to Abdul Malik bin Marwan during his caliphate, and Abdul Malik said: I do not think that Abu Habib, meaning Ibn Al-Zubayr, heard from Aisha what he claimed he heard from her, Al-Harith said: Yes, I heard it from her. He said: I heard her say what? He said: She said: The Messenger of God, may God bless him and grant him peace, said: "Your people have shortened the construction of the House, and were it not for the recent conversion to polytheism, I would

have restored what they had left of it. If your people decide to rebuild it after me, then come and I will show you what they have left of it." So I saw it was close to seven cubits. This is the hadith of Abdullah bin Ubaid bin Umair, and Al-Walid bin Ata' added to it: The Prophet, may God bless him and grant him peace, said: And I would have made two doors for it placed in the ground: one to the east and one to the west. Do you know why your people raised its door? She said: No. He said: To strengthen it so that no one would enter it except those they wanted. So when a man wanted to enter it, they would call him until he climbed up, until when he was about to enter, they would push him and he would fall. Abdul Malik said: So I said to Al-Harith: Did you hear her say that? He said: Yes. He said: So he poked it for a while with his stick, then he said: I wish I had left it and not carried it. Muslim said: Muhammad ibn Amr ibn Jabalah told us, Abu Asim *H* told us, and Abd ibn Hamid told us, Abd al-Razzaq told us, both of them on the authority of Ibn Jurayj with this chain of transmission like the hadith of Abu Bakr. He said: Muhammad ibn Hatim told us, Abdullah ibn Bakr al-Sahmi told us, Hatim ibn Abi Saghira told us on the authority of Abu Qaz'ah: While Abd al-Malik ibn Marwan was circumambulating the House, he said: May God kill Ibn al-Zubayr, for he lies about the Mother of the Believers. He said: I heard her say: The Messenger of God, may God bless him and grant him peace, said: **O Aisha, were it not for the recent disbelief of your people, I would have demolished the Kaaba so that I could add more stones to it, for your people have fallen short in building it.** Al-Harith ibn Abdullah ibn Abi Rabi'ah said: Do not say this, O Commander of the Faithful, for I heard the Mother of the Believers say this. He said: If I had heard it before I demolished it, I would have left it as Ibn al-Zubayr had built it. This hadith is as if it is definitely attributed to Aisha, because it has been narrated from her through multiple authentic chains of transmission on the authority of al-Aswad ibn Yazid, al-Harith ibn Abdullah ibn Abi Rabi'ah, Abdullah ibn al-Zubayr, Abdullah ibn Muhammad ibn Abi Bakr, and Urwah ibn al-Zubayr. This indicates that what Ibn al-Zubayr did was correct, and if it had been left, it would have been good.

But after the matter returned to this state, some scholars were reluctant to change its state, as was mentioned about the Commander of the Faithful, Harun al-Rashid, or his father, al-Mahdi, that he asked Imam Malik about demolishing the Kaaba and returning it to what Ibn al-Zubayr had done. Malik said to him: O Commander of the Faithful, do not make the Kaaba of God a playground for kings. No one wants to demolish it except that he demolishes it. Al-Rashid left that. It was narrated by Iyad and al-Nawawi. And it will remain like this - and God knows best - until the end of time until it is destroyed by Dhu al-Sawiqatayn from Abyssinia, as was proven in the two Sahih on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The Kaaba will be destroyed by Dhu al-Sawiqatayn from Abyssinia.** They both reported it. And on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, **It is as if I see a black man with a hump, tearing it out stone by stone.** Narrated by al-Bukhari. Imam Ahmad ibn Hanbal said in his Musnad: Ahmad ibn Abd al-Malik

Surat Al-Baqarah 2:126

And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination."

al-Haranin informed us. Muhammad ibn Salamah informed us on the authority of Ibn Ishaq on the authority of Ibn Abi Nujayh, on the authority of Mujahidin on the authority of Abdullah ibn Amr ibn al-As, may God be pleased with them both, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The Kaaba will be destroyed by Dhu al-Sawiqatain from Abyssinia, who will strip it of its ornaments and will strip it of its covering. It is as if I see..." To him, Asli' Afid'a, who strikes it with his shovel and pickaxe - Fad'a: a deviation between the foot and the shin bone - and this, and God knows best, will only happen after the emergence of Gog and Magog, as it came in Sahih Al-Bukhari on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **They will perform Hajj to the House and Umrah after the emergence of Gog and Magog.**

And the Almighty's saying, narrating the supplication of Abraham and Ishmael, peace be upon them, "Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of repentance, the Most Merciful." Ibn Jarir said: By that they mean, **And make us submissive to Your command, submissive to Your obedience, and we do not associate anyone with You in obedience, nor in worship other than You.** Ibn Abi Hatim said: My father told us, Ismail told us on the authority of Raja' ibn Hibban al-Hasani al-Qurashi, Maqal ibn Ubayd God told us on the authority of Abd al-Karim, **And make us Muslims [in submission] to You,** he said: sincere to You, **And from our descendants a Muslim nation [in submission] to You,** he said: sincere. He also said: Ali ibn al-Husayn told us, al-Muqaddami told us, Sa'id ibn Amir told us on the authority of Salam ibn Abi Mut'i regarding this verse, **And make us Muslims,** he said: They were Muslims, but they asked him to be steadfast. Ikrimah said, **Our Lord, and make us Muslims [in submission] to You.** God said, **I have done so.** "And from our descendants a Muslim nation [in submission] to You." God said, **I have done so.** As-Suddi said, **And from our descendants a Muslim nation [in submission] to You.** They both mean the Arabs. Ibn Jarir said, "The correct interpretation is that it includes the Arabs and others, because from the descendants of Abraham are the Children of Israel, and God the Most High said, "And among the people of Moses is a nation guiding with the truth and doing justice thereby." I say, As-Suddi does not deny what Ibn Jarir said, because singling them out for that does not negate others, and the context is the Arabs, and that is why He said after it, **Our Lord, and send among them a Messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them.** What is meant by this is Muhammad, may God bless him and grant him peace, and he was sent among them as God Almighty said: **It is He who has sent among the unlettered a Messenger**

from among themselves. However, this does not negate his message to the red and the black, as God Almighty said: **Say, 'O mankind, indeed I am the Messenger of God to you all,'** and other conclusive evidence. This supplication was made by Abraham and Ishmael, peace be upon them, as God Almighty informed us about His pious and believing servants in His saying: **And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.'** This amount is desired by the Sharia, because part of the perfection of loving the worship of God Almighty is to love that there be from his offspring someone who worships God alone, with no partner. And for this reason, when God the Almighty said to Abraham, peace be upon him, **Indeed, I will make you a leader for mankind,** He said, **And of my descendants.** He said, **My covenant does not include the wrongdoers,** which is His saying, **And keep me and my children away from worshipping idols.** It has been proven in Sahih Muslim on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said, "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him." **And show us our rituals,** Ibn Jarir said on the authority of Ata', **And show us our rituals,** he brought them out for us so that we may learn them. Mujahid said, **Show us our rituals,** meaning our slaughterhouses. Something similar was also narrated on the authority of Ata' and Qatadah. Saeed bin Mansour said: Itab bin Bashir told us on the authority of Khasif, on the authority of Mujahid, who said: Ibrahim said, **Show us our rituals.** Gabriel showed him to him and brought him to the House. He said, **Raise the foundations.** So he raised the foundations and completed the building. Then he took him by the hand and led him out and went with him to Safa. He said, **This is one of the symbols of God.** Then he went with him to Marwah. He said, **This is one of the symbols of God.** Then he went with him towards Mina. When he reached Aqaba, Satan was standing by the tree. He said, **Say 'Allahu Akbar' and throw it.** So he said, **Allahu Akbar** and threw it. Then Satan went and stood at the middle Jamarat. When Gabriel and Ibrahim passed by him, he said to him, **Say 'Allahu Akbar' and throw it.** So he said, **Allahu Akbar** and threw it. Then the evil Satan went away. The evil one wanted to include something in the Hajj, but he could not. So he took Ibrahim by the hand until he came to the Sacred Monument. He said, **This is the Sacred Monument.** So Ibrahim took Ibrahim by the hand and brought him to Arafat. He said, **Do you understand what I showed you?** He said it three times. He said, **Yes.** Abu Majlaz and Qatadah narrated something similar to this. Abu Dawud al-Tayalisi said: Hammad ibn Salamah told us on the authority of Abu al-Asim al-Ghanawi, on the authority of Abu al-Tufayl, on the authority of Ibn Abbas, who said: When Ibrahim was shown the commands of the rituals, Satan appeared to him at the Mas'a, so Ibrahim raced him, then Gabriel

took him until he came to Mina. He said: This is the place where people stop. When he reached Jamrat al-Aqaba, Satan appeared to him, so he threw seven pebbles at him until he went away. Then he brought him to Jamrat al-Qawwa, and Satan appeared to him, so he threw seven pebbles at him until he went away. He brought him all together and said: This is al-Mash'ar. Then he brought him to Arafat, and he said: This is Arafat. Gabriel said to him: Do you recognize it?

Fath al-Qadir

And His saying: 126- **And when Abraham said** The hadiths will come indicating that Abraham was the one who made Mecca sacred, and the hadiths indicating that God made it sacred on the day He created the heavens and the earth, and combining these hadiths in this research. And His saying: **A secure city** means Mecca, and what is meant is: supplication for its people from his descendants and others, like His saying: **A life of contentment** meaning its owner is content. And His saying: **Whoever believes** is a substitute for the saying of his al-Nas 114: meaning provide for whoever believes from his family, not for whoever disbelieves. And His saying: **And whoever disbelieves**, it appears that this is from the words of God Almighty in response to Abraham, where he asked for provision for the believers and not others: that is, and I provide for whoever disbelieves, so I grant him enjoyment of provision for a little while, then I force him to the punishment of the Fire. And it is possible that it is an independent statement explaining the state of whoever disbelieves, and it is like informing about the state of the disbelievers with this conditional sentence: that is, whoever disbelieves, then I grant him enjoyment in this world with what he needs of provision, **then I force him** after this enjoyment **to the punishment of the Fire**. So God Almighty informed that the disbelievers will not attain any good except their enjoyment in this world, and they will have nothing after that except what is pure evil, which is the punishment of the Fire. As for the reading of those who read **so I grant him enjoyment** in the imperative form, and likewise His saying: **then I force him** in the imperative form, it is based on the fact that this is from the words of Abraham, and that when he finished praying for the believers, he prayed for the disbelievers to enjoy a little while, then he prayed against them that He force them to the punishment of the Fire. The meaning of **forced him** is that he forced him to do it until he was forced to do it and could not find a way out of it or a way out of it.

Tafsir al-Baghawi

126. God the Almighty said: "And when Abraham said, 'My Lord, make this' meaning Mecca, and it was said: the Sacred Sanctuary 'a secure city' meaning one where its people are safe, 'and provide its people with fruits'. He only prayed that because it was in a valley without crops. In the stories, it is mentioned that At-Ta'if was one of the cities of Ash-Sham in Jordan, so when Abraham, peace be upon him, prayed this prayer, God the Almighty ordered Gabriel, peace be

upon him, to uproot it from its roots and circle it around the House seven times, then put it in the place where it is now, and from it most of the fruits of Mecca are. 'Whoever among them believes in God and the Last Day' is a prayer for the believers in particular. God the Almighty said: 'And whoever disbelieves - I will grant him enjoyment for a little' Ibn 'Amir read 'I will grant him enjoyment' lightly with a damma on the hamza, and the rest read it with emphasis, and their meaning is the same, 'a little' meaning I will also provide the disbeliever for a little until the end of his life. This is because God the Almighty promised provision for all of creation, both believers and disbelievers. He only restricted it to little because the enjoyment of this world is little. 'Then I will compel him' meaning I will force him in the Hereafter 'to the punishment of the Fire, and wretched is the destination' meaning the return to which he will go. Mujahid said: He found At the station there is a book in which it says: God is the owner of Mecca, which He created on the day He created the sun and the moon, and He made it sacred on the day He created the heavens and the earth, and He surrounded it with seven upright angels, whose sustenance comes to them from three paths, and they are blessed in meat and water.

Tafsir al-Baidawi

126- "And when Abraham said, 'My Lord, make this' meaning the city, or the place. 'A secure city', as God Almighty says, 'In a life of contentment.' Or make its people secure, as you say: a sleeping night. 'And provide its people with fruits - whoever of them believes in God and the Last Day.'" He substituted for **whoever believes** "his people" a substitute for some for specification. "He said, 'And whoever disbelieves' **is in apposition to** believed." The meaning is, provide whoever disbelieves. Abraham, peace be upon him, compared provision to leadership, so God Almighty pointed out that provision is a worldly mercy that includes the believer and the disbeliever, unlike leadership and advancement in religion. Or a subject that includes the meaning of condition, "So let him enjoy himself a little" is its predicate, and if disbelief is not a reason for enjoyment, it is a reason for reducing it, by making him confined to the fortunes of this world and not using it to attain reward, and for this reason, **Then He will compel him to the punishment of the Fire** is conjoined to it, meaning He will force him to it as one who is compelled by his disbelief and his loss of the blessings He has given him, and **a little** is accusative as a source, or an adverb. And it was read in the imperative form in both of them as being from the supplication of Abraham, and in *said* is his pronoun. Ibn Amir read **So let him enjoy himself from amta'a**. And it was read **Fanata'u thumma natadruhu**, and *litarahu* with a kasra on the hamza according to the language of those who break the letters of the present tense, and *litarahu* with the assimilation of the dad, which is weak because the letters **Damma Shafar** are assimilated into what is adjacent to them, but not vice versa.

"And what an evil destination" is the one specifically blamed, which is the torment.

Surat Al-Baqarah 2:126

And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will let him enjoy himself for a little; then I will force him to the punishment of the Fire - and wretched is the destination."

Surat al-Baqarah 2:127

And when Abraham and Ishmael were raising the foundations of the House, [saying], "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing."

Tafsir al-Jalalayn

And mention **when Abraham was raising the foundations** the foundations or the walls **of the House** building it, related to raising **and Ishmael** in apposition to Abraham, they said **Our Lord, accept from us** our construction **Indeed, You are the Hearing** of the statement **the Knowing** of the action.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His saying: **And when Abraham said, 'My Lord, make this a secure city,'** and remember when Abraham said: My Lord, make this city a secure city.

Abu Ja'far said: By his saying, **We have faith**, he means that we are safe from the tyrants and others, that they would have power over him, and from the punishment of God that he would befall him as he befalls all other countries, from subsidence, collapse, drowning, and other than that from the wrath of God and its examples that befall all other countries besides him, as: Bishr bin Mu'adh told us, he said, Yazid told us, he said, Sa'id told us, from Qatada, he said: It was mentioned to us that the sanctuary is a sanctuary opposite the throne. And it was mentioned to us that the House descended with Adam when he descended. God said to him: Descend with you to My House, so that it may be circumambulated as My Throne is circumambulated. So Adam and those who came after him of the believers circumambulated around it, until the time of the flood came when God drowned the people of Noah, He raised it and purified it, and the punishment of the people of the earth did not befall it. So Abraham followed a trace of it, so he built it on an ancient foundation that had been before it.

If someone were to say to us: Was the sanctuary not safe until after Abraham asked his Lord for safety?

It was said to him: There is a difference of opinion about that. Some of them said: The sanctuary has always been safe from the punishment of God and the punishment of the tyrants of His creation, since the heavens and the earth were created. They based this on the following: Abu Kurayb narrated to us, he said: Yunus bin Bakir narrated to us, on the authority of Muhammad bin Ishaq, he said: Saeed bin Abi Saeed Al-Maqburi narrated to me, he said: "I heard Abu Shuraih Al-Khuza'i say: When Mecca was conquered, Khuza'ah killed a man from Hudhayl, so the Messenger of God, may God bless him and grant him peace, stood up and gave a sermon and said: O people, God made Mecca sacred on the day He created the heavens and the earth, so it is sacred by

the sanctity of God until the Day of Resurrection. It is not permissible for a man who believes in God and the Last Day to shed blood there or cut down trees there. Beware, it is not permissible for anyone after me, and it was not permissible for me except at this moment, out of anger at its people. Beware, it has returned to the state it was yesterday. Beware, let the witness inform the absent. Whoever says: The Messenger of God, may God bless him and grant him peace, was killed there! Say: God made it permissible for His Messenger but did not make it permissible for you."

Abu Kuraib narrated to us, saying: Abd al-Raheem ibn Sulayman narrated to us, and Ibn Humayd and Ibn Wakee' narrated to us, saying: Jarir narrated to us all, on the authority of Yazid ibn Abi Ziyad, on the authority of Mujahid, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said about Mecca when he conquered it: This is a sanctuary, God made it sacred on the day He created the heavens and the earth, and created the sun and the moon, and placed these two pieces of wood. It was not permissible for anyone before me, and it will not be permissible for anyone after me. It was made permissible for me for an hour of the day." They said: So Mecca, since it was created, has been a sanctuary, safe from the punishment of God and the punishment of the tyrants. They said: The authentic narration from the Messenger of God, may God bless him and grant him peace, which we mentioned, has informed us of the correctness of what we have said about that. They said: Abraham did not ask his Lord to protect him from His punishment and the punishment of the tyrants, but he asked Him to protect his people from drought and famine, and to provide its inhabitants with fruits, as his Lord informed him that he asked Him in His saying: **And when Abraham said, 'My Lord, make this a secure city and provide its people with fruits - whoever of them believes in God and the Last Day.'** They said: He only asked his Lord for that because he had settled his offspring in it, and it had neither crops nor milk. So he sought refuge with his Lord from destroying them there with hunger and thirst, so he asked Him to keep them safe from what He had warned them against.

They said: How is it possible that Abraham asked his Lord to make the sanctuary sacred and to protect him from His punishment and the punishment of the tyrants of His creation, when he said, when he settled there with his family and children: **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House** (Ibrahim 14:37)? They said: If Abraham was the one who made the sanctuary sacred or asked his Lord to make it sacred, he would not have said: **Near Your sacred House** when he settled there, but he made it sacred before it and made it sacred after it.

Others said: The sanctuary was permissible before the call of Abraham, like all other lands. It only became forbidden by Abraham's forbidding it, just as the city of the Messenger of God, may God bless him and grant him peace, was permissible before the Messenger of God, may God bless him and grant him peace, forbade it. They said: The evidence for what we have said is what Ibn Bashar told us, he said: Abd al-Rahman ibn Mahdi told us, he said: Sufyan told us, on the authority

Surat Al-Baqarah 2:127

And when Abraham and Ishmael were raising the foundations of the House, [saying], “Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.”

of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, he said: The Messenger of God, may God bless him and grant him peace, said: “Abraham made the House of God sacred and made it secure, and I have made Medina sacred, what is between its two lava plains. Its game is not to be hunted, and its trees are not to be cut.”

Abu Kurayb and Abu al-Sa’ib told us, they said: Ibn Idris told us, and Abu Kurayb informed us, he said: Abd al-Rahim al-Razi told us, they both said: We heard Ash’ath, on the authority of Nafim, on the authority of Abu Hurayrah, he said: “The Messenger of God, may God bless him and grant him peace, said: ‘Abraham was his servant and his friend, and I am his servant and his messenger. Abraham made Mecca sacred, and I made Medina sacred, what is between its two lava plains, its trees and its game. No weapons may be carried in it for fighting, and no tree may be cut down from it except for camel fodder.’”

Abu Kuraib told us, he said, Qutaybah bin Saeed told us, he said, Bakr bin Mudar told us, on the authority of Ibn al-Haad, on the authority of Abu Bakr bin Muhammad, on the authority of Abdullah bin Amr bin Othman, on the authority of Rafi bin Khadij, he said: “The Messenger of God, may God bless him and grant him peace, said: ‘Abraham made Mecca sacred, and I make Medina sacred, what is between its two lava plains.’”

And similar report that would take too long to cover in a book.

They said: God Almighty has informed us in His Book that Abraham said: **My Lord, make this a secure city**, but He did not inform us that he asked to make it secure from some things but not others. So no one can claim that what he asked for was security from some things but not others, except with an argument that must be accepted. They said: As for the report of Abu Shuraih and Ibn Abbas, they are two reports that cannot be used as evidence, because of the reasons in their chains of transmission that must not be accepted because of them.

Abu Ja’far said: The correct statement in this regard, according to us, is that God, the Most High, made Mecca a sanctuary when He created and established it, as the Prophet, may God bless him and grant him peace, informed us that He made it sacred on the day He created the heavens and the earth, without Him forbidding it through the tongue of any of His prophets and messengers, but by preventing those who wanted to harm it, and by repelling from it the plagues and punishments and from its inhabitants what He has made permissible for others besides it and its inhabitants of punishments. This remained the case until God settled Abraham, His friend, in it, and settled his family, Hagar, and his son, Ishmael, in it. Then Abraham asked his Lord to impose the obligation of its prohibition on His servants through his tongue, so that it would be a tradition for those of His creation who would come after him, following his example in it, since God, the Most High, had taken him as a friend, and

informed him that He would make him an imam for the people to follow. So his Lord answered his question, and obligated His servants to impose its prohibition through his tongue.

So Mecca became forbidden after God forbade it, without God imposing the obligation of abstaining from it on His servants, and forbidden by God’s repelling of it, without His forbidding it on the tongue of any of His messengers. He imposed its prohibition on His creation on the tongue of His friend Abraham, peace be upon him, and it became obligatory upon His servants to abstain from considering it permissible, and to consider its game and its animals permissible for it by His imposing the obligation of abstaining from that, by Abraham conveying God’s message to him for that to them.

Therefore, its prohibition was attributed to Abraham, so the Messenger of God, may God bless him and grant him peace, said, **God has made Mecca sacred**. Because the imposition of its prohibition that God has obligated His servants to do as a form of worship to Him, not the prohibition that He had always done as an act of worship to protect and preserve it before that, was about Abraham asking his Lord to impose that on his tongue, or is it the one that the servants were obligated to impose and not others.

It has become clear from what we have said that the meaning of the two reports is correct, I mean the report of Abu Shuraih and Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, that he said, **God made Mecca sacred on the day He created the sun and the moon**, and the report of Jabir, Abu Hurairah, Rafi’ ibn Khadij, and others: “The Prophet, may God bless him and grant him peace, said, ‘O God, Abraham made Mecca sacred.’” And that neither of them negates the meaning of the other, as some ignorant people have thought.

It is not permissible in the report of the Messenger of God, may God bless him and grant him peace, for some of them to contradict others, if their authenticity is proven. The two report reports that were narrated in this regard from the Messenger of God, may God bless him and grant him peace, came in a clear and widespread manner that eliminates the excuse of whoever heard it.

As for the saying of Abraham, peace be upon him: **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House** (Ibrahim 14:37), if he said it before God made it obligatory to prohibit it on His tongue to His creation, then he meant by that God’s prohibition of it, which He prohibited by His protection and guardianship of it, without His prohibition of it to His creation as an act of worship to them by that. And if he said that after God prohibited it on His tongue to His creation as an act of worship, then no one has any question against us regarding that.

The statement in the interpretation of the Almighty’s saying: **And provide his family with fruits, whoever of them believes in God and the Last Day**.

Abu Ja'far said: This was a request from Abraham to his Lord: To provide the believers of Mecca with fruits, but not the unbelievers. He specifically asked the believers to do so, but not the unbelievers, because God informed him when he asked him to make from his descendants leaders to be followed, that among them would be the unbeliever who would not fulfill his covenant, and the oppressor who would not attain his authority. So when he knew that among his descendants would be the oppressor and the unbeliever, he specifically asked his Lord to provide the inhabitants of Mecca with fruits, the believers among them but not the unbelievers. And God said to him: I have answered your prayer, and I will provide with the unbeliever along with the believers of this country, so let him enjoy it for a little while.

As for *min* in His statement: **Whoever among them believes in God and the Last Day**, it is in the accusative case for translation and clarification of the people, as God Almighty said: **They ask you about fighting in the sacred month** (al-Baqarah 2:217), meaning: They ask you about fighting in the sacred month, and as God Almighty said: **And Hajj to the House is a duty owed to God by people who can afford the expenses** (Al-Imran: 97), meaning: And Hajj to the House is owed to God by whoever can afford the expenses.

Abraham asked his Lord for what he asked for because he had settled in a valley with no crops, no water, and no people. So he asked that He provide his people with fruit and that He make people's hearts yearn for them. It was mentioned that when Abraham asked his Lord for that, God moved Taif from Palestine.

Al-Muthanna told me, he said, Ishaq bin Al-Hajjaj Qaq told us, Hisham told us, he said, I read to Muhammad bin Muslim: When Abraham prayed for the sanctuary: **And provide its people with fruits**, God moved Taif from Palestine.

The statement in the interpretation of the Almighty's saying: "He said: And whoever disbelieves - I will grant him enjoyment for a little."

Abu Ja'far said: The people of interpretation differed about who said this statement and how to read it. Some of them said: The one who said this statement is our Lord, may He be exalted. And its interpretation according to their saying is: He said: And whoever disbelieves - I will grant him enjoyment for a little with My provision of fruits in this world, until his time comes to him. And the one who said this statement read it as: **So I will grant him enjoyment for a little**, with a shaddah on the ta' and a raised 'ayn.

Mention of those who said that: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said, Abu Al-'Aliyah told me, on the authority of Abi Ibn Ka'b, regarding his statement: **And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire**, he said, it is the statement of the Lord, may He be exalted.

Ibn Hamid told us, Salamah told us, Ibn Ishaq said:

When Abraham said: **My Lord, make this a secure city and provide its people with fruits - whoever of them believes in God and the Last Day**, and he turned away from the call to those whom God refused to give authority to, out of devotion to God and love, and separation from those who disobeyed his command, even if they were from his descendants, when he knew that there would be among them a wrongdoer who would not fulfill his covenant, by his report of that when he informed him, God said: **And whoever disbelieves**, then I provide for the righteous and the wicked, **I will grant him enjoyment for a little**.

Others said: Rather, Abraham, the friend of the Most Merciful, said that as a request from his Lord to provide the unbeliever with fruits in the Sacred Land, like that which He provides for the believer and to give him enjoyment of that for a little while, **Then I will force him to the punishment of the Fire** with a light ta' and a jazm on the 'ayn, and a fathah on the ra' of **I will force him**, and he separated **Then I will force him** without cutting off its alif as a request from Abraham to his Lord for them and a request.

Mention of those who said that: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said, Abu Al-'Aliyah said: Ibn Abbas used to say: That is the saying of Abraham, asking his Lord that whoever disbelieves, then let him enjoy himself for a little.

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of Layth, on the authority of Mujahid: **And whoever disbelieves - I will grant him enjoyment for a little**, meaning: And whoever disbelieves - I will grant him provision also, then I will force him to the torment of the Fire.

Abu Ja'far said: The correct reading and interpretation of this, according to us, is what Abi bin Ka'b said and his reading, because the proof is established by the widespread transmission, with knowledge of the correctness of that, and the anomaly of the reading that contradicts it. It is not permissible to object to someone who is permitted to make mistakes and forgetfulness in his transmission, against someone who is not permitted to do so in his transmission. Since that is the case, the interpretation of the verse is: God said: O Abraham, I have answered your prayer, and I have provided the believers of this city with fruits and their disbelievers with provision for them until they reach their appointed times, then their disbelievers were forced after that to the Fire.

As for his saying: **Then I will grant him a little enjoyment**, he means: I will make what I provide him from that during his life a provision that he will enjoy until the time of his death.

We said that this is the case because God Almighty said that to Abraham in response to his question about the provision of fruits for the believers of Mecca. It was known from this that the answer was only in what Abraham asked for and nothing else. Mujahid said what we said about that, and we have mentioned the narration about that from him.

Some of them said: Its interpretation is: So he gave

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And when Abraham and Ishmael were raising the foundations of the House, [saying], “Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.”

him enjoyment by remaining in this world.

Another said: So I will let him enjoy himself for a little while in his disbelief as long as he stays in Mecca, until I send Muhammad, may God bless him and grant him peace, to kill him if he continues in his disbelief, or to expel him from it. And even though this is an aspect that the speech allows, the apparent evidence of the speech is to the contrary, for what we have described.

The statement in the interpretation of the Almighty's saying: **Then I will force him to the punishment of the Fire.**

Abu Ja'far said: God Almighty means by His statement: **Then I will force him to the punishment of the Fire**, then I will push him to the punishment of the Fire and drive him to it, as God Almighty said: **On the Day they are called to the Fire of Hell, he will be called** (al-Tur 52:13).

The meaning of compulsion is coercion. It is said: I compelled someone to do this, if I forced him to do it and made him do it.

This is the meaning of his saying: **Then I will force him to the punishment of the Fire**, I will push him into it and drive him, dragging and pulling him on his face.

The statement in the interpretation of the Almighty's saying: **And an evil destination.**

Abu Jaafar said: We have shown that the root of the word *ba'isa* is *ba'isa* from *ba'usa* with the second letter being quiescent, and the second letter being moved to the beginning, just as the word *kabd* is said for the liver, and the like.

The meaning of the words: And the destination is evil, the torment of the Fire, after the worldly pleasures that they enjoyed. As for *destiny*, it is a verbal noun derived from the saying of the speaker: I have become a good destination, and it is the place to which the disbeliever in God will go from the torment of the Fire.

Tafsir al-Qurtubi

God Almighty said: “And when Abraham and Ishmael were raising the foundations of the House, [saying], ‘Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.’”

The Almighty said: **And when Abraham and Ishmael were raising the foundations of the House.** The foundations: its foundation, according to Abu Ubaidah and Al-Farra'. Al-Kisa'i said: they are the walls. It is known that it is the foundation. In the hadith:

When the House was demolished, large stones were taken out of it. Ibn al-Zubayr said: “These are the foundations that Abraham, peace be upon him, raised.” It was said: **The foundations had been destroyed, so God showed them to Abraham.** Ibn Abbas: **The House was built on pillars that he saw two thousand years before the creation of the world, and then they were**

pushed to the ground beneath it. The singular form of *foundations* is *qa'idah*. The singular form of *qa'idah* is for women, and the singular form is *qa'id*.

People differed about who built the Kaaba first and laid its foundations. Some said: The angels. It was narrated on the authority of Ja'far ibn Muhammad who said: My father was asked, while I was present, about the beginning of the creation of the Ka'bah. He said: When God the Almighty said: **Indeed, I will place a successive authority on earth, the angels said: Will You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?** So He became angry with them, so they sought refuge behind His Throne and circled around it seven times seeking to please their Lord until God was pleased with them. He said to them: Build for Me a House on earth so that whoever among the children of Adam with whom I am angry may seek refuge in it and circle around it as you circled around My Throne, so that I may be pleased with him as I am pleased with you. So they built this House.

Abdul Razzaq mentioned on the authority of Ibn Jurayj, on the authority of Ata', Ibn al-Musayyab, and others:

God the Almighty revealed to Adam: When I descend, build Me a house and surround it as you saw the angels surrounding My throne in the heavens. Ata' said: The people claimed that he built it from five mountains: Hira', Mount Sinai, Lebanon, Judi, and Tur Zita, and its suburb was from Hira'. Al-Khalil said: The suburb here is the circular foundation of the house made of rock, and from it what is around the city is called a suburb. Al-Mawardi narrated on the authority of Ata' on the authority of Ibn Abbas who said: When Adam was sent down from Paradise to Earth, He said to him: O Adam, go and build Me a house and circumambulate it, and remember Me when you see the angels doing around My Throne. So Adam began to step forward and the earth was folded up for him, and the desert was held back for him, and his foot did not land on anything on the earth except that it became populated until he reached the location of the Sacred House. And Gabriel, peace be upon him, struck the earth with his wings and revealed a firm foundation on the seventh lowest earth, and the angels threw rocks to him, and thirty men could not bear the rock from it, and he built it from five mountains as we mentioned. It has been narrated in some of the reports that a tent from the tents of Paradise was sent down to Adam, peace be upon him, and it was pitched in the location of the Kaaba so that he could live in it and circumambulate around it, and it remained until God, the Almighty, took Adam, then it was removed. This is from the path of Wahb ibn Munabbih. In another narration: A house was sent down with him, and the believers from his descendants would circle around it like this until the time of the drowning. Then God raised it up and it was in the sky, and it is called the Frequented House. This was narrated on the authority of Qatada, who narrated from Al-Halimi in his book Minhaaj ad-Din. He said: It is possible that the meaning of what Qatada said, that a house was sent down with Adam, is that the size of the Frequented

House was sent down with him in length, width and thickness. Then the tent, it may have been sent down and pitched in the place of the Kaaba, and when he was ordered to build it, he built it. It was around the Kaaba, a place of reassurance for the heart of Adam, may God bless him and grant him peace, as long as he lived, then it was raised up. So these narrations agree. This is the building of Adam, peace be upon him, then it was built by Abraham, peace be upon him. Ibn Jurayj said: Some people said: God, the Exalted, sent a head in it, and the head said: O Abraham, your Lord commands you to take the size of this cloud, so he looked at it and wrote its size, then the head said: I have done so, so it dug and emerged from a firm foundation in the ground. It was narrated on the authority of Ali ibn Abi Talib, may God be pleased with him, that when God Almighty commanded Abraham to build the House, he left Syria with his son Ishmael and his mother Hagar, and sent with him the serenity that had a tongue with which it spoke. Abraham would go with her in the morning when she went out, and her in the evening when she went back, until she reached Mecca. She said to Abraham: Build on my foundation. So he and Ishmael raised the House until they reached the place of the corner. He said to his son: O my son, find me a stone that I can make a sign for the people. So he brought him a stone, but he was not satisfied with it and said: I will find something else. So he went to look for it, and he came to him and he had brought the corner and placed it in its place. He said: O my father, who brought you this stone? He said: Who did not entrust me to you? Ibn Abbas: Abu Qubais shouted: O Ibrahim, O Khalil al-Rahman, you have a trust with you, so take it. And behold, it was a white stone of the ruby of Paradise, which Adam had brought down from Paradise. When Ibrahim and Ismail raised the foundations of the House, a square cloud with a head came and called out: Raise your heads on my square foundation. This was the building of Ibrahim, peace be upon him. It was narrated that when Ibrahim and Ismail finished building the House, God gave them horses as a reward for raising the foundations of the House. Al-Tirmidhi al-Hakim narrated: Omar ibn Abi Omar told us, Naim ibn Hammad told us, Abdul Wahhab ibn Hammam, the brother of Abdul Razzaq, on the authority of Ibn Jurayj, on the authority of Ibn Abi Malikah, on the authority of Ibn Abbas, who said: The horses were wild animals like all other wild animals. When God permitted Ibrahim and Ismail to raise the foundations, God, Blessed be His Name, said: I am giving you a treasure which I have stored up for you. Then Ismail inspired me to go out to Ajyad and call for the treasure to come to you. So he went out to Ajyad - which was his homeland - and he did not know what the supplication or the treasure was, so God inspired him, and there was not a horse on the face of the earth in the land of the Arabs except that it came to him and he took hold of its forelocks and subdued it for him, so ride it and feed it, for it is auspicious, and it is the inheritance of your father Ishmael, for the horse was called Arab because Ishmael was commanded to supplicate and it came to him. And Abdul-Munem bin Idris narrated on the authority of Wahb bin Munabbih, who said: The first one to build the House with clay and stones was Seth, peace be upon him. As for the Quraysh's building of it, it is well-known, and the story of the snake in that regard is mentioned, and it was

preventing them from demolishing it until the Quraysh gathered at the station and cried out to God Almighty and said: Our Lord, do you not fear? We wanted to honour and decorate your house, so if you are satisfied with that, otherwise do whatever you like. Then they heard a rustle from the sky - and the rustle is the rustling of the wings of a huge bird - and behold, it was a bird larger than an eagle, black in back, white in belly and legs. It sank its claws into the nape of the snake, then it took off with it, dragging its tail, larger than so-and-so, until it took off with it towards Ajyad. The Quraysh demolished it and began to rebuild it with stones from the valley, which the Quraysh carried on their necks. They raised it twenty cubits into the sky.

While the Prophet (peace and blessings of God be upon him) was carrying stones from Ajyad, and he was wearing a cloak, the cloak became too small for him, so he tried to lift the cloak on his shoulder, and his private parts were visible because of the smallness of the cloak. Then it was called: O Muhammad, cover your private parts, and he was not seen naked after that. There were five years between the construction of the Kaaba and what was revealed to him, and between his exit and its construction there were fifteen years. It was mentioned by Abd al-Razzaq on the authority of Muammar on the authority of Abdullah ibn Uthman on the authority of Abu al-Tufayl. It was mentioned on the authority of Muammar on the authority of al-Zuhri:

When they had built it and reached the place of the corner, the Quraysh argued about the corner, which tribe would be the first to raise it? Until a dispute arose among them, and they said: Come, let us judge who will be the first to appear to us from this path, so they agreed on that, and the Messenger of God, may God bless him and grant him peace, appeared to them as a young boy wearing a tiger's sash, so they judged him, and he ordered the corner to be placed in a garment, then he ordered the chief of each tribe to give him a corner of the garment, then he climbed up and they raised the corner to him, and he was the one who placed it, may God bless him and grant him peace.

Ibn Ishaq said: It was narrated that the Quraysh found a book in Syriac in the corner, but they did not know what it was until a Jewish man read it to them. It said: I am God, the possessor of Mecca. I created it on the day I created the heavens and the earth, and I formed the sun and the moon, and I surrounded it with seven upright angels who will not perish until their wood perishes. Blessed for their people in water and milk. And on the authority of Abu Ja'far Muhammad ibn 'Ali, he said: The door of the Ka'bah was on the ground during the time of the Amalekites, Jurhum, and Abraham, peace be upon him, until the Quraysh built it.

Muslim narrated on the authority of Aisha **may God be pleased with her** who said: I asked the Messenger of God (blessings and peace of God be upon him) about the wall: Is it part of the House? He said: Yes. I said: Why did they not put it in the House? He said: Your people were short on money. I said: Why is its door high? He said: Your people did that so that they could let in whomever they wanted and prevent whomever they wanted. Were it not that your people had recently converted to the Age of Ignorance and I feared that

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And when Abraham and Ishmael were raising the foundations of the House, [saying], “Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.”

their hearts would disapprove, I would have considered putting the wall in the House and attaching its door to the ground. He narrated on the authority of Abdullah ibn al-Zubayr **may God be pleased with him** who said: My aunt **meaning Aisha** (may God be pleased with her) told me that the Prophet (blessings and peace of God be upon him) said: O Aisha, were it not that your people had recently converted to polytheism, I would have demolished the Kaaba and attached it to the ground and made two doors for it, an eastern door and a western door, and I would have added six cubits of stone to it, for the Quraysh had limited it when they built the Kaaba. On the authority of Urwah, on the authority of his father, on the authority of Aisha, she said: The Messenger of God, may God bless him and grant him peace, said to me: If it were not for the recent conversion of your people to disbelief, I would have demolished the Kaaba and built it on the foundations of Abraham. When the Quraysh built the Kaaba, they made it too short and added a door to it. In Al-Bukhari, Hisham bin Urwah said: He meant a door. In Al-Bukhari also: **I would have made two doors to it**, meaning two doors. This is the construction of the Quraysh.

Then when the people of Ash-Sham invaded Abdullah ibn Az-Zubayr and the Kaaba was destroyed by their fire, Ibn Az-Zubayr demolished it and rebuilt it as Aisha had told him, and he added five cubits of stone to it, until a foundation appeared that people could see, so he built the structure on it. The length of the Kaaba was eighteen cubits, but when he added to it, he shortened it, so he increased its length by ten cubits, and he made two doors for it, one for entering and the other for exiting. This is in Sahih Muslim, and the wording of the hadith differs. Sufyan mentioned on the authority of Dawud ibn Shabur on the authority of Mujahid who said: When Ibn Az-Zubayr wanted to demolish the Kaaba and rebuild it, he said to the al-Nas 114: Demolish. He said: They refused to demolish and feared that the punishment would descend upon them. Mujahid said: So we went out to Mina and stayed there for three days awaiting the punishment. He said: Ibn Az-Zubayr climbed the wall of the Kaaba himself, and when they saw that nothing had happened to him, they dared to do so. He said: So they demolished it. When he built it, he made two doors for it: one for them to enter through, and one for them to exit through. He added six cubits to what was next to the stone, and he added nine cubits to its length. Muslim said in his hadith: When Ibn al-Zubayr was killed, al-Hajjaj wrote to Abd al-Malik ibn Marwan informing him of that, and telling him that Ibn al-Zubayr had placed the building on a foundation that the just people of Mecca had seen. Abd al-Malik wrote to him: We are not of Ibn al-Zubayr's taint in anything. As for what he added to its length, he confirmed it, and as for what he added to it of the stone, he returned it to its construction, and closed the door that he opened, so he demolished it and returned it to its construction. In another narration: Abd al-Malik said:

I did not think that Abu Khabib **meaning Ibn al-Zubayr** heard from Aisha what he claimed to have heard from

her. Al-Harith ibn Abdullah said: Yes, I heard it from her. He said: I heard her say what? He said: She said: The Messenger of God (peace and blessings of God be upon him) said: “Your people have shortened the construction of the House, and were it not for the recent conversion to polytheism, I would have restored what they left of it. If your people decide after me to rebuild it, then come and I will show you what they left of it. I see it to be close to seven cubits.” In another narration: Abd al-Malik said: If I had heard it before I demolished it, I would have left it as Ibn al-Zubayr built it. This is what came about the construction of the Kaaba from the narrations.

It was narrated that Al-Rashid mentioned to Malik bin Anas that he wanted to demolish what Al-Hajjaj had built of the Kaaba, and to return it to the construction of Ibn Al-Zubayr, because of what came from the Prophet, may God bless him and grant him peace, and Ibn Al-Zubayr complied with it. Malik said to him: I implore you by God, O Commander of the Faithful, not to make this House a playground for kings, so that none of them would wish to do anything but demolish the House and rebuild it, so that its awe would be lost from the hearts of the people. Al-Waqidi mentioned: Muammar told us on the authority of Hammam bin Munabbih, who heard Abu Hurairah say:

The Messenger of God, may God bless him and grant him peace, forbade cursing As'ad al-Himyari, who was a Tubba', and he was the first to cover the Ka'bah, and he was the other Tubba'. Ibn Ishaq said: It was covered with Coptic cloth, then it was covered with cloaks, and the first to cover it with brocade was al-Hajjaj.

Scholars said: Nothing should be taken from the Kaaba's covering, as it was given to it as a gift, and nothing should be taken from it. It was narrated on the authority of Saeed bin Jubair that he disliked taking any perfume from the Kaaba for healing purposes. Whenever he saw a servant taking a handful of it, he would not hesitate to hurt it. Ata' said: Whenever one of us wanted to seek healing, he would bring some perfume from himself, wipe the stone with it, and then take it.

The Almighty said: **Our Lord, accept from us.** The meaning is: And they say, **Our Lord**, but it was deleted. And it is also in the reading of Abu and Abdullah bin Masoud: And when Abraham and Ishmael raised the foundations of the House and they said, **Our Lord, accept from us.**

The interpretation of Ismail: Hear, O God, because El in Syriac means God, and it has been mentioned before. It was said: When Abraham called upon his Lord, he said: Hear, O El. When his Lord answered him and gave him a son, he named him after what he called upon. Al-Mawardi mentioned it.

The Almighty's saying: **Indeed, You are the All-Hearing, the All-Knowing.** These are two of the names of God Almighty that we have mentioned in the Most Sublime Book explaining the Most Beautiful Names of God.

Tafsir Ibn Kathir

And the Almighty said: **And when Abraham said, 'My Lord, make this a secure city and provide its people with fruits - whoever of them believes in God and the Last Day.'** Imam Abu Ja'far ibn Jarir said: Ibn Bashir told us: 'Abd al-Rahman ibn Mahdi told us, Sufyan told us on the authority of Abu al-Zubayr, on the authority of Jabir ibn 'Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, Abraham made the House of God sacred and made it secure, and I have made Medina sacred, and what is between its two lava plains, so its game is not to be hunted and its trees are not to be cut." And thus it was narrated by al-Nasa'i on the authority of Muhammad ibn Bashir, on the authority of Bandar, and Muslim narrated it on the authority of Abu Bakr ibn Abi Shaybah and 'Amr ibn al-Naqid, both of them on the authority of Abu Ahmad al-Zubayri on the authority of Sufyan al-Thawri. Ibn Jarir also said: Abu Kurayb and Abu al-Sa'ib told us, they said: Ibn Idris told us, and Abu Kurayb told us, 'Abd al-Rahim al-Razi told us, they all said: We heard Ash'ath on the authority of Nafi', on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: God's Messenger (may God's peace and blessings be upon him) said: "Ibrahim was the servant and friend of God, and I am the servant and messenger of God. Ibrahim made Mecca sacred, and I made Medina sacred, and what is between its two lava plains: its wood and its game. No weapon is to be carried in it for fighting, and no tree is to be cut down except for camel fodder." This chain of transmission is strange and is not found in any of the six books. The origin of the hadith is in Sahih Muslim from another chain of transmission on the authority of Abu Hurayrah **may God be pleased with him**, who said: When the people saw the first fruits, they would bring them to the Messenger of God (may God's peace and blessings be upon him). When the Messenger of God (may God's peace and blessings be upon him) took them, he would say: "O God, bless us in our fruits, and bless us in our city, and bless us in our sa', and bless us in our mudd. O God, Ibrahim is Your servant and friend and Your Prophet, and I am Your servant and Your Prophet. He called upon You for Mecca, and I call upon You for Medina with the same as he called upon You for Mecca, and the same with it." Then he would call his youngest child and give him that fruit. In another version: **Blessing with blessing**. Then he would give him the youngest of the children who were present with him - the wording of Muslim. Then Ibn Jarir said: Abu Kurayb told us, Qutaybah ibn Sa'id told us, Bakr ibn Mudar told us, on the authority of Ibn al-Haad, on the authority of Abu Bakr ibn Muhammad, on the authority of 'Abdullah ibn 'Amr ibn 'Uthman, on the authority of Rafi' ibn Khadijan, who said: The Messenger of God, may God bless him and grant him peace, said: **Ibrahim made Mecca sacred, and I make what is between its two lava plains sacred**. Muslim alone transmitted it, so he narrated it on the authority of Qutaybah on the authority of Bakr ibn Mudar, and his wording is the same. In the two Sahih, "On the authority of Anas ibn Malik, he said: The Messenger of God, may God bless him and grant him peace, said to

Abu Talhah: Find me a young boy from among your boys to serve me. So Abu Talhah took me out with him, and I used to serve the Messenger of God, may God bless him and grant him peace, whenever he stopped. And he said in the hadith: Then he came forward until Uhud appeared to him, and he said: This is a mountain that loves us and we love it. So when he looked out over Medina, he said: O God, I make what is between its two mountains sacred just as Ibrahim made Mecca sacred. O God, bless them in their mudd and their sa'." And in a wording of theirs: "O God, bless them in their measure, and bless them in their Al-Bukhari added, meaning the people of Medina. They also narrated from Anas that the Messenger of God, may God bless him and grant him peace, said: "O God, make Medina twice as blessed as you made Mecca." And from Abdullah bin Zaid bin Asim, may God be pleased with him, from the Prophet, may God bless him and grant him peace: "Abraham made Mecca sacred and supplicated for it, and I made Medina sacred as Abraham made Mecca sacred, and I made supplication for it in its mudd and sa' like what Abraham made supplication for Mecca." Narrated by Al-Bukhari and this is his wording. And from Muslim and his wording is that the Messenger of God, may God bless him and grant him peace, said: "Abraham made Mecca sacred and supplicated for its people, and I made Medina sacred as Abraham made Mecca sacred, and I made supplication for it in its sa' and mudd like what Abraham made supplication for the people of Mecca." And from Abu Sa'id, may God be pleased with him, from the Prophet, may God bless him and grant him peace, he said: "O God, Abraham made Mecca sacred and made it sacred, and I made Medina sacred between its two valleys, that no blood should be shed in it, no weapons should be carried in it for fighting, and no tree should be cut down in it except for fodder. O God, bless us in Our city, O God, bless our Saa' for us, O God, bless our Mud for us, O God, make with the blessing two blessings." The hadith, narrated by Muslim, and the hadiths about the prohibition of the city are many, but we have only mentioned those related to the prohibition of Abraham, peace be upon him, of Mecca, because of what is in that of the noble verse. And those who believed that the prohibition of Mecca was only on the tongue of Abraham the Friend held fast to it, and it was said: It has been prohibited since it was created with the earth, and this is more apparent and stronger, and God knows best.

There are other hadiths that indicate that God the Almighty made Mecca sacred before He created the heavens and the earth, as stated in the two Sahih on the authority of Abdullah ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said on the day of the conquest of Mecca: "God made this city sacred on the day He created the heavens and the earth, so it is sacred by the sanctity of God until the Day of Resurrection. Fighting in it was not permitted for anyone before me, and it was not permitted for me except for an hour of the day, so it is sacred by the sanctity of God until the Day of Resurrection. Its thorns should not be cut, its game should not be frightened, its lost property should not be picked up except by one who knows it, and its solitude should not be found."

Surat Al-Baqarah 2:127

And when Abraham and Ishmael were raising the foundations of the House, [saying], “Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.”

Al-Abbas said: O Messenger of God, except for the idhkhir, for it is for their udders and for their houses. He said: **Except the idhkhir.** This is the wording of Muslim, and they have something similar from Abu Hurairah. Then Al-Bukhari said after that: Abaan ibn Salih said, on the authority of Al-Hasan ibn Muslim, on the authority of Safiyyah bint Shaibah: I heard the Prophet, may God bless him and grant him peace, say something similar. This that Al-Bukhari suspended was narrated by Imam Abu Abdullah ibn Majah on the authority of Muhammad ibn Abdullah ibn Numayr, on the authority of Yunus ibn Bakir, on the authority of Muhammad ibn Ishaq, on the authority of Abaan ibn Salih, on the authority of al-Hasan ibn Muslim ibn Yanaq, on the authority of Safiyyah bint Shaibah, who said: I heard the Messenger of God, may God bless him and grant him peace, delivering a sermon in the year of the conquest, and he said: “O people, God made Mecca sacred on the day He created the heavens and the earth, so it is sacred until the Day of Resurrection. Its trees shall not be cut, its game shall not be driven away, and its lost property shall not be taken except by one who announces it.” Al-Abbas said: **Except for the idhkhir, for it is for houses and graves.** The Messenger of God, may God bless him and grant him peace, said: **Except for the idhkhir.** And on the authority of Abu Shuraih al-Adawi, that he said to Amr ibn Sa'id while he was sending out the missions to Mecca: “Give me permission, O prince, to tell you a statement that the Messenger of God, may God bless him and grant him peace, made the next day on the day of the conquest. My ears heard it, my heart retained it, and my eyes saw it when he spoke it. He praised God and extolled Him, then said: “Mecca has been made sacred by God and not by the people. It is not permissible for a person who believes in God and the Last Day to shed blood in it, or to cut down a tree in it, for one of the It was said to Abu Shuraih: What did Amr say to you? He said: I know that better than you, Abu Shuraih. The Sacred Sanctuary does not protect a sinner, a fugitive from blood, or a fugitive from ruin. Narrated by al-Bukhari and Muslim, and this is its wording.

If this is known, then there is no contradiction between these hadiths indicating that God made Mecca sacred on the day He created the heavens and the earth, and the hadiths indicating that Abraham, peace be upon him, made it sacred, because Abraham conveyed from God His ruling concerning it and His prohibition of it, and that it had always been a sacred land before Abraham, peace be upon him, built it. Just as the Messenger of God, peace be upon him, was written with God as the Seal of the Prophets, and Adam was still kneaded in his clay, and despite this Abraham, peace be upon him, said, “Our Lord, and send among them a messenger from among themselves” [al-Masjid an-Nabawi], and God answered his supplication with what He had previously known and decreed. That is why it is stated in the hadith that they said, **O Messenger of God, tell us about the beginning of your affair.** He said, “The supplication of my father Abraham, peace be upon him, and the good report of Jesus, son of Mary, and my mother saw as if a light came out of

her that illuminated the palaces of Ash-Sham.” That is, tell us about the beginning of the appearance of your affair, as will come soon, God willing.

As for the issue of preferring Mecca over Medina, as is the opinion of the majority, or Medina over Mecca, as is the opinion of Malik and his followers, it will be mentioned in another place with its evidence, God willing, and He is trustworthy. And the Almighty said, reporting from Abraham, that he said: **My Lord, make this a secure city,** meaning from fear, meaning that its people will not be terrified. And God did that by law and decree, as in His Almighty's saying: **And whoever enters it shall be safe,** and His saying: **Do they not see that We have made a secure sanctuary, while people are being snatched all around them?** and other verses. And the hadiths have come before regarding the prohibition of fighting in it. In Sahih Muslim, on the authority of Jabir: I heard the Messenger of God, may God bless him and grant him peace, say: **It is not permissible for anyone to carry weapons in Mecca.** And he said in this Surah: **My Lord, make this a secure city.** That is, make this spot a secure city. This was appropriate because it was before the construction of the Kaaba. God the Almighty said in Surah Ibrahim: **And when Abraham said, 'My Lord, make this city secure.'** This was appropriate there because, by God, it is as if the supplication occurred a second time after the construction of the House and the settlement of its people in it, and after the birth of Isaac, who was thirteen years younger than Ishmael. For this reason, he said at the end of the supplication: “Praise be to God, who has given me, in my old age, Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.” And God the Almighty said: **And provide his family with fruits - whoever of them believes in God and the Last Day.** He said: **And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.** 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: “He said: And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.” He said: This is the saying of God the Almighty. This is the saying of Mujahid and 'Ikrimah, and it is what Ibn Jarir, may God have mercy on him, corrected it. He said: Others read: “He said: And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.” They made that part of the supplication of Abraham, as Abu Ja'far narrated on the authority of al-Rabi' on the authority of Abu al-'Aliyah. He said: Ibn 'Abbas used to say that, the saying of Abraham asking his Lord: Whoever disbelieves - I will grant him enjoyment for a little.” Abu Ja'far said on the authority of Layth ibn Abi Salim on the authority of Mujahid: **And whoever disbelieves - I will grant him enjoyment for a little.** He said: **And whoever disbelieves - I will provide for him for a little.** Muhammad ibn Ishaq said: When Abraham was removed from the call to the one whom God refused to give him authority, he was cut off from God and His love and separated from those who disobeyed his

command, even if they were from his descendants, when he knew that there would be among them a wrongdoer whose covenant would not reach him, with God's information to him about that, God said: And whoever disbelieves - then I will provide for the righteous and the wicked, and I will provide for him for a little." Hatim ibn Ismail said on the authority of Hamid al-Kharraz on the authority of 'Ammar al-Dahni on the authority of Sa'id ibn Jubayr on the authority of Ibn 'Abbas regarding the words of God Almighty: **My Lord, make this a secure city and provide its people with good things.** The fruits of those who believe in God and the Last Day." Ibn Abbas said: "Ibrahim used to restrict them to the believers, but not to the people. So God revealed: And whoever disbelieves, I will provide for them as I provide for the believers. Shall I create a creation for whom I do not provide? I will give them enjoyment for a little; then I will force them to the punishment of the Fire, and wretched is that destination." Then Ibn Abbas recited: "To each We provide, these and those, from the gift of your Lord. And the gift of your Lord is not forbidden." Narrated by Ibn Mardawayh. It was narrated from Ikrimah and Mujahid, something similar to that as well. This is like the statement of God the Most High: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve." And the statement of God the Most High: "And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, God is Knowing of that within the breasts. We will give them enjoyment for a little; then We will force them to a severe punishment." And His statement: "And had it not been that mankind would have become one community, We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways upon which they ascend. And for their houses, doors and couches upon which they will ascend." They recline * and adornments. And indeed, all that is for the enjoyment of the life of this world and the Hereafter, with your Lord is for the righteous. And His statement: **Then I will force him to the punishment of the Fire, and wretched is the destination.** That is, then I will force him after his enjoyment in this world and We will spread over him from its shade to the punishment of the Fire, and wretched is the destination. Its meaning is that God Almighty will look at them and give them respite, then He will seize them with the grip of the Mighty, the Powerful, as in His statement, the Most High: **And how many a town was I granted respite while it was unjust? Then I seized it, and to Me is the destination.** And in the two Sahih: "No one is more patient with the harm he hears than God. Indeed, they attribute to Him a son, while He provides for them and heals them." And in the Sahih also: **Indeed, God grants respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then he recited the statement of the Most High: "And thus is the seizure of your Lord when He seizes the towns while they are unjust. Indeed, His seizure is painful and severe." And some of them recited: **He said, 'And whoever disbelieves - I will grant him enjoyment for a little.'** The verse, making it part of the supplication of Abraham, and it is an anomalous reading that contradicts the seven reciters, and the

structure of the context rejects its meaning, and God knows best, for the pronoun in He said: It refers to God Almighty in the reading of the majority, and the context requires it. According to this anomalous reading, the pronoun in *said* refers to Abraham, and this is contrary to the order of speech, and God Almighty is the All-Knowing.

As for the Almighty's saying: "And when Abraham and Ishmael were raising the foundations of the House, [saying], 'Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of Repentance, the Most Merciful.'" The foundations are the plural of qa'idah, which is the pillar and foundation. The Almighty says: And mention, O Muhammad, to your people, Abraham and Ishmael, peace be upon them, building the House and raising its foundations, and they were saying, "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." Al-Qurtubi and others narrated on the authority of Abi and Ibn Mas'ud that they were reciting, "And when Abraham and Ishmael were raising the foundations of the House, [saying], 'Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.'" **I said** This is indicated by their saying after it, **Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You.** The verse, so they were doing a good deed, and they were asking God Almighty to accept from them, as Ibn Abi Hatim narrated from the hadith of Muhammad ibn Yazid ibn Khunais al-Makki on the authority of Wahib ibn al-Ward that he recited, "And when Abraham and Ishmael, peace be upon them, were raising their foundations, [saying], 'Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.'" The foundations of the House and Ishmael, our Lord accept from us." Then he cries and says: O Khalil al-Rahman, the pillars of the House of the Most Merciful are being raised and you are afraid that it will not be accepted from you. This is as God the Most High narrated about the state of the sincere believers in His statement: **And those who give what they give** meaning they give what they give of charity, expenditures and offerings **while their hearts are fearful** meaning afraid that it will not be accepted from them, as came in the authentic hadith on the authority of Aisha on the authority of the Messenger of God, may God bless him and grant him peace, as will come in its place. Some of the commentators said: The one who was raising the foundations was Ibrahim and the supplicant was Ishmael, and the correct view is that they were both raising and saying as will be explained. Al-Bukhari narrated here a hadith which we will quote and then follow it with related narrations. Al-Bukhari, may God have mercy on him, said: Abdullah bin Muhammad told us, Abdul Razzaq told us, Muammar told us, on the authority of Ayoub Al-Sakhtiyani and Kathir bin Kathir bin Abdul Muttalib bin Abi Wada'ah - one of them adds more than the other - on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The first time women used lanyards was before the mother of Ismail, who used lanyards to erase her traces on Sarah. Then Ibrahim brought her and her

And when Abraham and Ishmael were raising the foundations of the House, [saying], "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing."

son Ismail while she was breastfeeding him, until he placed them near the House, near a tree above Zamzam at the top of the mosque, and there was no one in Mecca at that time, nor was there any water. So he placed them there and placed near them a bag of dates and a water skin with water. Then Ibrahim turned and went away, and Ismail's mother followed him and said: O Ibrahim, where are you going and leaving us in this valley with no one to accompany us? And nothing? She said that to him repeatedly, but he did not pay attention to her. She said: Has God commanded you to do this? He said: Yes. She said: Then He will not let us down. Then she returned. So Abraham set out until he was at the pass where they could not see him, facing the House. Then he supplicated with these supplications and raised his hands, saying, **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House**, until he reached **they give thanks**. And the mother of Ismail began to suckle Ismail and drink from that water, until what was in the water skin was used up, she became thirsty and her son became thirsty, and she began to look at him writhing—or he said: floundering—so she set out, hating to look at him, and she found Safa to be the nearest mountain on earth to her, so she stood on it and then faced the valley to see if she could see anyone, but she did not see anyone. So she descended from Safa until she reached the valley, raised the edge of her armor and ran as a person struggles until she passed the valley, then she came to Marwa and stood on it and looked to see if she could see anyone, but she did not see anyone. She did that seven times. Ibn Abbas said: The Prophet, may God bless him and grant him peace, said, **That is why people ran between them**. When she approached Marwa, she heard a voice and said, *Hush*. She wanted herself - then she listened and heard also, so she said: I have heard if you have help, so behold, the king is at the place of Zamzam, so he searched with his heel, or he said: with his wing, until the water appeared, so she began to surround it and say with her hand like this, and she began to scoop from the water in her water skin and it was bubbling after she scooped, Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: "May God have mercy on the mother of Ismail, if she had left Zamzam - or he said: if she had not scooped from the water - Zamzam would have been a flowing spring." He said: So she drank and breastfed her son, so the king said to her: Do not fear loss, for here is a house for God that this boy and his father will build, and God does not neglect His people, and the house was high above the ground like a hill, and the floods would come to it and take from its right and left, and it was like that until a group of Jurhum or a family of Jurhum passed by them coming from the road of Kada, so they stopped at the bottom of Mecca, and they saw a circling bird, so they said: This bird is circling On water, as we knew this valley and there was no water in it, so they sent one or two men running, and if they were at water, they returned and he informed them of the water, so they came. He said: And the mother of Ismail was at the water, so they said: Do you give us permission to stay with you? She said: Yes, but you have no right to our water. They said: Yes.

Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: **Ishmael's mother found that and she loved company**. So they dismounted and sent for their people, so they dismounted with them, until there were some households there from them, and the boy grew up and learned Arabic from them, and they liked him and were pleased with him when he grew up. When he reached puberty, they married him to a woman from them, and Ishmael's mother died. Abraham came after Ishmael had married to look at his estate, but he did not find Ishmael. He asked his wife about him, and she said: He went out seeking us. Then he asked her about their living and their condition, and she said: We are human beings, we are in hardship and difficulty. So she complained to him, and he said: When your husband comes, greet him and tell him to change the threshold of his door. When Ishmael came, it seemed as if he had sensed something, so he said: Has anyone come to you? She said: Yes, an old man of such and such came to us and asked us about you, so I told him. He asked me how we lived, so I told him that we were in hardship and difficulty. He said: Did he advise you about anything? She said: Yes, he ordered me to greet you and say: Change the threshold of your door. He said: That is my father and he ordered me to leave you, so go back to your family. He divorced her and married another woman from them. Ibrahim stayed away from them as long as God willed, then he came to them later and did not find him. He went to his wife and asked her about him. She said: He went out seeking us. He said: How are you? He asked her about their livelihood and their condition. She said: We are well and comfortable, and praised God the Almighty. He said: What is your food? She said: Meat. He said: What is your drink? She said: Water. He said: O God, bless them in the meat and water. The Prophet (peace and blessings of God be upon him) said: "And they did not have grain at that time. If they had, he would have prayed for it for them." He said: So no one would be alone with them except in Mecca without agreeing to it. He said: So when your husband comes, greet him with my greetings and tell him to fix the threshold of his door. When Ismail came, he said: Has anyone come to you? She said: Yes, a well-mannered old man came to us, and she praised him. He asked me about you, so I told him. He asked me how we lived. I told him that I was fine. He said: Did he advise you about anything? She said: Yes, and he sends you his greetings and orders you to strengthen the threshold of your door. He said: That is my father and you are the threshold. He ordered me to hold you back. Then he stayed away from them as God willed. Then he came after that and Ishmael was sharpening his arrows under a tree near Zamzam. When he saw him, he went to him, and they did as a father does with his son and a son does with his father. Then he said: O Ishmael, God has commanded me to do something. He said: Do what your Lord has commanded you. He said: Will you help me? He said: And I will help you. He said: God has commanded me to build a house here, and he pointed to a high hill above what was around it. He said: Then they raised the foundations of the house, and Ismail began to bring stones and Abraham built, until when

the building was high, he brought this stone and placed it for him, and he stood on it while he was building and Ismail was handing him the stones, and they were saying: **Our Lord, accept from us, for You are the Hearing, the Knowing.** He said: So they began to build until they circled around the house and they were saying: **Our Lord, accept from us, for You are the Hearing, the Knowing.** And Abd bin Hamid narrated it from Abd al-Razzaq in full, and Ibn Abi Hatim narrated it from Abu Abdullah bin Hammad al-Tabarani, and Ibn Jarir from Ahmad bin Thabit al-Razi, both of them from Abd al-Razzaq in short.

Abu Bakr bin Mardawayh said: Ismail bin Ali told us, Bishr bin Musa told us, Ahmad bin Muhammad al-Azraqi told us, Muslim bin Khalid al-Zanji told us, on the authority of Abdul Malik bin Jurayj, on the authority of Kathir bin Kathir, who said: I, Uthman bin Abi Sulayman, and Abdullah bin Abdul Rahman bin Abi Husayn were with some people with Saeed bin Jubair at the top of the mosque at night, and Saeed bin Jubair said: Ask me before you do not see me, so they asked him about the station, and he began to tell them on the authority of Ibn Abbas, and he mentioned the hadith in full.

Then Al-Bukhari said: Abdullah bin Muhammad told us, Abu Amir Abdul Malik bin Amr told us, Ibrahim bin Nafi' told us, on the authority of Kathir bin Kathir, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: When what happened between Abraham and his family happened, he went out with Ishmael and Ishmael's mother, and with them was a water skin. Ishmael's mother began to drink from the skin, and her milk flowed over her child, until they reached Mecca. He placed them under a tree, then Abraham returned to his family, and Ishmael's mother followed him until they reached Kada'. She called out to him from behind him: O Abraham, to whom are you leaving us? He said: To God. He said: So she returned and began to drink from the water skin and her milk flowed to her child, until when the water ran out she said: If I went and looked, perhaps I might sense someone. So she climbed Safa and looked to see if she could sense anyone, but she did not sense anyone. When she reached the valley she ran until she reached Marwa and did that for seven laps until she completed seven. Then she said: If I went and looked what the child did. So she went and looked and saw that he was still in his condition as if he was gasping for death. Her soul could not be satisfied, so she said: If I went and looked, perhaps I might sense someone. So she went and climbed Safa and looked and looked to see if she could sense anyone, but she did not sense anyone. When she reached the valley she ran until she reached Marwa and did that for seven laps until she completed seven. Then she said: If I went and looked what the child did. So she went and looked and saw that he was still in his condition as if he was gasping for death. Her soul could not be satisfied, so she said: If I went and looked, perhaps I might sense someone. So she went and climbed Safa, and looked and looked, but she did not see anyone until she had completed seven days. Then she said: If only you had gone and looked, what would have happened? Then she saw a voice and said: Help, if there is any good with you. Then it was Gabriel, peace be upon him. He said: So

he said with his heel: Like this, and he touched his heel on the ground, and water gushed forth. Umm Ismail was astonished, and she began to dig. He said: Abu al-Qasim, may God bless him and grant him peace, said: If you had left it, the water would have appeared. He said: So she began to drink from the water and her milk flowed to her child. He said: Some people from Jurhum passed by the valley, and they saw a bird as if they were unaware of that, and they said: Birds do not exist except on water. So they sent their messenger, and he looked and it was in the water. He came to them and informed them, so they came to her and said: O mother of Ismail, do you give us permission to be with you and live with you? Then her son reached puberty and married one of their women. He said: Then it occurred to Abraham, peace be upon him, and he said to his family: I am going to see my estate. He came and greeted them. He said: Where is Ishmael? His wife said: He went hunting. He said: Tell him when he comes: Change the threshold of your door. When she told him, he said: You are the one, go to your family. He said: Then it occurred to Abraham, peace be upon him, and he said: I am going to see my estate. He came and said: Where is Ishmael? His wife said: He went hunting. She said: Why don't you come down and eat and drink? He said: What is your food and what is your drink? She said: Our food is meat, and our drink is water. He said: O God, bless them in their food and drink. He said: Abu al-Qasim, may God bless him and grant him peace, said: Blessing through the supplication of Abraham. He said: Then it occurred to Abraham, may God bless him and grant him peace, and he said to his family: I am going to leave my estate. So he came and met Ismail from behind Zamzam, fixing some arrows for him. He said: O Ismail, your Lord, the Almighty, has commanded me to build a house for him. He said: Obey your Lord, the Almighty. He said: He has commanded me to help you with it. He said: Then I will do it - or something like that - He said: So he stood up and Abraham began to build and Ismail handed him the stones, and they said: Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. He said: Until the building rose and the old man was too weak to carry the stones, so he stood on the stone of the station and began to hand it the stones and they said: Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. This is how it was narrated from these two sources in the Book of the Prophets.

It is strange that Al-Hafiz Abu Abdullah Al-Hakim narrated it in his book Al-Mustadrak on the authority of Abu Al-Abbas Al-Asamm on the authority of Muhammad bin Sinan Al-Qazzaz on the authority of Abu Ali Ubaid God bin Abdul Majeed Al-Hanafi on the authority of Ibrahim bin Nafi' on his authority, and he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. This is what he said. Al-Bukhari narrated it, as you see, from the hadith of Ibrahim bin Nafi', and it seems that there is an abbreviation in it, as he did not mention the matter of slaughtering. He said: It came in the Sahih that the horns of the ram were hanging from the Kaaba, and it came that Ibrahim, peace be upon him, used to visit his family in Mecca quickly on Al-Buraq, then he would return to his family in the Holy Land. And God knows best. Rather, it contains places that are attributed to

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And when Abraham and Ishmael were raising the foundations of the House, [saying], “Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.”

the Prophet, may God bless him and grant him peace, which Ibn Abbas explicitly stated on the authority of the Prophet, may God bless him and grant him peace.

It was narrated from the Commander of the Faithful, Ali ibn Abi Talib, in this context that which contradicts some of this, as Ibn Jarir said: Muhammad ibn Bashir and Muhammad ibn al-Muthanna told us, they said: Muammil told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Haritha ibn Mudrib, on the authority of Ali ibn Abi Talib, he said: When Abraham was ordered to build the House, Ismail and Hajar went out with him. He said: When he arrived in Mecca, he saw above his head in the place of the House something like a cloud in it like a head, so he spoke to it and said: O Abraham, build in my shadow, or he said: according to my measure, and do not increase or decrease. So when he built, he went out and left Ismail and Hajar behind, so Hajar said: O Abraham, to whom do you entrust us? He said: To God. She said: Go, for He will not let us down. He said: So Ishmael became very thirsty. Hagar went up to Safa and looked, but saw nothing. She came to Marwa and saw nothing. Then she returned to Safa and looked, but saw nothing. She did that seven times, and said: O Ishmael, die where I will not see you. She came to him while he was prostrating his foot from thirst. Gabriel called her and said: Who are you? She said: I am Hagar, the mother of Abraham's son. He said: To whom has He entrusted you both? She said: We entrust you both to God. He said: And you both to Kaf. He said: So the boy probed the ground with his finger, and Zamzam gushed forth and began to hold back the water. He said: Leave it, for it is a quencher. In this context, it is clear that he built the House before he left her. It may be possible that it was preserved that he first put a fence and a stone around it, not that he built it to the top, until Ishmael grew up, so they built it together, as God the Most High said.

Then Ibn Jarir said: Hannad bin Al-Sarri told us, Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid bin Arara: That a man went to Ali, may God be pleased with him, and said: Will you not tell me about the House, is it the first House built on the earth? He said: No, but it is the first House built in the pool, the Station of Abraham, and whoever enters it is safe, and if you wish I will tell you how it was built: God revealed to Abraham to build a House for me on the earth, and Abraham was fed up with that, so God sent the Sakina, which is a strong wind with two heads, and one of them followed the other until it reached Mecca and rolled over the site of the House like the folding of a veil, and He ordered Abraham to build where the Sakina would settle, so Abraham built and the stone remained, so the boy went looking for something, so Abraham said: Find me a stone as I command you, he said: The boy went looking for a stone for him, so he brought it to him and found that he had installed the Black Stone in its place, he said: O my father, who brought you this stone? He said: It was brought to me by someone who did not rely on your construction. Gabriel, peace be upon him, brought it from heaven and completed it.

Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Muqri told us, Sufyan told us, on the authority of Bishr ibn Asim, on the authority of Saeed ibn al-Musayyab, on the authority of Ka'b al-Ahbar, who said: The House was a scum on the water forty years before God created the earth, and from it the earth was spread out. Saeed said: Ali ibn Abi Talib told us: Abraham came from the land of Armenia, and with him was the serenity guiding him to take up residence in the House as a spider takes up residence in a house. He said: Then it revealed stones that only thirty men could carry a stone, so I said: O Abu Muhammad, God says: **And when Abraham was raising the foundations of the House** He said: That was later. Al-Suddi said: God Almighty commanded Abraham and Ishmael to build the House, **Build My House for those who go around it, and those who stay there, and those who bow and prostrate.** So Abraham set out until he came to Mecca. He and Ishmael stood up and took up their pickaxes, not knowing where the House was. Then God sent a wind called the Khajuj wind, which had two wings and a head in the form of a snake. It revealed to them around the Kaaba the foundation of the first House. They followed it with pickaxes, digging until they laid the foundation. That is when God Almighty says: **And when Abraham was raising the foundations of the House,** “And when We designated for Abraham the site of the House.” When they had built the foundations and reached the place of the corner, Abraham said to Ishmael: **My son, find me a beautiful stone that I may place here.** He said: **O my father, I am lazy and ignorant. He said: I will do that.** So he set out to find a stone for him, and he brought him a stone, but he was not satisfied with it. So he said: **Bring me a stone better than this.** So he set out to find a stone for him, and Gabriel brought him the Black Stone from India. It was white, a white ruby like a thujamah. Adam had brought it down from Paradise, but it had turned black from the sins of the people. Then Ishmael brought him a stone and found it at the corner. He said: **O my father, who brought you this?** He said: He brought it from someone who is more active than you, so they built and they were calling upon the words that Abraham tested his Lord with, so he said: “Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.” In this context, there is evidence that the foundations of the House were built before Abraham, and Abraham was only guided to it and given it a place to live. Some have gone to this, as Imam Abdul Razzaq said: Muammal told us on the authority of Ayoub, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And when Abraham was raising the foundations of the House.** He said, the foundations that were the foundations of the House before that. Abdul Razzaq also said: Hisham bin Hassan told us on the authority of Suwar, the son-in-law of Ata', on the authority of Ata' bin Abi Rabah, who said: When God sent Adam down from Paradise, his feet were on the ground and his head was in the sky, hearing the speech of the people of the sky and their supplications, and he was comforted by them. So the angels were afraid until they complained to God in their supplications and prayers, so God Almighty lowered him to the ground. When he lost

what he used to hear from them, he became lonely, until he complained about that to God in his supplications and prayers, so he turned towards Mecca and the place of his feet was a village, and his steps a desert, until he reached Mecca, and God sent down a ruby from the rubies of Paradise, and it was in the place of the House now, and he kept circling it until God sent down the flood, and that ruby was lifted up, until God sent Abraham, peace be upon him, and he built it, that is the saying of God Almighty: **And when We designated for Abraham the site of the House.** And Abd al-Razzaq said: Ibn Jurayj told us on the authority of Ata', he said: Adam said: I do not hear the voices of the angels, so he said: Because of your sin, but descend to the earth and build me a house, then surround it as you saw the angels surrounding my house that is in the heaven. And the people claim that he built it from five mountains: from Hira', Mount Zayta, Mount Sinai, and al-Judi, and its suburb was from Hira', so this was the building of Adam until Abraham, peace be upon him, built it later, and this is correct up to Ata', but in some of it there is something strange, and God knows best.

Abdul Razzaq also said: Muammar told us on the authority of Qatada, who said: God placed the House with Adam when God sent Adam down to Earth, and his descent was in the land of India, and his head was in the sky and his feet were on the earth, so the angels feared him, then it decreased to sixty cubits, and Adam was saddened when he lost the voices of the angels and their glorification, so he complained about that to God Almighty, so God said: O Adam, I have sent down a House for you to circumambulate as one circumambulates around My Throne, and to pray at it as one prays at My Throne, so Adam went to it, and he went out and stretched out his steps for him, so between every two steps there was a wilderness, and that wilderness did not cease after that, so Adam came to the House and circumambulated it, and after him from the prophets.

Ibn Jarir said: Ibn Humayd told us, Yaqub al-Qummi told us, on the authority of Hafs ibn Humayd, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: God placed the House on the four pillars of water before the creation of the world by two thousand years, then the earth was rolled out from under the House. Muhammad ibn Ishaq said: Abdullah ibn Abi Nujayh told me, on the authority of Mujahid and other scholars: When God designated the location of the House for Abraham, he went out to it from Syria, and Ishmael and his mother Hagar went out with him, and Ishmael was a small child who was being breastfed. And they were carried, as he told me, on Buraq, and Gabriel was with him, guiding him to the location of the House and the landmarks of the Sanctuary. Gabriel went out with him, and he would not pass by a village without saying: Is this where you were commanded, O Gabriel? Gabriel would say: Go with him, until he brought him to Mecca, which at that time was Udhah, Salim and Samar, and in it were people called the Amalekites outside Mecca and its environs. And the House at that time was a red, muddy hill, so Abraham said to Gabriel: Was I commanded to place them here? He said: Yes, so he took them to the place of the Black Stone and settled them there, and he ordered Hajar, the mother of Ismail, to build a hut there, and he said: **Our Lord, I**

have settled some of my descendants in an uncultivated valley near Your sacred House until His saying: **that they may be grateful.** And Abd al-Razzaq said: Hisham ibn Hassan informed us, Hamid informed me, on the authority of Mujahid, who said: God created the location of this House two thousand years before He created anything, and its pillars are in the seventh earth. And Laith ibn Abi Salim said the same on the authority of Mujahid: The foundations are in the seventh earth. And Ibn Abi Hatim said: My father informed us, Amr ibn Rafi' informed us, Abd al-Wahhab ibn Muawiyah informed us, on the authority of Abd al-Mu'min ibn Khalid, on the authority of Aliya ibn Ahmar: Dhul-Qarnayn came to Mecca and found Abraham and Ismail building the foundations of the House from five mountains. So he said: What do you have to do with my land? He said: We are two commanded servants, we were commanded to build this Kaaba. He said: Bring the proof of what you claim. Five rams stood up and said: We bear witness that Abraham and Ishmael were two servants who were commanded to build this Kaaba. He said: I am satisfied and I submit, then he left. Al-Azraqi mentioned in the History of Mecca that Dhul-Qarnayn circumambulated the House with Abraham, peace be upon him, and this indicates that he was an advanced man in his time, and God knows best.

Al-Bukhari **may God have mercy on him** said: The Almighty's saying: **And when Abraham and Ishmael were raising the foundations of the House** (Al-Qawa'id: 33). The foundations: its foundation, the singular of which is *Qawa'id*, and the singular of *Qawa'id* among women is *Qawa'id*. Ismail told us: Malik told me on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, that Abdullah bin Muhammad bin Abi Bakr told Abdullah bin Umar on the authority of Aisha, the wife of the Prophet (peace and blessings of God be upon him): The Messenger of God (peace and blessings of God be upon him) said: **Did you not see that when your people built the House, they limited themselves to the foundations of Abraham?** I said: O Messenger of God, will you not return it to the foundations of Abraham? He said: **Had it not been for the recent disbelief of your people.** Abdullah bin Umar said: If Aisha heard this from the Messenger of God (peace and blessings of God be upon him), I do not see the Messenger of God (peace and blessings of God be upon him) leaving out touching the two corners next to the Black Stone, except that the House was not completed on the foundations of Abraham (peace be upon him). It was narrated in Hajj on the authority of Al-Qa'nabi, and in the Hadiths of the Prophets on the authority of Abdullah bin Yusuf and Muslim, on the authority of Yahya bin Yahya, and from the hadith of Ibn Wahb and Al-Nasa'i on the authority of Abd al-Rahman bin Al-Qasim, all on the authority of Malik with it. Muslim also narrated it on the authority of Nafi' who said: I heard Abdullah bin Abi Bakr bin Abi Quhafah, narrating to Abdullah bin Umar on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, who said: "Had it not been that your people had recently converted from ignorance - or he said: from disbelief - I would have spent the treasure of the Ka'ba in the way of God, and I would have made its door in the ground and included the Black Stone in it." Al-Bukhari said: Ubaydullah bin

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And when Abraham and Ishmael were raising the foundations of the House, [saying], “Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.”

Musa informed us on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Aswad, who said: Ibn Al-Zubayr said to me: Aisha used to tell you many secret hadiths, so what did she tell you about the Ka'ba? He said: I said: She told me: The Prophet, may God bless him and grant him peace, said: “O Aisha, were it not that your people had recently converted to disbelief, I would have demolished the Kaaba and made two doors for it: one for people to enter through and one for them to exit through.” So Ibn al-Zubayr did so. Al-Bukhari is the only one to narrate it, and he narrated it like this in the Book of Knowledge of his Sahih. Muslim said in his Sahih: Yahya ibn Yahya told us, Abu Mu'awiyah told us, on the authority of Hisham ibn Urwah, 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 to me: “Were it not that your people had recently converted to disbelief, I would have demolished the Kaaba and made it on the foundation of Abraham, for when the Quraysh built the House, they shortened it, and they would have made a successor for it.” He said: Abu Bakr ibn Abi Shaybah and Abu Kurayb told us, they said: Ibn Numayr told us, on the authority of Hisham, with this chain of transmission, and Muslim is the only one to narrate it. He said: Muhammad ibn Hatim told me, Ibn Mahdi told me, Salim ibn Hayyan told us, on the authority of Sa'id, meaning Ibn Mina'. He said: I heard Abdullah bin Al-Zubayr say: My aunt, meaning Aisha, may God be pleased with her, told me that the Prophet, may God bless him and grant him peace, said: “O Aisha, if your people were not recent converts to polytheism, I would have demolished the Kaaba and leveled it with the ground, and I would have made an eastern door and a western door for it, and I would have added six cubits of stone to it, for the Quraysh had shortened it when they built the Kaaba.” This is also unique to him.

He was transferred with them in the stones when he was thirty-five years old. May God's prayers and peace be upon him forever until the Day of Judgment. Muhammad bin Ishaq bin Yasar said in the biography: When the Messenger of God, may God bless him and grant him peace, reached thirty-five years of age, the Quraysh gathered to build the Kaaba, and they intended to do so in order to roof it and were afraid to demolish it, but it was only rubble above the height of a person, so they wanted to raise it and roof it. This was because a group of people had stolen the treasure of the Kaaba, which was in a well inside the Kaaba. The one who found the treasure was Duwaik, a client of Banu Malih bin Amr from Khuza'ah, so the Quraysh cut off his hand, and people claim that those who stole it placed it with Duwaik. The sea had thrown a ship to Jeddah belonging to a Roman merchant, and it was shattered, so they took its wood and prepared it to roof it. There was a Coptic carpenter in Mecca, so he prepared for them some of what would repair it. There was a snake that came out of the well of the Kaaba into which it threw what was given to it every day, and it would hang itself on the wall of the Kaaba, and it was one of the things they feared, because no one would approach it except that it would shake, scrape, and

open its mouth. They feared her. One day, while she was standing on the wall of the Kaaba as she used to do, God sent a bird to her and snatched her away. The Quraysh said: We hope that God is pleased with what we want. We have a gentle worker and wood, and God has spared us from the snake. When they decided to demolish and rebuild it, Abu Wahb ibn Amr ibn Aidh ibn Abd ibn Imran ibn Makhzum stood up and took a stone from the Kaaba, which jumped out of his hand until it returned to its place. He said: O people of the Quraysh, do not include in its construction anything from your earnings except what is good. Do not include in it the dowry of a prostitute, nor a sale based on usury, nor the oppression of any of the people. Ibn Ishaq said: People attribute these words to Al-Walid ibn Al-Mughira ibn Abdullah ibn Amr ibn Makhzum. He said: Then the Quraysh divided the Kaaba, so the section of the door went to the Banu Abd Manaf and Zuhrah, and the area between the Black Corner and the Yemeni Corner went to the Banu Makhzum and tribes of the Quraysh. They joined them, and the back of the Kaaba belonged to Banu Jumah and Sahm, and the split in the stone belonged to Banu Abd al-Dar ibn Qusayy, Banu Asad ibn Abd al-Uzza ibn Qusayy, and Banu Adi ibn Kaab ibn Luayy, which is al-Hutaym. Then the people feared its demolition and were afraid of it, so al-Walid ibn al-Mughira said, **I will start with you in demolishing it.** So he took the pickaxe and stood over it saying, “O God, do not be afraid. O God, we only want good.” Then he demolished from the side of the two corners, and the people waited that night and said, “We will wait. If it is hit, we will not demolish anything of it, and we will return it as it was. If nothing is hit, then God is pleased with what we have done.” So al-Walid went to work that night, and he demolished and the people demolished with him, until when the demolition reached the foundation, the foundation of Abraham, peace be upon him, they came upon green stones like spears, some of which were attached to others. He said, **Someone who narrates the hadith told me that a man from Quraysh who was demolishing it inserted a lever between two of its stones in order to remove one of them as well.** When the stone moved, all of Mecca revolted, and they stopped that foundation.

Ibn Ishaq said: Then the tribes of Quraysh gathered stones to build it, each tribe gathered separately, then they built it until the building reached the place of the corner, meaning the Black Stone, then they disputed about it, each tribe wanted to raise it to its place without the other, until they discussed and disagreed and prepared for battle, so Banu Abd al-Dar brought a bowl filled with blood, then they and Banu Adi bin Kaab bin Luay agreed to die, and they put their hands in that blood in that bowl and they called it the blood lick, so Quraysh remained like that for four or five nights, then they gathered in the mosque and consulted and divided equally, so some of the narrators claimed that Abu Umayyah bin al-Mughira bin Abdullah bin Amr bin Makhzum, who was at that time the oldest of all Quraysh, said: O people of Quraysh, make between you in what you disagree about the first one to enter through the door of this mosque to judge between you

in it, so they did, and the first to enter was the Messenger of God, may God bless him and grant him peace, and when they saw him they said: This is the trustworthy one, we are satisfied, this is Muhammad. When he reached them and they told him the report, he, may God bless him and grant him peace, said: Bring me a garment. So it was brought to him, and he took the corner, meaning the Black Stone, and placed it in it with his hand. Then he said: Let each tribe take a corner of the garment and then lift it all together. So they did until they reached its place, and he, may God bless him and grant him peace, placed it with his hand, then he built on it. The Quraysh used to call the Messenger of God, may God bless him and grant him peace, before the revelation came down, the Trustworthy One. So when they finished building and built it as they wanted, Al-Zubayr ibn Abdul Muttalib said, regarding the matter of the snake for which the Quraysh feared the construction of the Kaaba:

I was surprised when the eagle aimed at the snake while it was in a state of agitation.

It used to have a kesheesh and sometimes it used to have a thawb.

If we set out to establish, the building will be feared and you will be afraid

But when we feared the punishment, a punishment came pouring forth from it.

Then she took her to herself and left us with a building without a veil.

So we gathered to build our foundations and soil.

Tomorrow we will raise the foundation from it and there will be no clothes on our faults

The king honored the Banu Luay with it, so his origins are not lost to them.

And Banu Adi gathered there, and once they were led by Kalb.

So the king gave us honor for that, and he seeks reward from God.

Ibn Ishaq said: The Kaaba was eighteen cubits high during the time of the Prophet, may God bless him and grant him peace, and it was covered with Coptic, then it was covered with brocade, and the first to cover it with brocade was Al-Hajjaj bin Yusuf. **I said** It remained as the Quraysh built it until it was burned at the beginning of the emirate of Abdullah bin Al-Zubayr after the year sixty and at the end of the reign of Yazid bin Muawiyah, when they besieged Ibn Al-Zubayr. Then Ibn Al-Zubayr demolished it to the ground and built it on the foundations of Abraham, peace be upon him, and inserted the stone into it, and made for it an eastern door and a western door attached to the ground as he heard that from his aunt Aisha, the mother of the believers, from the Messenger of God, may God bless him and grant him peace. It remained like that during the period of his emirate until Al-Hajjaj killed him, and he returned it to what it was by the order of Abdul Malik bin Marwan to do so, as Muslim bin Al-Hajjaj said in his Sahih: Hannad bin Al-Sarri told us, Ibn Abi Zaidah told us, Ibn Abi Sulayman told us on the authority of Ata', who said: When the House was

burned during the time of Yazid bin Muawiyah when the people of Ash-Sham invaded it, and what happened happened, Ibn Al-Zubayr left it. Al-Zubayr, until the people arrived at the season, wanted to form a party among them or seek their protection against the people of Ash-Sham. When the people left, he said: O people, advise me regarding the Kaaba, should I demolish it and then rebuild it, or repair what is damaged in it? Ibn Abbas said: I have a different opinion about it. I think that you should repair what is damaged in it, and leave a house that the people were safe upon, and stones that the people were safe upon, and that the Prophet, may God bless him and grant him peace, was sent upon. Ibn Al-Zubayr said: If one of them had his house burned down, he would not be satisfied until he renovated it, so how about the house of your Lord, the Almighty and Majestic? I seek counsel from my Lord for three days, then I am determined to do my thing. When three days had passed, he decided to demolish it, but the people avoided it lest something from the sky descend upon the first person to ascend it. Then a man climbed it and threw stones from it. When the people did not see anything happen to it, they followed one another and demolished it until they reached the ground. Ibn al-Zubayr made pillars to cover them with curtains until its construction rose. Ibn al-Zubayr said: I heard Aisha, may God be pleased with her, say that the Prophet, may God bless him and grant him peace, said: "Were it not that the people had recently converted from disbelief, and that I did not have the means to build it, I would have added five cubits of stone to it, and made a door for people to enter through, and a door for them to exit through." He said: **I find what I can spend, and I am not afraid of people.** He said: So he added five cubits of stone to it until he showed it a foundation. The people looked at it, so he built the structure on it. The length of the Kaaba was eighteen cubits, but when he added to it, he shortened it, so he added ten cubits at the beginning and made two doors for it: one for entering through, and one for exiting through. And the other comes out of it. When Ibn al-Zubayr was killed, al-Hajjaj wrote to Abd al-Malik asking him to permit him to do so and informing him that Ibn al-Zubayr had put the building on a foundation that the just people of Mecca had seen. Abd al-Malik wrote to him: We are not against Ibn al-Zubayr's taint in anything. As for what he added to its height, he approved it, and as for what he added of stones, he returned it to its building, and closed the door that he opened, so he demolished it and returned it to its building. Al-Nasa'i narrated it in his Sunan on the authority of Hanad, on the authority of Yahya ibn Abi Za'idah, on the authority of Abd al-Malik ibn Abi Sulayman, on the authority of Ata', on the authority of Ibn al-Zubayr, on the authority of Aisha, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. He did not mention the story, and the Sunnah was an approval of what Abd God ibn al-Zubayr, may God be pleased with them both, had done, because he was the one whom the Messenger of God, may God bless him and grant him peace, loved. However, he feared that some people's hearts would reject it because of their newness to Islam and their recent history of disbelief. However, this Sunnah was hidden from Abd al-Malik ibn Marwan, and for this reason, when it was confirmed on the authority of Aisha, she narrated it on

Surat Al-Baqarah 2:127

And when Abraham and Ishmael were raising the foundations of the House, [saying], “Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.”

the authority of the Messenger of God, may God bless him and grant him peace, saying: We wished that we had left it. And he did not take over, as Muslim said: Muhammad bin Hatim told me, Muhammad bin Bakr told us, Ibn Jurayj told us: I heard Abdullah bin Ubaid bin Umair and Al-Walid bin Ata' narrating on the authority of Al-Harith bin Abdullah bin Abi Rabi'ah, Abdullah bin Ubaid said: Al-Harith bin Abdullah delegated to Abdul Malik bin Marwan during his caliphate, and Abdul Malik said: I do not think that Abu Habib, meaning Ibn Al-Zubayr, heard from Aisha what he claimed they heard left of it. Al-Harith said: Yes, I heard it from her. He said: I heard her say what? He said: She said: The Messenger of God, may God bless him and grant him peace, said: “Your people have shortened the construction of the House, and were it not for the recent conversion to polytheism, I would have restored what they had left of it. If your people decide to rebuild it after me, then come and I will show you what they heard left of it.” So I saw it was close to seven cubits. This is the hadith of Abdullah bin Ubaid bin Umair, and Al-Walid bin Ata' added to it: The Prophet, may God bless him and grant him peace, said: And I would have made two doors for it placed in the ground: one to the east and one to the west. Do you know why your people raised its door? She said: No. He said: To strengthen it so that no one would enter it except those they wanted. So when a man wanted to enter it, they would call him until he climbed up, until when he was about to enter, they would push him and he would fall. Abdul Malik said: So I said to Al-Harith: Did you hear her say that? He said: Yes. He said: So he poked it for a while with his stick, then he said: I wish I had left it and not carried it. Muslim said: Muhammad ibn Amr ibn Jabalah told us, Abu Asim *H* told us, and Abd ibn Hamid told us, Abd al-Razzaq told us, both of them on the authority of Ibn Jurayj with this chain of transmission like the hadith of Abu Bakr. He said: Muhammad ibn Hatim told us, Abdullah ibn Bakr al-Sahmi told us, Hatim ibn Abi Saghira told us on the authority of Abu Qaz'ah: While Abd al-Malik ibn Marwan was circumambulating the House, he said: May God kill Ibn al-Zubayr, for he lies about the Mother of the Believers. He said: I heard her say: The Messenger of God, may God bless him and grant him peace, said: **O Aisha, were it not for the recent disbelief of your people, I would have demolished the Kaaba so that I could add more stones to it, for your people have fallen short in building it.** Al-Harith ibn Abdullah ibn Abi Rabi'ah said: Do not say this, O Commander of the Faithful, for I heard the Mother of the Believers say this. He said: If I had heard it before I demolished it, I would have left it as Ibn al-Zubayr had built it. This hadith is as if it is definitely attributed to Aisha, because it has been narrated from her through multiple authentic chains of transmission on the authority of al-Aswad ibn Yazid, al-Harith ibn Abdullah ibn Abi Rabi'ah, Abdullah ibn al-Zubayr, Abdullah ibn Muhammad ibn Abi Bakr, and Urwah ibn al-Zubayr. This indicates that what Ibn al-Zubayr did was correct, and if it had been left, it would have been good.

But after the matter returned to this state, some scholars were reluctant to change its state, as was

mentioned about the Commander of the Faithful, Harun al-Rashid, or his father, al-Mahdi, that he asked Imam Malik about demolishing the Kaaba and returning it to what Ibn al-Zubayr had done. Malik said to him: O Commander of the Faithful, do not make the Kaaba of God a playground for kings. No one wants to demolish it except that he demolishes it. Al-Rashid left that. It was narrated by Iyad and al-Nawawi. And it will remain like this - and God knows best - until the end of time until it is destroyed by Dhu al-Sawiqatain from Abyssinia, as was proven in the two Sahihs on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The Kaaba will be destroyed by Dhu al-Sawiqatain from Abyssinia.** They both reported it. And on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, **It is as if I see a black man with a hump, tearing it out stone by stone.** Narrated by al-Bukhari. Imam Ahmad ibn Hanbal said in his Musnad: Ahmad ibn Abd al-Malik al-Haranin informed us. Muhammad ibn Salamah informed us on the authority of Ibn Ishaq on the authority of Ibn Abi Nujayh, on the authority of Mujahidin on the authority of Abdullah ibn Amr ibn al-As, may God be pleased with them both, who said: I heard the Messenger of God, may God bless him and grant him peace, say: “The Kaaba will be destroyed by Dhu al-Sawiqatain from Abyssinia, who will strip it of its ornaments and will strip it of its covering. It is as if I see...” To him, Asli' Afid'a, who strikes it with his shovel and pickaxe - Fad'a: a deviation between the foot and the shin bone - and this, and God knows best, will only happen after the emergence of Gog and Magog, as it came in Sahih Al-Bukhari on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **They will perform Hajj to the House and Umrah after the emergence of Gog and Magog.**

And the Almighty's saying, narrating the supplication of Abraham and Ishmael, peace be upon them, “Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of repentance, the Most Merciful.” Ibn Jarir said: By that they mean, **And make us submissive to Your command, submissive to Your obedience, and we do not associate anyone with You in obedience, nor in worship other than You.** Ibn Abi Hatim said: My father told us, Ismail told us on the authority of Raja' ibn Hibban al-Hasani al-Qurashi, Maqal ibn Ubayd God told us on the authority of Abd al-Karim, **And make us Muslims [in submission] to You,** he said: sincere to You, **And from our descendants a Muslim nation [in submission] to You,** he said: sincere. He also said: Ali ibn al-Husayn told us, al-Muqaddami told us, Sa'id ibn Amir told us on the authority of Salam ibn Abi Mut'i' regarding this verse, **And make us Muslims,** he said: They were Muslims, but they asked him to be steadfast. Ikrimah said, **Our Lord, and make us Muslims [in submission] to You.** God said, **I have done so.** “And from our descendants a Muslim nation [in submission] to You.” God said, **I have done so.**

As-Suddi said, **And from our descendants a Muslim nation [in submission] to You.** They both mean the Arabs. Ibn Jarir said, "The correct interpretation is that it includes the Arabs and others, because from the descendants of Abraham are the Children of Israel, and God the Most High said, "And among the people of Moses is a nation guiding with the truth and doing justice thereby." **I say,** As-Suddi does not deny what Ibn Jarir said, because singling them out for that does not negate others, and the context is the Arabs, and that is why He said after it, **Our Lord, and send among them a Messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them.** What is meant by this is Muhammad, may God bless him and grant him peace, and he was sent among them as God Almighty said: **It is He who has sent among the unlettered a Messenger from among themselves.** However, this does not negate his message to the red and the black, as God Almighty said: **Say, 'O mankind, indeed I am the Messenger of God to you all,'** and other conclusive evidence. This supplication was made by Abraham and Ishmael, peace be upon them, as God Almighty informed us about His pious and believing servants in His saying: **And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.'** This amount is desired by the Sharia, because part of the perfection of loving the worship of God Almighty is to love that there be from his offspring someone who worships God alone, with no partner. And for this reason, when God the Almighty said to Abraham, peace be upon him, **Indeed, I will make you a leader for mankind,** He said, **And of my descendants.** He said, **My covenant does not include the wrongdoers,** which is His saying, **And keep me and my children away from worshipping idols.** It has been proven in Sahih Muslim on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said, "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him." **And show us our rituals,** Ibn Jarir said on the authority of Ata', **And show us our rituals,** he brought them out for us so that we may learn them. Mujahid said, **Show us our rituals,** meaning our slaughterhouses. Something similar was also narrated on the authority of Ata' and Qatadah. Saeed bin Mansour said: Itab bin Bashir told us on the authority of Khasif, on the authority of Mujahid, who said: Ibrahim said, **Show us our rituals.** Gabriel showed him to him and brought him to the House. He said, **Raise the foundations.** So he raised the foundations and completed the building. Then he took him by the hand and led him out and went with him to Safa. He said, **This is one of the symbols of God.** Then he went with him to Marwah. He said, **This is one of the symbols of God.** Then he went with him towards Mina. When he reached Aqaba, Satan was standing by the tree. He said, **Say 'Allahu Akbar' and throw it.** So he said, **Allahu Akbar** and threw it. Then Satan went and stood at the middle Jamarat. When Gabriel and Ibrahim passed by him, he said to him, **Say 'Allahu Akbar' and throw it.** So he said, **Allahu Akbar** and threw it. Then the evil Satan went away. The evil one wanted to include something in the Hajj, but he could not. So he took Ibrahim by the hand until he came to

the Sacred Monument. He said, **This is the Sacred Monument.** So Ibrahim took Ibrahim by the hand and brought him to Arafat. He said, **Do you understand what I showed you?** He said it three times. He said, **Yes.** Abu Majlaz and Qatadah narrated something similar to this. Abu Dawud al-Tayalisi said: Hammad ibn Salamah told us on the authority of Abu al-Asim al-Ghanawi, on the authority of Abu al-Tufayl, on the authority of Ibn Abbas, who said: When Ibrahim was shown the commands of the rituals, Satan appeared to him at the Mas'a, so Ibrahim raced him, then Gabriel took him until he came to Mina. He said: This is the place where people stop. When he reached Jamrat al-Aqaba, Satan appeared to him, so he threw seven pebbles at him until he went away. Then he brought him to Jamrat al-Qawwa, and Satan appeared to him, so he threw seven pebbles at him until he went away. He brought him all together and said: This is al-Mash'ar. Then he brought him to Arafat, and he said: This is Arafat. Gabriel said to him: Do you recognize it?

Fath al-Qadir

His statement: 127- **And when it is raised** is a narration of a past situation, evoking its amazing image. The foundations: the basis, said Abu Ubaidah and Al-Farra. Al-Kisa'i said: they are the walls. What is meant by raising them is raising what is built above them, not raising them in themselves, for they did not rise, but since they were connected to the building raised above them, they became as if they were raised by its height, just as it is said the building rose, and it is not said the tops of the building rose or its bottoms. His statement: **Our Lord, accept from us** is in the place of the state with the estimation of the saying: meaning saying, Our Lord. Abi and Ibn Mas'ud read: And when Abraham raised the foundations of the House and Ishmael and they said: Our Lord, accept from us.

Tafsir al-Baghawi

127. The Almighty said: **And when Abraham and Ishmael were raising the foundations of the House.** The narrators said: God Almighty created the location of the House two thousand years before the earth, and it was a white foam on the water, so the earth spread out from beneath it. When God sent Adam, peace be upon him, down to the earth, he felt lonely, so he complained to God Almighty, so God sent down the Frequented House from its rubies from the rubies of Paradise, with two doors of green emerald, an eastern door and a western door, and he placed it on the location of the House and said: O Adam, I am sending down to you a House that you may circumambulate as one circumambulates around My Throne, and you may pray at it as one prays at My Throne. And the Stone was sent down, and it was white, but it turned black from the touch of menstruation in the pre-Islamic period. So Adam headed from the land of India to Mecca on foot, and God appointed an angel to guide him to the House, so he performed the Hajj and performed the rituals. When he finished, the angels met him and said: Your Hajj is good, O Adam, for we performed the Hajj to this House two thousand years

Surat Al-Baqarah 2:127

And when Abraham and Ishmael were raising the foundations of the House, [saying], “Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.”

before you. Ibn Abbas, may God be pleased with them both, said: Adam performed the Hajj forty times from India to Mecca on foot, and it remained like that until the days of The Flood, so God Almighty raised him to the fourth heaven, and seventy thousand angels enter it every day, and they do not return to it. And He sent Gabriel, peace be upon him, until he hid the Black Stone in Mount Abu Qubais to protect it from drowning, so the location of the House was empty until the time of Abraham. Then God Almighty ordered Abraham, after Ishmael and Isaac were born to him, to build a House in which he would be remembered, so he asked God Almighty to show him its location, so God sent the Sakina to guide him to the location of the House, and it is a strong wind with two heads like a snake, so He ordered Abraham to build where the Sakina would settle, so Abraham followed it until they came to Mecca, and the Sakina moved over the location of the House like a scroll. This is what Ali and Al-Hasan said.

Ibn Abbas said: God Almighty sent a cloud the size of the Kaaba, and it began to move and Abraham walked in its shade until it reached Mecca and stopped at the location of the House, and Abraham was called from it to build in its shade, neither increasing nor decreasing. It was said: God sent Gabriel to guide him to the location of the House, as God Almighty said: **And when We designated for Abraham the site of the House**, so Abraham and Ishmael built the House, and Abraham was building it and Ishmael was handing him the stone. This is what God Almighty said: **And when Abraham and Ishmael raised the foundations of the House**, meaning he founded it, and the singular is *base*.

Al-Kisa'i said: The walls of the House. Ibn Abbas said: The House was built from five mountains: Mount Sinai, Mount Zeit, and Lebanon, which is a mountain in the Levant, and Al-Judi, which is a mountain in the Arabian Peninsula. They built its foundations from Hira, which is a mountain in Mecca. When Abraham reached the location of the Black Stone, he said to Ishmael: Bring me a beautiful stone that will be a sign for the people. So he brought him a stone and said: Bring me something better than this. So Ishmael went looking for it. Abu Qubays shouted: O Abraham, you have a trust with me, so take it. So he took the Black Stone and put it in its place. It was said: God Almighty built a house in the sky, which is the Frequented House, and it is called Ad-Dirah, and He ordered the angels to build the Kaaba on earth opposite it according to its size and likeness. It was said: The first to build the Kaaba was Adam, and he disappeared during the time of the Flood, then God revealed it to Abraham so that he could build it.

His saying: **Our Lord, accept from us** contains an implication, meaning that they say: Our Lord, accept from us our construction. **Indeed, You are the Hearer** of our supplication, **the Knower** of our intentions.

Tafsir al-Baidawi

127- **And when Abraham was raising the foundations of the House** is a narration of a past situation, and *foundations* is the plural of *base*, which is the foundation, a predominant characteristic of sitting, meaning stability, and perhaps it is a metaphor for the opposite of standing, and from it God made you sit, and raising it the building on it, as it transfers it from a low state to a high state, and it is possible that it is intended to mean the foundations of the building, as every foundation is a base that is placed on it and its construction raises it. It was said that what is intended is to raise its status and show its honor by glorifying it, and calling people to an argument. In the ambiguity of the foundations and their clarification, there is magnification of its status. **And Ishmael** was reaching for the stones, but since he had an input into the building, it was conjoined with it. It was said: They build on two sides, or alternately. **Our Lord, accept from us** means they say, **Our Lord, accept from us**, and it was read with it and the sentence is a state of them. **Indeed, You are the Hearer** of our supplication, **The Knower** of our intentions.

Surat al-Baqarah 2:128

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of repentance, the Most Merciful.

Tafsir al-Jalalayn

Our Lord, and make us Muslims submissive to You **and make from our descendants** our children **a nation** a group **submissive to You** and *from* is for partiality, and it was brought to precede His statement **My covenant does not include the wrongdoers and show us** teach us **our rites** the laws of our worship or our pilgrimage (and accept our repentance. Indeed, You are the Acceptor of repentance, the Most Merciful) They asked Him for repentance despite their infallibility out of humility and teaching their descendants.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty meant by His saying: **And when Abraham was raising the foundations of the House**, and remember when Abraham was raising the foundations of the House.

The word *bases* is the plural of *base*. One of the bases of a house is called *base*, and one of the bases of women and their old women is called *qaid*. The feminine *ha* is dropped because it is the subject of the saying **I sat down from menstruation**, and there is no share for the male in it, just as one says **a pure and menstruating woman**, because there is no share for the male in that. If it meant sitting, which is the opposite of standing, then it would be said *base*, and it would not be permissible in that case to drop the feminine *ha*. The bases of the house are its foundation.

Then the people of interpretation differed regarding the *foundations* that Abraham and Ishmael raised from the House. Did they innovate that, or were they foundations that existed before them?

Some people said: These are the foundations of a house that Adam, the father of mankind, had built by God's command to him. Then its place was destroyed and its traces were erased after him, until God gave it to Abraham, peace be upon him, and he built it.

Mention of those who said that: Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Jurayj told us, on the authority of Ata', he said: Adam said: O Lord, I do not hear the voices of the angels! He said: Because of your sin, but descend to the earth, and build me a house, then surround it as you saw the angels surrounding my house in the heaven. People claim that he built it from five mountains: Hira, Turzita, Tursina, Mount Lebanon, and Judi, and its suburb was from Hira. So this was the building of Adam, until Abraham built it later.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ayoub, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And when Abraham was raising the foundations of the House**, he said: The foundations that were the foundations of the House before that.

Others said: Rather, they are the foundations of a house that God had sent down for Adam from heaven to earth, to circumambulate around it as he used to circumambulate his throne in heaven. Then he raised it up to heaven during the days of the flood, and Abraham raised the foundations of that house. Those who said that mentioned: Muhammad ibn Bashir told me, he said: Abdul Wahhab told us, he said: Ayoub told us, on the authority of Abu Qilabah, on the authority of Abdullah ibn Amr, he said: When God sent Adam down from heaven, he said: I will descend with you or establish with you a house that is circumambulated around as one circumambulates around My throne, and one is purified at it as one is purified at My throne. So when the time of the flood came, it was raised, and the prophets used to make pilgrimage to it, and they did not know its location, until God gave it to Abraham, and informed him of its location, so he built it from five mountains: Hira, Thabir, Lebanon, Mount Tur, and Mount Al-Khamr.

Yaqub bin Ibrahim told me, he said, Ismail bin Aliyah told us, he said, Ayoub told us, on the authority of Abu Qilabah, he said: When Adam was sent down, then he mentioned something similar.

Al-Hasan bin Yahya narrated, Abdul-Razzaq narrated, Hisham bin Hassan narrated, on the authority of Suwar, the son-in-law of Ata', on the authority of Ata' bin Abi Rabah, who said: When God sent Adam down from Paradise, his feet were on the ground and his head was in the sky, hearing the speech of the people of the sky and their supplications, and he felt comfortable with them. The angels feared him, and complained to God about their supplications and prayers, so He lowered him to the ground. When he lost what he used to hear from them, he felt lonely, and complained about that to God about it in his supplications and prayers. So he headed towards Mecca, and the place where his feet were was a village, and his steps were a desert, until he reached Mecca. Then God sent down a ruby from the rubies of Paradise, and it was on the site of the House now. He continued to circle it until God sent the flood, and that ruby was lifted up, until God sent Abraham, who built it. This is what God said: **And when We designated for Abraham the site of the House** (al-Hajj 22:26).

Al-Hasan bin Yahya told us, he said: Abdul-Razzaq told us, he said: Umar told us, on the authority of Qatada, he said: God placed the House with Adam, when God sent Adam down to Earth, and his place of descent was in the land of India. His head was in the sky and his feet were on the ground, so the angels feared him, but it decreased to sixty cubits. Adam was saddened when he lost the voices of the angels and their glorification, so he complained about that to God, the Most High, and God said: O Adam, I have sent down to you a House that you may circumambulate as one circumambulates around My Throne, and you may

Surat Al-Baqarah 2:128

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepter of repentance, the Most Merciful.

pray at it as one prays at My Throne. So Adam set out for it. He went out, and He stretched out his steps for him, so that between every two steps there was a wilderness. And those wildernesses did not cease after that. Then Adam came to the House and circumambulated it, and so did the prophets after him.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Abaan: The House was lowered by one ruby or one dazzle, until when God drowned the people of Noah, He raised it up, and its foundation remained, so God gave it to Abraham, and he built it after that.

Others said: Rather, the location of the House was a red hill like a dome. This is because when God wanted to create the earth, the water rose to a red or white foam, and that was in the location of the Sacred House. Then He spread out the earth from beneath it, and it remained like that until God settled Abraham in it, so he built it on its foundation. They said: Its foundation rests on four pillars in the seventh earth.

Mention of those who said that: Yunus told me, he said, Ibn Wahb told us, he said, Jarir ibn Hazim said, Hamid ibn Qays told me, on the authority of Mujahid, he said: The location of the House was on the water, before God created the heavens and the earth, like white butter, and the earth was spread out from beneath it.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Jurayj told us, he said: Ata and Amr bin Dinar said: God sent winds that struck the water, and it revealed in the place of the House a gullet like a dome, and this House is part of it. That is why it is the mother of villages. Ibn Jurayj said, Ata said: Then He staked it to the mountains so that it would not be overturned by a flood, and the first mountain was Abu Qais.

Ibn Hamid told us, he said, Yaqub al-Qummi told us, on the authority of Hafs ibn Hamid, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The House was placed on the pillars of water, on four pillars, two thousand years before the creation of the world, then the earth was rolled out from under the House.

Ibn Hamid told us, he said, Yaqoub told us, on the authority of Harun bin Antara, on the authority of Ata bin Abi Rabah, he said: They found in Mecca a stone on which was written: I am God, the owner of Mecca. I built it on the day I created the sun and the moon, and I surrounded it with seven pure angels.

Ibn Humayd narrated, Salamah narrated, on the authority of Ibn Ishaq, who narrated, Abdullah bin Abi Nujayh narrated, on the authority of Mujahid and other scholars: When God designated the location of the House for Abraham, he went out to it from Syria, and went out with him with Ishmael and his mother Hagar, and Ishmael was a small child who was being breastfed. And they rode on Buraq, as he narrated to me, and Gabriel was with him, guiding him to the location of the House and the landmarks of the

sanctuary. So he went out and Gabriel went out with him, and he said: He did not pass by a village without saying: Is this where you were commanded, O Gabriel? Gabriel would say: Go on! Until he brought him to Mecca, which at that time was a land of peace and travel, and in it were people called the Amalekites outside Mecca and its environs, and the House at that time was a red hill covered with mud. So Abraham said to Gabriel: Was I commanded to place them here? He said: Yes. So he took them to the place of the Black Stone and settled them there, and he ordered Hagar, the mother of Ishmael, to build a hut there, and he said: **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House** until His saying: **Perhaps they will be grateful** (Ibrahim 14:37).

Ibn Humayd said: Salamah said, Ibn Ishaq said: They claim, and God knows best, that an angel came to Hagar, the mother of Ishmael, when Abraham brought them down to Mecca, before Abraham and Ishmael raised the foundations of the House. He pointed to the House for her, which was a red, muddy hill, and said to her: This is the first House placed on the earth, and it is the ancient House of God. Know that Abraham and Ishmael are the ones raising it for the people.

Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, Hisham bin Hassan told us, he said, Hamid told me, on the authority of Mujahid, he said: God created the location of this House two thousand years before He created anything on the earth, and its pillars are in the seventh earth.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, he said: Bishr bin Asim told me, on the authority of Ibn al-Musayyab, he said: Ka'b told us: The House was a scum on the water forty years before God created the earth, and from it the earth was spread out. Sa'id said: And he told us on the authority of Ali bin Abi Talib: Abraham came from Armenia with the Ark of the Covenant guiding him to settle in the House, just as a spider settles in its home. He said: So it was lifted from stones that thirty men could or could not bear. He said: I said: O Abu Muhammad, God says: **And when Abraham raised the foundations of the House**, he said: That was after.

Abu Ja'far said: The correct statement in this regard, according to us, is that God, the Most High, mentioned that he and his son Ishmael raised the foundations of the Sacred House. It is possible that these were the foundations of a house that he had sent down with Adam, so he made it the place of the Sacred House in Mecca. It is possible that these were the dome that Ata' mentioned, which God created from the foam of water. It is possible that its ruby or pearl was sent down from the sky. It is possible that Adam built it and then it collapsed, until its foundations were raised by Abraham and Ishmael. We do not know which of these was which, because the truth of this cannot be understood except through a report from God and His Messenger, may God bless him and grant him peace, through widespread transmission. There is no report of this that can be used as evidence, so we must submit

to it. Nor is it, since there is no report of it, according to what we have described, which indicates it through inference and analogies, so it is used as an example, and its knowledge is derived from independent reasoning. So there is no statement in this regard that is more correct than what we have said. And God knows best.

The statement in the interpretation of the Almighty's saying: **Our Lord, accept from us.**

Abu Ja'far said: God Almighty meant by that: And when Abraham was raising the foundations of the House, and Ishmael, they said, **Our Lord, accept from us.** He mentioned that this is also the case in the reading of Ibn Mas'ud. This is the opinion of a group of the people of interpretation.

Mention of those who said that: Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: They were building and they were calling, the words with which Abraham was tested by his Lord, he said: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a nation Muslims [in submission] to You. And show us our rites and accept our repentance."

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Kathir told me, he said, Saeed bin Jubair told us, on the authority of Ibn Abbas: **And when Abraham and Ishmael were raising the foundations of the House,** he said: They were raising the foundations of the House and saying: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing," he said: And Ishmael was carrying the stones on his neck, and the old man was building.

The interpretation of the verse according to this statement: And when Abraham and Ishmael were raising the foundations of the House, saying: Our Lord, accept from us.

Others said: Rather, the one who said that was Ishmael. So the interpretation of the verse according to this statement is: And when Abraham raised the foundations of the House, and when he said, **Our Lord, accept from us,** then Ishmael becomes raised by the sentence that follows it. And he says then, is a predicate for him and not Abraham.

Then the people of interpretation differed about who raised the foundations, after their consensus that Abraham was among those who raised them.

Some of them said: Abraham and Ishmael raised it together.

Who said that: Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And We charged Abraham and Ishmael, saying, 'Purify My House for those who go around it.'** He said: So Abraham set out until he came to Mecca, and he and Ishmael stood up and took pickaxes, not knowing where the House was. Then God sent a wind called the wind of Al-Khaju, which had two wings and a head in the form of a snake, and it swept away for them what was around the Kaaba

from the foundation of the first House, and they followed it with pickaxes, digging until they laid the foundation. That is when He says: **And when We designated for Abraham the site of the House** (al-Hajj 22:26). So when they had built the foundations and reached the place of the corner, Abraham said to Ishmael: O my son, find me a beautiful stone that I may place here. He said: O my father, I am lazy and tired. He said: Bring me that. So he set out and looked for a stone, and he brought him a stone but he was not satisfied, so he said: Bring me a stone better than this. So he went to look for a stone for him, and Gabriel brought him the Black Stone from India. It was white, a white force like a cloud. Adam had brought it down from Paradise and it had turned black from the sins of the people. Then Ishmael brought him a stone and found it near the corner. He said: O my father, who brought you this? He said: Who is more energetic than you? So they built it.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Umar ibn Abdullah ibn Urwah, on the authority of Ubayd ibn Umair al-Laythi, he said: It reached me that Abraham and Ishmael were the ones who raised the foundations of the House.

Others said: Rather, Abraham raised the foundations of the House, and Ishmael was handing him the stones.

Who said that: Ahmad bin Thabit al-Razi told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ayoub and Kathir bin Kathir bin al-Muttalib bin Abi Wada'ah, one of them adding more than the other, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, he said: Ibrahim came, and Ismail was sharpening arrows near Zamzam, and when he saw him, he went to him, and they did as a father does to his son and a son does to his father, then he said:

O Ishmael, God has commanded me to do something. He said: Do what your Lord has commanded you. He said: Will you help me? He said: And I will help you. He said: God has commanded me to build a house here! And he pointed to the Kaaba, and the Kaaba was elevated above what was around it. He said: At that time they raised the foundations of the house. He said: So Ishmael began to bring stones, and Abraham was building, until when the building was elevated, he brought this stone and placed it for him, and he stood on it while he was building, and Ishmael was handing him the stones and they were saying: Our Lord, accept from us. Indeed, You are the Hearing, the Knowing, until they had gone around the House.

Ibn Sinan al-Qazzaz narrated, Ubaydullah ibn Abdul Majeed Abu Ali al-Hanafi narrated, Ibrahim ibn Nafi' narrated, I heard Kathir bin Kathir narrating, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: He - meaning Ibrahim - came and found Ismail fixing arrows from behind Zamzam. Ibrahim said: O Ismail, God, your Lord, has commanded me to build Him a House. Ismail said to him: Obey your Lord in what He has commanded you. Ibrahim said to him: He has commanded you to help me with it. He said: Then I will do it. He said: So he stood with him, and Ibrahim began to build it, and

Surat Al-Baqarah 2:128

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepter of repentance, the Most Merciful.

Ismail handed him the stones, and they were saying: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." When the building was raised and the old man was too weak to lift the stones, he stood on a stone, and it was the Station of Ibrahim, and he began to hand it to them, and they were saying: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing."

Others said: Rather, the one who raised the foundations of the House was Abraham alone, and Ishmael was a young child at that time.

Mention of those who said that: Muhammad ibn Bashar and Muhammad ibn al-Muthanna told us, they said, Muammil told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Hariitha ibn Mudrib, on the authority of Ali, he said: When Abraham was ordered to build the House, Ismail and Hagar went out with him. He said: When he arrived in Mecca, he saw above his head in the place of the House something like a cloud, in it like a head, so he spoke to it and said: O Abraham, build in my shadow or according to my size, do not increase or decrease. So when he built, he went out, and Ismail and Hagar went out, and Hagar said: O Abraham, to whom do you entrust us? He said: To God. She said: Go, for He will not let us down. He said: So Ismail became very thirsty. He said: So Hagar climbed up Safa and looked, but did not see anything. Then she came to Marwa and looked, but did not see anything. Then she returned to Safa and looked, but did not see anything. Until she did that seven times. Then she said: O Ismail, die where I do not see you. She came to him while he was prostrating his foot from thirst. Gabriel called her and said: Who are you? She said: I am Hagar, the mother of Abraham's son. He said: To whom have you been entrusted? She said: We entrust you both to God. He said: And you both are entrusted to Kaf! The boy probed the ground with his finger, and Zamzam gushed forth and began to hold back the water. He said: Leave it, for it is a quencher.

Hannad bin Al-Sarri narrated, Abu Al-Ahwas narrated, on the authority of Samak, on the authority of Khalid bin Arara: A man stood up to Ali and said: Will you not tell me about the House? Was it the first House established on Earth? He said: No, but it is the first House in which blessing was established, the Station of Abraham, and whoever enters it will be safe. If you wish, I will tell you how it was built. God revealed to Abraham, **Build Me a House on Earth**. Abraham was fed up with that, so God sent the Sakina, a strong wind with two heads. One of them followed the other until it reached Mecca, and it folded over the site of the House like a veil folds. Abraham was commanded to build where the Sakina would settle. So Abraham built, and one stone remained. The boy went looking for something, but Abraham said: No! Bring me a stone as He commanded you. The boy went looking for a stone, and when he came to it, he found that the Black Stone had been installed in its place. He said: O my father, who brought you this stone? He said: It was brought to

me by someone who did not rely on your construction. Gabriel brought it from heaven. So he completed it.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Sa'id told us, on the authority of Samak, he said: I heard Khalid ibn Ar'ara narrating, on the authority of Ali, something similar.

Al-Muthanna told us, he said, Abu Dawud told us, he said, Shu'bah, Hammad bin Salamah, and Abu Al-Ahwas told us, all of them, on the authority of Samak, on the authority of Khalid bin Arara, on the authority of Ali, something similar.

Abu Ja'far said: Whoever says: **Abraham and Ishmael raised the foundations**, or: **Abraham raised them and Ishmael was handing him the stones**, then the correct interpretation of what he says is that the pronoun in the statement refers to Abraham and Ishmael. The statement then would be: **And when Abraham and Ishmael raised the foundations of the House**, saying, **Our Lord, accept from us**. It would have been possible, according to this interpretation, for the pronoun in the statement to refer specifically to Ishmael and not to Abraham, and to Abraham specifically and not to Ishmael, were it not for what most of the people of interpretation believe, that the pronoun in the statement refers to Abraham and Ishmael together.

As for the interpretation narrated on the authority of Ali: that Abraham was the one who raised the foundations without Ishmael, then it is not permissible for the implied statement at that time to be for anyone other than Ishmael in particular.

The correct statement in our view is that the implied statement refers to Abraham and Ishmael, and that the foundations of the House were raised by Abraham and Ishmael together. That is because if Abraham and Ishmael were the ones who built and raised it, then that is what we said. And if Abraham was the only one who built it, and Ishmael was the one who handed it to him, then they also raised it, because raising it was done by them: one of them built it, and the other carried the stones to it, and helped put the stones in their places. The Arabs do not refrain from attributing the building to the one who caused the building and his help.

We said what we said about that because all the people of interpretation agreed that Ishmael was meant by the report that God informed about him and his father, that they were saying it, and that was their saying: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." It is known that Ishmael would not have said that unless he was either a mature man, or a young man who understood the places of harm from benefit, and was bound by the obligations and rulings of God. And if he was in the case of his father building what God had commanded him to build and raising the foundations of the House of God in this way, then it is known that he did not neglect his father's assistance: either in building, or in transporting the

stones. Whichever of these was from him, it entered into the meaning of raising the foundations of the House, and it was proven that the implied statement is report about him and his father Abraham, peace be upon them.

The interpretation of the words: And when Abraham and Ishmael were raising the foundations of the House, they said: Our Lord, accept from us our work, our obedience to You, and our worship of You, in our fulfillment of Your command which You commanded us to do, in building Your House which You commanded us to build. Indeed, You are the Hearing, the Knowing.

In the narration of God the Most High that they raised the foundations of the House while saying: Our Lord, accept from us. Indeed, You are the All-Hearing, the All-Knowing, there is clear evidence that their building was not a dwelling place in which they would live, nor a house in which they would descend. Rather, it is evidence that they built it and raised its foundations for whoever wanted to worship God, seeking to draw closer to God by doing so. Therefore, they said: Our Lord, accept from us. If they had built it as a dwelling place for themselves, their saying: Accept from us would not have had any clear meaning. Because if that were the case, they would have been asking God to accept from them something that would not bring them closer to Him. And their place is not to ask God to accept something that would not bring them closer to Him.

The statement in the interpretation of his saying: **Indeed, You are the All-Hearing, the All-Knowing.**

Abu Ja'far said: The interpretation of His statement: **Indeed, You are the All-Hearing, the All-Knowing** is that You are the All-Hearing, our supplication and our request to You to accept what we asked You to accept from us, of obeying You in building Your House that You commanded us to build. The All-Knowing is what is in the depths of our souls of submission to You in obedience, and the destination to that in which there is contentment and love for You, and what we show and conceal of our deeds, as Al-Qasim told me, he said, Al-Husayn told us, he said, Hajjaj told me, he said, Ibn Jurayj told me, Abu Kathir told me, he said, Sa'id ibn Jubayr told us, on the authority of Ibn 'Abbas: **Accept from us, indeed You are the All-Hearing, the All-Knowing**, he says: Accept from us, indeed You are the Hearer of supplication.

Tafsir al-Qurtubi

The Almighty said: **Our Lord, and make us Muslims to You** meaning make us, and Muslims is the second object, they asked for steadfastness and permanence. Islam in this context: faith and deeds together, and from it the Almighty said: **Indeed, the religion in the sight of God is Islam** so in this is evidence for those who said: faith and Islam are one thing, and they supported this with the Almighty's saying in another verse: **So We brought out whoever was therein of the believers * And We found therein not but one house of Muslims.** Ibn Abbas and A'waf Al-A'rabi read Muslims in

the plural.

God the Almighty said: **And from our descendants, a nation submissive to You** meaning, from our descendants, so make. It is said: No prophet called except for himself and his nation except Abraham, for he called with his call for himself and his nation and for this nation. And the word *from* in His statement: **and from our descendants** is for partiality, because God the Almighty had informed him that among them were wrongdoers. Al-Tabari narrated that he meant by His statement: **from our descendants** the Arabs specifically. Al-Suhayli said: And their descendants are the Arabs, because they are the sons of Nabt bin Ismail, or the sons of Tayman bin Ismail. And it is said: Qaydar bin Nabt bin Ismail. As for the Adnanites, they are from Nabt, and as for the Qahtanites, they are from Qaydar bin Nabt bin Ismail, or Tayman according to one of the two opinions. Ibn Atiyyah said: This is weak, because his call appeared among the Arabs and among those who believed from among others. The nation: the group here, and it becomes one if it is followed in goodness, and from it is the saying of God Almighty: **Indeed, Abraham was a nation obedient to God**, and the Prophet, may God bless him and grant him peace, said about Zaid bin Amr bin Nufayl:

He will send a nation alone because he did not associate anyone else with him in his religion, and God knows best. The word nation may also be used for a meaning other than this, such as the Almighty's statement: **Indeed, we found our fathers upon a nation.** That is, upon a religion and creed. Such as the Almighty's statement: **Indeed, this nation of yours is one nation.** It may also mean time and age, such as the Almighty's statement: **And remember after a nation.** That is, after a time and age: **This nation of Zayd**, that is, Zayd's mother. The word nation also means stature, it is said: So-and-so has a good nation, that is, good stature. He said:

And Muawiyah is the most generous of the handsomest of the nations

It was said: The nation is the wound that reaches the mother of the brain. It is said: A man who is led in prayer and a leader.

The Almighty said: **And show us our rites.** Show us is from seeing with the eyes, so it takes two objects. It was also said: from seeing with the heart, and the speaker must take the verb from it to take three objects. Ibn Atiyyah said: It is separated by the fact that there is a transitive verb with a hamza from seeing with the heart to two objects like the non-transitive verb. Hatayit bin Ya'far, the brother of Al-Aswad bin Ya'far, said:

Show me a horse that died of humiliation, because I see what you see, or an immortal miser.

Umar ibn Abdul Aziz, Qatada, Ibn Kathir, Ibn Muhaisin, Al-Suddi, Ruh from Yaqub, Rawis and Al-Soussi read: *Arna* with a sukoon on the *ra* in the Qur'an, and Abu Hatim chose this. Abu Amr read it with a stolen *kasra* on the *ra*, and the rest read it with a *kasra*, and Abu Ubaid chose this. Its original form is *Arna* with a hamza, so whoever reads it with a sukoon says: The hamza is gone and its vowel is gone and the *ra* remains silent as it is, and he provided evidence for this with the saying

Surat Al-Baqarah 2:128

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepter of repentance, the Most Merciful.

of the poet:

Show us Abdullah's water jug so we can fill it with Zamzam water, for the people are thirsty.

And whoever breaks it, he transfers the movement of the deleted hamza to the ra', and Abu Amr asked for lightness. And on the authority of Shuja' bin Abi Nasr, who was a trustworthy and truthful man, that he saw the Messenger of God, may God bless him and grant him peace, in a dream, and he mentioned to him some of the letters of Abu Amr, but he did not respond to him except for two letters: this, and the other, what we abrogate from a verse or forget, with a hamza.

The Almighty said: **Our rites**. It is said that the root of the word *ritual* in the language is washing. It is said: **He washed his garment** if he washed it. In Islamic law, it is a name for worship. It is said: **A man is a devout worshipper**.

Scholars differed about what is meant by the rituals here. Some said: The rituals of Hajj and its landmarks, as stated by Qatada and Al-Suddi. Mujahid, Ata' and Ibn Jurayj said: The rituals are the slaughterhouses, meaning the places of slaughter. It was also said: All the places of worship. Everything that is used as an act of worship to God Almighty is called a ritual or a ritual. The ritualist is like the worshipper. An-Nāṣik said: It is said naṣik yansuk, so it should have been said mansak based on this, except that there is no ma'af in the speech of the Arabs. On the authority of Zuhair bin Muhammad, he said: When Abraham, peace be upon him, finished building the Sacred House, he said: O Lord, I have finished, so show us our rituals. So God Almighty sent Gabriel to him, so he performed Hajj with him. Then when he returned from Arafat and the Day of Sacrifice came, Satan appeared to him and said to him: Pebble it. So he pebbled it with seven pebbles, then the next day, then the third day. Then he ascended Thabir and said: O servants of God, answer his call. So his call was heard from among the seas by those who had in their hearts an atom's weight of faith, so he said: Here I am, O God, here I am. He said: And there remained on the face of the earth seven Muslims or more, had it not been for that, the earth and all who were on it would have been destroyed. And the first to answer him were the people of Yemen. On the authority of Abu Majlaz, he said: When Ibrahim finished performing Tawaf around the House, Gabriel, peace be upon him, came to him and showed him the circumambulation of the House - he said: I think he said: Safa and Marwa - then they went to Aqaba and Satan appeared to them, so Gabriel took seven pebbles and gave Ibrahim seven pebbles, so he threw and said Allahu Akbar, and said to Ibrahim: Throw and say Allahu Akbar, so they threw and said Allahu Akbar with each throw until the devil disappeared. Then they went to the middle Jamrah, and Satan appeared to them, so Gabriel took seven pebbles and gave Ibrahim seven pebbles, and said: Throw and say Allahu Akbar, so they threw and said Allahu Akbar with each throw until the devil disappeared. Then they came to the furthest Jamrah and Satan appeared to them, Gabriel

took seven pebbles and gave Ibrahim seven pebbles and said: Throw and say Allahu Akbar, so they threw with each throw until the devil disappeared. Then he brought him a group and said: This is where the people gather for prayers. Then he brought him to Arafat and said: Do you know? Yes, and that is why it was called Arafat. It was narrated that he said to him: Do you know, do you know, do you know? That is, Mina and the plural is this, so he said: Yes, so that place was called Arafat. On the authority of Khasif bin Abd al-Rahman that Mujahid told him: When Abraham, peace be upon him, said: **And show us our rites**, meaning Safa and Marwa, and they are among the rites of God according to the text of the Qur'an, then Gabriel took him out, and when he passed by Jamrat al-Aqaba, Satan was on it, so Gabriel said to him: Say Allahu Akbar and throw it, so Satan rose to the middle one, so Gabriel said: Say Allahu Akbar and throw it, then at the farthest Jamrat that is. Then he took him to al-Mash'ar al-Haram, then he brought him to Arafat and said to him: Did you know what I showed you? He said: Yes, so it was called Arafat for that, according to what was said, he said: So he announced the Hajj to the people, he said: How should I say it? He said: Say: O people, respond to your Lord, three times, so he did, and they said: Here I am, O God, here I am. He said: Whoever responds on that day is a pilgrim. In another narration: When he called, he turned and called in every direction, and people responded from every east and west, and the mountains lowered themselves even after his voice. Muhammad ibn Ishaq said: When Abraham, the friend of the Most Merciful, peace be upon him, finished building the Sacred House, Gabriel, peace be upon him, came to him and said to him: Go around it seven times. So he and Ishmael, peace be upon them, went around it seven times, touching all the corners in each circumambulation. When they completed seven, they prayed two rak'ahs behind the station. He said: Gabriel stood up and showed him all the rituals: Safa, Marwah, Mina, and Muzdalifah. He said: When he entered Mina and descended from Aqaba, Satan appeared to him..., and he mentioned something similar to what was mentioned above. Ibn Ishaq said: It has reached me that Adam, peace be upon him, used to touch all the corners before Abraham, peace be upon him. He said: Isaac and Sarah performed Hajj from Syria, and Abraham, peace be upon him, used to perform Hajj every year on Buraq, and after that, the prophets and nations performed Hajj. Muhammad bin Sabit narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

"The Prophet was one of the prophets who, when his nation perished, would go to Mecca and worship there, he and those who believed with him, until they died. Noah, Hud, and Salih died there, and their graves are between Zamzam and Al-Hijr." Ibn Wahb mentioned that Shu'ayb died in Mecca, he and those who believed with him, and their graves are in the west of Mecca, between Dar Al-Nadwa and Bani Sahm. Ibn Abbas said: In the Sacred Mosque there are two graves, and there is no other, the grave of Ismail and

the grave of Shu'ayb, peace be upon them. The grave of Ismail is in Al-Hijr, and the grave of Shu'ayb is opposite the Black Stone. Abdullah bin Damrah Al-Saluli said: Between the corner and the station and Zamzam are the graves of ninety-nine prophets who came as pilgrims and were buried there, may the prayers of God be upon them all.

The Almighty said: **And forgive us.** There is a difference of opinion regarding the meaning of the words of Abraham and Ishmael, peace be upon them, **And forgive us**, even though they were infallible prophets. A group said: They sought steadfastness and permanence, not that they had committed a sin.

I said: This is good, and what is better than that is that when they knew the rituals and built the House, they wanted to explain to the people and let them know that that situation and those places are the place for absolving oneself of sins and seeking repentance. It was said that the meaning is: And repent to the oppressors among us. The discussion of the infallibility of the prophets, peace be upon them, has already passed in the story of Adam, peace be upon him, and the meaning of His statement, **Indeed, You are the Acceptor of Repentance, the Most Merciful**, has been presented, so there is no need to repeat it.

Tafsir Ibn Kathir

And the Almighty said: **And when Abraham said, 'My Lord, make this a secure city and provide its people with fruits - whoever of them believes in God and the Last Day.'** Imam Abu Ja'far ibn Jarir said: Ibn Bashir told us: 'Abd al-Rahman ibn Mahdi told us, Sufyan told us on the authority of Abu al-Zubayr, on the authority of Jabir ibn 'Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, Abraham made the House of God sacred and made it secure, and I have made Medina sacred, and what is between its two lava plains, so its game is not to be hunted and its trees are not to be cut." And thus it was narrated by al-Nasa'i on the authority of Muhammad ibn Bashir, on the authority of Bandar, and Muslim narrated it on the authority of Abu Bakr ibn Abi Shaybah and 'Amr ibn al-Naqid, both of them on the authority of Abu Ahmad al-Zubayri on the authority of Sufyan al-Thawri. Ibn Jarir also said: Abu Kurayb and Abu al-Sa'ib told us, they said: Ibn Idris told us, and Abu Kurayb told us, 'Abd al-Rahim al-Razi told us, they all said: We heard Ash'ath on the authority of Nafi', on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: God's Messenger (may God's peace and blessings be upon him) said: "Ibrahim was the servant and friend of God, and I am the servant and messenger of God. Ibrahim made Mecca sacred, and I made Medina sacred, and what is between its two lava plains: its wood and its game. No weapon is to be carried in it for fighting, and no tree is to be cut down except for camel fodder." This chain of transmission is strange and is not found in any of the six books. The origin of the hadith is in Sahih Muslim from another chain of transmission on the authority of Abu Hurayrah **may God be pleased with him**, who said: When the people saw the first fruits, they would bring them to the

Messenger of God (may God's peace and blessings be upon him). When the Messenger of God (may God's peace and blessings be upon him) took them, he would say: "O God, bless us in our fruits, and bless us in our city, and bless us in our sa', and bless us in our mudd. O God, Ibrahim is Your servant and friend and Your Prophet, and I am Your servant and Your Prophet. He called upon You for Mecca, and I call upon You for Medina with the same as he called upon You for Mecca, and the same with it." Then he would call his youngest child and give him that fruit. In another version: **Blessing with blessing.** Then he would give him the youngest of the children who were present with him - the wording of Muslim. Then Ibn Jarir said: Abu Kurayb told us, Qutaybah ibn Sa'id told us, Bakr ibn Mudar told us, on the authority of Ibn al-Haad, on the authority of Abu Bakr ibn Muhammad, on the authority of 'Abdullah ibn 'Amr ibn 'Uthman, on the authority of Rafi' ibn Khadijan, who said: The Messenger of God, may God bless him and grant him peace, said: **Ibrahim made Mecca sacred, and I make what is between its two lava plains sacred.** Muslim alone transmitted it, so he narrated it on the authority of Qutaybah on the authority of Bakr ibn Mudar, and his wording is the same. In the two Sahihs, "On the authority of Anas ibn Malik, he said: The Messenger of God, may God bless him and grant him peace, said to Abu Talhah: Find me a young boy from among your boys to serve me. So Abu Talhah took me out with him, and I used to serve the Messenger of God, may God bless him and grant him peace, whenever he stopped. And he said in the hadith: Then he came forward until Uhud appeared to him, and he said: This is a mountain that loves us and we love it. So when he looked out over Medina, he said: O God, I make what is between its two mountains sacred just as Ibrahim made Mecca sacred. O God, bless them in their mudd and their sa'." And in a wording of theirs: "O God, bless them in their measure, and bless them in their Al-Bukhari added, meaning the people of Medina. They also narrated from Anas that the Messenger of God, may God bless him and grant him peace, said: "O God, make Medina twice as blessed as you made Mecca." And from Abdullah bin Zaid bin Asim, may God be pleased with him, from the Prophet, may God bless him and grant him peace: "Abraham made Mecca sacred and supplicated for it, and I made Medina sacred as Abraham made Mecca sacred, and I made supplication for it in its mudd and sa' like what Abraham made supplication for Mecca." Narrated by Al-Bukhari and this is his wording. And from Muslim and his wording is that the Messenger of God, may God bless him and grant him peace, said: "Abraham made Mecca sacred and supplicated for its people, and I made Medina sacred as Abraham made Mecca sacred, and I made supplication for it in its sa' and mudd like what Abraham made supplication for the people of Mecca." And from Abu Sa'id, may God be pleased with him, from the Prophet, may God bless him and grant him peace, he said: "O God, Abraham made Mecca sacred and made it sacred, and I made Medina sacred between its two valleys, that no blood should be shed in it, no weapons should be carried in it for fighting, and no tree should be cut down in it except for fodder. O God, bless us in Our city, O God, bless our Saa' for us, O God, bless our Mud for us, O God, make with the blessing two blessings." The hadith,

Surat Al-Baqarah 2:128

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepter of repentance, the Most Merciful.

narrated by Muslim, and the hadiths about the prohibition of the city are many, but we have only mentioned those related to the prohibition of Abraham, peace be upon him, of Mecca, because of what is in that of the noble verse. And those who believed that the prohibition of Mecca was only on the tongue of Abraham the Friend held fast to it, and it was said: It has been prohibited since it was created with the earth, and this is more apparent and stronger, and God knows best.

There are other hadiths that indicate that God the Almighty made Mecca sacred before He created the heavens and the earth, as stated in the two Sahihis on the authority of Abdullah ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said on the day of the conquest of Mecca: "God made this city sacred on the day He created the heavens and the earth, so it is sacred by the sanctity of God until the Day of Resurrection. Fighting in it was not permitted for anyone before me, and it was not permitted for me except for an hour of the day, so it is sacred by the sanctity of God until the Day of Resurrection. Its thorns should not be cut, its game should not be frightened, its lost property should not be picked up except by one who knows it, and its solitude should not be found." Al-Abbas said: O Messenger of God, except for the idhkhair, for it is for their udders and for their houses. He said: **Except the idhkhair.** This is the wording of Muslim, and they have something similar from Abu Hurairah. Then Al-Bukhari said after that: Abaan ibn Salih said, on the authority of Al-Hasan ibn Muslim, on the authority of Safiyyah bint Shaibah: I heard the Prophet, may God bless him and grant him peace, say something similar. This that Al-Bukhari suspended was narrated by Imam Abu Abdullah ibn Majah on the authority of Muhammad ibn Abdullah ibn Numayr, on the authority of Yunus ibn Bakir, on the authority of Muhammad ibn Ishaq, on the authority of Abaan ibn Salih, on the authority of al-Hasan ibn Muslim ibn Yanaq, on the authority of Safiyyah bint Shaibah, who said: I heard the Messenger of God, may God bless him and grant him peace, delivering a sermon in the year of the conquest, and he said: "O people, God made Mecca sacred on the day He created the heavens and the earth, so it is sacred until the Day of Resurrection. Its trees shall not be cut, its game shall not be driven away, and its lost property shall not be taken except by one who announces it." Al-Abbas said: **Except for the idhkhair, for it is for houses and graves.** The Messenger of God, may God bless him and grant him peace, said: **Except for the idhkhair.** And on the authority of Abu Shuraih al-Adawi, that he said to Amr ibn Sa'id while he was sending out the missions to Mecca: "Give me permission, O prince, to tell you a statement that the Messenger of God, may God bless him and grant him peace, made the next day on the day of the conquest. My ears heard it, my heart retained it, and my eyes saw it when he spoke it. He praised God and extolled Him, then said: "Mecca has been made sacred by God and not by the people. It is not permissible for a person who believes in God and

the Last Day to shed blood in it, or to cut down a tree in it, for one of the It was said to Abu Shuraih: What did Amr say to you? He said: I know that better than you, Abu Shuraih. The Sacred Sanctuary does not protect a sinner, a fugitive from blood, or a fugitive from ruin. Narrated by al-Bukhari and Muslim, and this is its wording.

If this is known, then there is no contradiction between these hadiths indicating that God made Mecca sacred on the day He created the heavens and the earth, and the hadiths indicating that Abraham, peace be upon him, made it sacred, because Abraham conveyed from God His ruling concerning it and His prohibition of it, and that it had always been a sacred land before Abraham, peace be upon him, built it. Just as the Messenger of God, peace be upon him, was written with God as the Seal of the Prophets, and Adam was still kneaded in his clay, and despite this Abraham, peace be upon him, said, "Our Lord, and send among them a messenger from among themselves" [al-Masjid an-Nabawi], and God answered his supplication with what He had previously known and decreed. That is why it is stated in the hadith that they said, **O Messenger of God, tell us about the beginning of your affair.** He said, "The supplication of my father Abraham, peace be upon him, and the good report of Jesus, son of Mary, and my mother saw as if a light came out of her that illuminated the palaces of Ash-Sham." That is, tell us about the beginning of the appearance of your affair, as will come soon, God willing.

As for the issue of preferring Mecca over Medina, as is the opinion of the majority, or Medina over Mecca, as is the opinion of Malik and his followers, it will be mentioned in another place with its evidence, God willing, and He is trustworthy. And the Almighty said, reporting from Abraham, that he said: **My Lord, make this a secure city,** meaning from fear, meaning that its people will not be terrified. And God did that by law and decree, as in His Almighty's saying: **And whoever enters it shall be safe,** and His saying: **Do they not see that We have made a secure sanctuary, while people are being snatched all around them?** and other verses. And the hadiths have come before regarding the prohibition of fighting in it. In Sahih Muslim, on the authority of Jabir: I heard the Messenger of God, may God bless him and grant him peace, say: **It is not permissible for anyone to carry weapons in Mecca.** And he said in this Surah: **My Lord, make this a secure city.** That is, make this spot a secure city. This was appropriate because it was before the construction of the Kaaba. God the Almighty said in Surah Ibrahim: **And when Abraham said, 'My Lord, make this city secure.'** This was appropriate there because, by God, it is as if the supplication occurred a second time after the construction of the House and the settlement of its people in it, and after the birth of Isaac, who was thirteen years younger than Ishmael. For this reason, he said at the end of the supplication: "Praise be to God, who has given me, in my old age, Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication." And God the Almighty said: **And provide his family with**

fruits - whoever of them believes in God and the Last Day. He said: And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.

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: "He said: And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination." He said: This is the saying of God the Almighty. This is the saying of Mujahid and 'Ikrimah, and it is what Ibn Jarir, may God have mercy on him, corrected it. He said: Others read: "He said: And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination." They made that part of the supplication of Abraham, as Abu Ja'far narrated on the authority of al-Rabi' on the authority of Abu al-'Aliyah. He said: Ibn 'Abbas used to say that, the saying of Abraham asking his Lord: Whoever disbelieves - I will grant him enjoyment for a little." Abu Ja'far said on the authority of Layth ibn Abi Salim on the authority of Mujahid: **And whoever disbelieves - I will grant him enjoyment for a little.** He said: **And whoever disbelieves - I will provide for him for a little.** Muhammad ibn Ishaq said: When Abraham was removed from the call to the one whom God refused to give him authority, he was cut off from God and His love and separated from those who disobeyed his command, even if they were from his descendants, when he knew that there would be among them a wrongdoer whose covenant would not reach him, with God's information to him about that, God said: And whoever disbelieves - then I will provide for the righteous and the wicked, and I will provide for him for a little." Hatim ibn Ismail said on the authority of Hamid al-Kharraz on the authority of 'Ammar al-Dahni on the authority of Sa'id ibn Jubayr on the authority of Ibn 'Abbas regarding the words of God Almighty: **My Lord, make this a secure city and provide its people with good things.** The fruits of those who believe in God and the Last Day." Ibn Abbas said: "Ibrahim used to restrict them to the believers, but not to the people. So God revealed: And whoever disbelieves, I will provide for them as I provide for the believers. Shall I create a creation for whom I do not provide? I will give them enjoyment for a little; then I will force them to the punishment of the Fire, and wretched is that destination." Then Ibn Abbas recited: "To each We provide, these and those, from the gift of your Lord. And the gift of your Lord is not forbidden." Narrated by Ibn Mardawayh. It was narrated from 'Ikrimah and Mujahid, something similar to that as well. This is like the statement of God the Most High: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve." And the statement of God the Most High: "And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, God is Knowing of that within the breasts. We will give them enjoyment for a little; then We will force them to a severe punishment." And His statement: "And had it not been that mankind would have become one community, We would have made for those who disbelieve in the Most Merciful roofs of silver for their

houses and stairways upon which they ascend. And for their houses, doors and couches upon which they will ascend." They recline * and adornments. And indeed, all that is for the enjoyment of the life of this world and the Hereafter, with your Lord is for the righteous. And His statement: **Then I will force him to the punishment of the Fire, and wretched is the destination.** That is, then I will force him after his enjoyment in this world and We will spread over him from its shade to the punishment of the Fire, and wretched is the destination. Its meaning is that God Almighty will look at them and give them respite, then He will seize them with the grip of the Mighty, the Powerful, as in His statement, the Most High: **And how many a town was I granted respite while it was unjust? Then I seized it, and to Me is the destination.** And in the two Sahih: "No one is more patient with the harm he hears than God. Indeed, they attribute to Him a son, while He provides for them and heals them." And in the Sahih also: **Indeed, God grants respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then he recited the statement of the Most High: "And thus is the seizure of your Lord when He seizes the towns while they are unjust. Indeed, His seizure is painful and severe." And some of them recited: **He said, 'And whoever disbelieves - I will grant him enjoyment for a little.'** The verse, making it part of the supplication of Abraham, and it is an anomalous reading that contradicts the seven reciters, and the structure of the context rejects its meaning, and God knows best, for the pronoun in He said: It refers to God Almighty in the reading of the majority, and the context requires it. According to this anomalous reading, the pronoun in *said* refers to Abraham, and this is contrary to the order of speech, and God Almighty is the All-Knowing.

As for the Almighty's saying: "And when Abraham and Ishmael were raising the foundations of the House, [saying], 'Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of Repentance, the Most Merciful.'" The foundations are the plural of qa'idah, which is the pillar and foundation. The Almighty says: And mention, O Muhammad, to your people, Abraham and Ishmael, peace be upon them, building the House and raising its foundations, and they were saying, "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." Al-Qurtubi and others narrated on the authority of Abi and Ibn Mas'ud that they were reciting, "And when Abraham and Ishmael were raising the foundations of the House, [saying], 'Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.'" **I said** This is indicated by their saying after it, **Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You.** The verse, so they were doing a good deed, and they were asking God Almighty to accept from them, as Ibn Abi Hatim narrated from the hadith of Muhammad ibn Yazid ibn Khunais al-Makki on the authority of Wahib ibn al-Ward that he recited, "And when Abraham and Ishmael, peace be upon them, were raising their foundations, [saying], 'Our Lord, accept from us. Indeed, You are the Hearing, the

Surat Al-Baqarah 2:128

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepter of repentance, the Most Merciful.

Knowing.” The foundations of the House and Ishmael, our Lord accept from us.” Then he cries and says: O Khalil al-Rahman, the pillars of the House of the Most Merciful are being raised and you are afraid that it will not be accepted from you. This is as God the Most High narrated about the state of the sincere believers in His statement: **And those who give what they give** meaning they give what they give of charity, expenditures and offerings **while their hearts are fearful** meaning afraid that it will not be accepted from them, as came in the authentic hadith on the authority of Aisha on the authority of the Messenger of God, may God bless him and grant him peace, as will come in its place. Some of the commentators said: The one who was raising the foundations was Ibrahim and the supplicant was Ishmael, and the correct view is that they were both raising and saying as will be explained. Al-Bukhari narrated here a hadith which we will quote and then follow it with related narrations. Al-Bukhari, may God have mercy on him, said: Abdullah bin Muhammad told us, Abdul Razzaq told us, Muammar told us, on the authority of Ayoub Al-Sakhtiyani and Kathir bin Kathir bin Abdul Muttalib bin Abi Wada'ah - one of them adds more than the other - on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The first time women used lanyards was before the mother of Ismail, who used lanyards to erase her traces on Sarah. Then Ibrahim brought her and her son Ismail while she was breastfeeding him, until he placed them near the House, near a tree above Zamzam at the top of the mosque, and there was no one in Mecca at that time, nor was there any water. So he placed them there and placed near them a bag of dates and a water skin with water. Then Ibrahim turned and went away, and Ismail's mother followed him and said: O Ibrahim, where are you going and leaving us in this valley with no one to accompany us? And nothing? She said that to him repeatedly, but he did not pay attention to her. She said: Has God commanded you to do this? He said: Yes. She said: Then He will not let us down. Then she returned. So Abraham set out until he was at the pass where they could not see him, facing the House. Then he supplicated with these supplications and raised his hands, saying, **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House**, until he reached **they give thanks**. And the mother of Ismail began to suckle Ismail and drink from that water, until what was in the water skin was used up, she became thirsty and her son became thirsty, and she began to look at him writhing—or he said: floundering—so she set out, hating to look at him, and she found Safa to be the nearest mountain on earth to her, so she stood on it and then faced the valley to see if she could see anyone, but she did not see anyone. So she descended from Safa until she reached the valley, raised the edge of her armor and ran as a person struggles until she passed the valley, then she came to Marwa and stood on it and looked to see if she could see anyone, but she did not see anyone. She did that seven times. Ibn Abbas said: The Prophet, may God

bless him and grant him peace, said, **That is why people ran between them**. When she approached Marwa, she heard a voice and said, *Hush*. She wanted herself - then she listened and heard also, so she said: I have heard if you have help, so behold, the king is at the place of Zamzam, so he searched with his heel, or he said: with his wing, until the water appeared, so she began to surround it and say with her hand like this, and she began to scoop from the water in her water skin and it was bubbling after she scooped, Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: “May God have mercy on the mother of Ismail, if she had left Zamzam - or he said: if she had not scooped from the water - Zamzam would have been a flowing spring.” He said: So she drank and breastfed her son, so the king said to her: Do not fear loss, for here is a house for God that this boy and his father will build, and God does not neglect His people, and the house was high above the ground like a hill, and the floods would come to it and take from its right and left, and it was like that until a group of Jurhum or a family of Jurhum passed by them coming from the road of Kada, so they stopped at the bottom of Mecca, and they saw a circling bird, so they said: This bird is circling On water, as we knew this valley and there was no water in it, so they sent one or two men running, and if they were at water, they returned and he informed them of the water, so they came. He said: And the mother of Ismail was at the water, so they said: Do you give us permission to stay with you? She said: Yes, but you have no right to our water. They said: Yes. Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: **Ishmael's mother found that and she loved company**. So they dismounted and sent for their people, so they dismounted with them, until there were some households there from them, and the boy grew up and learned Arabic from them, and they liked him and were pleased with him when he grew up. When he reached puberty, they married him to a woman from them, and Ishmael's mother died. Abraham came after Ishmael had married to look at his estate, but he did not find Ishmael. He asked his wife about him, and she said: He went out seeking us. Then he asked her about their living and their condition, and she said: We are human beings, we are in hardship and difficulty. So she complained to him, and he said: When your husband comes, greet him and tell him to change the threshold of his door. When Ishmael came, it seemed as if he had sensed something, so he said: Has anyone come to you? She said: Yes, an old man of such and such came to us and asked us about you, so I told him. He asked me how we lived, so I told him that we were in hardship and difficulty. He said: Did he advise you about anything? She said: Yes, he ordered me to greet you and say: Change the threshold of your door. He said: That is my father and he ordered me to leave you, so go back to your family. He divorced her and married another woman from them. Ibrahim stayed away from them as long as God willed, then he came to them later and did not find him. He went to his wife and asked her about him. She said: He went out seeking

us. He said: How are you? He asked her about their livelihood and their condition. She said: We are well and comfortable, and praised God the Almighty. He said: What is your food? She said: Meat. He said: What is your drink? She said: Water. He said: O God, bless them in the meat and water. The Prophet (peace and blessings of God be upon him) said: "And they did not have grain at that time. If they had, he would have prayed for it for them." He said: So no one would be alone with them except in Mecca without agreeing to it. He said: So when your husband comes, greet him with my greetings and tell him to fix the threshold of his door. When Ismail came, he said: Has anyone come to you? She said: Yes, a well-mannered old man came to us, and she praised him. He asked me about you, so I told him. He asked me how we lived. I told him that I was fine. He said: Did he advise you about anything? She said: Yes, and he sends you his greetings and orders you to strengthen the threshold of your door. He said: That is my father and you are the threshold. He ordered me to hold you back. Then he stayed away from them as God willed. Then he came after that and Ishmael was sharpening his arrows under a tree near Zamzam. When he saw him, he went to him, and they did as a father does with his son and a son does with his father. Then he said: O Ishmael, God has commanded me to do something. He said: Do what your Lord has commanded you. He said: Will you help me? He said: And I will help you. He said: God has commanded me to build a house here, and he pointed to a high hill above what was around it. He said: Then they raised the foundations of the house, and Ismail began to bring stones and Abraham built, until when the building was high, he brought this stone and placed it for him, and he stood on it while he was building and Ismail was handing him the stones, and they were saying: **Our Lord, accept from us, for You are the Hearing, the Knowing.** And Abd bin Hamid narrated it from Abd al-Razzaq in full, and Ibn Abi Hatim narrated it from Abu Abdullah bin Hammad al-Tabarani, and Ibn Jarir from Ahmad bin Thabit al-Razi, both of them from Abd al-Razzaq in short.

Abu Bakr bin Mardawayh said: Ismail bin Ali told us, Bishr bin Musa told us, Ahmad bin Muhammad al-Azraqi told us, Muslim bin Khalid al-Zanji told us, on the authority of Abdul Malik bin Jurayj, on the authority of Kathir bin Kathir, who said: I, Uthman bin Abi Sulayman, and Abdullah bin Abdul Rahman bin Abi Husayn were with some people with Saeed bin Jubair at the top of the mosque at night, and Saeed bin Jubair said: Ask me before you do not see me, so they asked him about the station, and he began to tell them on the authority of Ibn Abbas, and he mentioned the hadith in full.

Then Al-Bukhari said: Abdullah bin Muhammad told us, Abu Amir Abdul Malik bin Amr told us, Ibrahim bin Nafi' told us, on the authority of Kathir bin Kathir, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: When what happened between Abraham and his family happened, he went out with Ishmael and Ishmael's mother, and with them was a water skin. Ishmael's mother began to drink from the skin, and her

milk flowed over her child, until they reached Mecca. He placed them under a tree, then Abraham returned to his family, and Ishmael's mother followed him until they reached Kada'. She called out to him from behind him: O Abraham, to whom are you leaving us? He said: To God. He said: So she returned and began to drink from the water skin and her milk flowed to her child, until when the water ran out she said: If I went and looked, perhaps I might sense someone. So she climbed Safa and looked to see if she could sense anyone, but she did not sense anyone. When she reached the valley she ran until she reached Marwa and did that for seven laps until she completed seven. Then she said: If I went and looked what the child did. So she went and looked and saw that he was still in his condition as if he was gasping for death. Her soul could not be satisfied, so she said: If I went and looked, perhaps I might sense someone. So she went and climbed Safa and looked and looked to see if she could sense anyone, but she did not sense anyone. When she reached the valley she ran until she reached Marwa and did that for seven laps until she completed seven. Then she said: If I went and looked what the child did. So she went and looked and saw that he was still in his condition as if he was gasping for death. Her soul could not be satisfied, so she said: If I went and looked, perhaps I might sense someone. So she went and climbed Safa, and looked and looked, but she did not see anyone until she had completed seven days. Then she said: If only you had gone and looked, what would have happened? Then she saw a voice and said: Help, if there is any good with you. Then it was Gabriel, peace be upon him. He said: So he said with his heel: Like this, and he touched his heel on the ground, and water gushed forth. Umm Ismail was astonished, and she began to dig. He said: Abu al-Qasim, may God bless him and grant him peace, said: If you had left it, the water would have appeared. He said: So she began to drink from the water and her milk flowed to her child. He said: Some people from Jurhum passed by the valley, and they saw a bird as if they were unaware of that, and they said: Birds do not exist except on water. So they sent their messenger, and he looked and it was in the water. He came to them and informed them, so they came to her and said: O mother of Ismail, do you give us permission to be with you and live with you? Then her son reached puberty and married one of their women. He said: Then it occurred to Abraham, peace be upon him, and he said to his family: I am going to see my estate. He came and greeted them. He said: Where is Ishmael? His wife said: He went hunting. He said: Tell him when he comes: Change the threshold of your door. When she told him, he said: You are the one, go to your family. He said: Then it occurred to Abraham, peace be upon him, and he said: I am going to see my estate. He came and said: Where is Ishmael? His wife said: He went hunting. She said: Why don't you come down and eat and drink? He said: What is your food and what is your drink? She said: Our food is meat, and our drink is water. He said: O God, bless them in their food and drink. He said: Abu al-Qasim, may God bless him and grant him peace, said: Blessing through the supplication of Abraham. He said: Then it occurred to Abraham, may God bless him and grant him peace, and he said to his family: I am going to leave my estate. So he came and met Ismail from behind Zamzam,

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepter of repentance, the Most Merciful.

fixing some arrows for him. He said: O Ismail, your Lord, the Almighty, has commanded me to build a house for him. He said: Obey your Lord, the Almighty. He said: He has commanded me to help you with it. He said: Then I will do it - or something like that - He said: So he stood up and Abraham began to build and Ismail handed him the stones, and they said: Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. He said: Until the building rose and the old man was too weak to carry the stones, so he stood on the stone of the station and began to hand it the stones and they said: Our Lord, accept from us. Indeed, You are the Hearing, the Knowing. This is how it was narrated from these two sources in the Book of the Prophets.

It is strange that Al-Hafiz Abu Abdullah Al-Hakim narrated it in his book Al-Mustadrak on the authority of Abu Al-Abbas Al-Asamm on the authority of Muhammad bin Sinan Al-Qazzaz on the authority of Abu Ali Ubaid God bin Abdul Majeed Al-Hanafi on the authority of Ibrahim bin Nafi' on his authority, and he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. This is what he said. Al-Bukhari narrated it, as you see, from the hadith of Ibrahim bin Nafi', and it seems that there is an abbreviation in it, as he did not mention the matter of slaughtering. He said: It came in the Sahih that the horns of the ram were hanging from the Kaaba, and it came that Ibrahim, peace be upon him, used to visit his family in Mecca quickly on Al-Buraq, then he would return to his family in the Holy Land. And God knows best. Rather, it contains places that are attributed to the Prophet, may God bless him and grant him peace, which Ibn Abbas explicitly stated on the authority of the Prophet, may God bless him and grant him peace.

It was narrated from the Commander of the Faithful, Ali ibn Abi Talib, in this context that which contradicts some of this, as Ibn Jarir said: Muhammad ibn Bashar and Muhammad ibn al-Muthanna told us, they said: Muammil told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Haritha ibn Mudrib, on the authority of Ali ibn Abi Talib, he said: When Abraham was ordered to build the House, Ismail and Hajar went out with him. He said: When he arrived in Mecca, he saw above his head in the place of the House something like a cloud in it like a head, so he spoke to it and said: O Abraham, build in my shadow, or he said: according to my measure, and do not increase or decrease. So when he built, he went out and left Ismail and Hajar behind, so Hajar said: O Abraham, to whom do you entrust us? He said: To God. She said: Go, for He will not let us down. He said: So Ishmael became very thirsty. Hagar went up to Safa and looked, but saw nothing. She came to Marwa and saw nothing. Then she returned to Safa and looked, but saw nothing. She did that seven times, and said: O Ishmael, die where I will not see you. She came to him while he was prostrating his foot from thirst. Gabriel called her and said: Who are you? She said: I am Hagar, the mother of Abraham's son. He said: To whom has He entrusted you both? She said:

We entrust you both to God. He said: And you both to Kaf. He said: So the boy probed the ground with his finger, and Zamzam gushed forth and began to hold back the water. He said: Leave it, for it is a quencher. In this context, it is clear that he built the House before he left her. It may be possible that it was preserved that he first put a fence and a stone around it, not that he built it to the top, until Ishmael grew up, so they built it together, as God the Most High said.

Then Ibn Jarir said: Hannad bin Al-Sarri told us, Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid bin Arara: That a man went to Ali, may God be pleased with him, and said: Will you not tell me about the House, is it the first House built on the earth? He said: No, but it is the first House built in the pool, the Station of Abraham, and whoever enters it is safe, and if you wish I will tell you how it was built: God revealed to Abraham to build a House for me on the earth, and Abraham was fed up with that, so God sent the Sakina, which is a strong wind with two heads, and one of them followed the other until it reached Mecca and rolled over the site of the House like the folding of a veil, and He ordered Abraham to build where the Sakina would settle, so Abraham built and the stone remained, so the boy went looking for something, so Abraham said: Find me a stone as I command you, he said: The boy went looking for a stone for him, so he brought it to him and found that he had installed the Black Stone in its place, he said: O my father, who brought you this stone? He said: It was brought to me by someone who did not rely on your construction. Gabriel, peace be upon him, brought it from heaven and completed it.

Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Muqri told us, Sufyan told us, on the authority of Bishr ibn Asim, on the authority of Saeed ibn al-Musayyab, on the authority of Ka'b al-Ahbar, who said: The House was a scum on the water forty years before God created the earth, and from it the earth was spread out. Saeed said: Ali ibn Abi Talib told us: Abraham came from the land of Armenia, and with him was the serenity guiding him to take up residence in the House as a spider takes up residence in a house. He said: Then it revealed stones that only thirty men could carry a stone, so I said: O Abu Muhammad, God says: **And when Abraham was raising the foundations of the House** He said: That was later. Al-Suddi said: God Almighty commanded Abraham and Ishmael to build the House, **Build My House for those who go around it, and those who stay there, and those who bow and prostrate.** So Abraham set out until he came to Mecca. He and Ishmael stood up and took up their pickaxes, not knowing where the House was. Then God sent a wind called the Khajuj wind, which had two wings and a head in the form of a snake. It revealed to them around the Kaaba the foundation of the first House. They followed it with pickaxes, digging until they laid the foundation. That is when God Almighty says: **And when Abraham was raising the foundations of the House,** "And when We designated for Abraham the site of the House." When they had built the

foundations and reached the place of the corner, Abraham said to Ishmael: **My son, find me a beautiful stone that I may place here.** He said: **O my father, I am lazy and ignorant.** He said: **I will do that.** So he set out to find a stone for him, and he brought him a stone, but he was not satisfied with it. So he said: **Bring me a stone better than this.** So he set out to find a stone for him, and Gabriel brought him the Black Stone from India. It was white, a white ruby like a thujamah. Adam had brought it down from Paradise, but it had turned black from the sins of the people. Then Ishmael brought him a stone and found it at the corner. He said: **O my father, who brought you this?** He said: He brought it from someone who is more active than you, so they built and they were calling upon the words that Abraham tested his Lord with, so he said: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." In this context, there is evidence that the foundations of the House were built before Abraham, and Abraham was only guided to it and given it a place to live. Some have gone to this, as Imam Abdul Razzaq said: Muammar told us on the authority of Ayoub, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And when Abraham was raising the foundations of the House.** He said, the foundations that were the foundations of the House before that. Abdul Razzaq also said: Hisham bin Hassan told us on the authority of Suwar, the son-in-law of Ata', on the authority of Ata' bin Abi Rabah, who said: When God sent Adam down from Paradise, his feet were on the ground and his head was in the sky, hearing the speech of the people of the sky and their supplications, and he was comforted by them. So the angels were afraid until they complained to God in their supplications and prayers, so God Almighty lowered him to the ground. When he lost what he used to hear from them, he became lonely, until he complained about that to God in his supplications and prayers, so he turned towards Mecca and the place of his feet was a village, and his steps a desert, until he reached Mecca, and God sent down a ruby from the rubies of Paradise, and it was in the place of the House now, and he kept circling it until God sent down the flood, and that ruby was lifted up, until God sent Abraham, peace be upon him, and he built it, that is the saying of God Almighty: **And when We designated for Abraham the site of the House.** And Abd al-Razzaq said: Ibn Jurayj told us on the authority of Ata', he said: Adam said: I do not hear the voices of the angels, so he said: Because of your sin, but descend to the earth and build me a house, then surround it as you saw the angels surrounding my house that is in the heaven. And the people claim that he built it from five mountains: from Hira', Mount Zayta, Mount Sinai, and al-Judi, and its suburb was from Hira', so this was the building of Adam until Abraham, peace be upon him, built it later, and this is correct up to Ata', but in some of it there is something strange, and God knows best.

Abdul Razzaq also said: Muammar told us on the authority of Qatada, who said: God placed the House with Adam when God sent Adam down to Earth, and his descent was in the land of India, and his head was in the sky and his feet were on the earth, so the angels feared him, then it decreased to sixty cubits, and Adam was saddened when he lost the voices of the angels

and their glorification, so he complained about that to God Almighty, so God said: O Adam, I have sent down a House for you to circumambulate as one circumambulates around My Throne, and to pray at it as one prays at My Throne, so Adam went to it, and he went out and stretched out his steps for him, so between every two steps there was a wilderness, and that wilderness did not cease after that, so Adam came to the House and circumambulated it, and after him from the prophets.

Ibn Jarir said: Ibn Humayd told us, Yaqub al-Qummi told us, on the authority of Hafs ibn Humayd, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: God placed the House on the four pillars of water before the creation of the world by two thousand years, then the earth was rolled out from under the House. Muhammad ibn Ishaq said: Abdullah ibn Abi Nujayh told me, on the authority of Mujahid and other scholars: When God designated the location of the House for Abraham, he went out to it from Syria, and Ishmael and his mother Hagar went out with him, and Ishmael was a small child who was being breastfed. And they were carried, as he told me, on Buraq, and Gabriel was with him, guiding him to the location of the House and the landmarks of the Sanctuary. Gabriel went out with him, and he would not pass by a village without saying: Is this where you were commanded, O Gabriel? Gabriel would say: Go with him, until he brought him to Mecca, which at that time was Udhayl, Salim and Samar, and in it were people called the Amalekites outside Mecca and its environs. And the House at that time was a red, muddy hill, so Abraham said to Gabriel: Was I commanded to place them here? He said: Yes, so he took them to the place of the Black Stone and settled them there, and he ordered Hajar, the mother of Ismail, to build a hut there, and he said: **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House** until His saying: **that they may be grateful.** And Abd al-Razzaq said: Hisham bin Hassan informed us, Hamid informed me, on the authority of Mujahid, who said: God created the location of this House two thousand years before He created anything, and its pillars are in the seventh earth. And Laith ibn Abi Salim said the same on the authority of Mujahid: The foundations are in the seventh earth. And Ibn Abi Hatim said: My father informed us, Amr ibn Rafi' informed us, Abd al-Wahhab ibn Muawiyah informed us, on the authority of Abd al-Mu'min ibn Khalid, on the authority of Aliya ibn Ahmar: Dhul-Qarnayn came to Mecca and found Abraham and Ismail building the foundations of the House from five mountains. So he said: What do you have to do with my land? He said: We are two commanded servants, we were commanded to build this Kaaba. He said: Bring the proof of what you claim. Five rams stood up and said: We bear witness that Abraham and Ishmael were two servants who were commanded to build this Kaaba. He said: I am satisfied and I submit, then he left. Al-Azraqi mentioned in the History of Mecca that Dhul-Qarnayn circumambulated the House with Abraham, peace be upon him, and this indicates that he was an advanced man in his time, and God knows best.

Al-Bukhari may God have mercy on him said: The Almighty's saying: **And when Abraham and Ishmael were raising the foundations of the House** (Al-Qawa'id:

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of repentance, the Most Merciful.

33). The foundations: its foundation, the singular of which is *Qawa'id*, and the singular of *Qawa'id* among women is *Qawa'id*. Ismail told us: Malik told me on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, that Abdullah bin Muhammad bin Abi Bakr told Abdullah bin Umar on the authority of Aisha, the wife of the Prophet (peace and blessings of God be upon him): The Messenger of God (peace and blessings of God be upon him) said: **Did you not see that when your people built the House, they limited themselves to the foundations of Abraham?** I said: O Messenger of God, will you not return it to the foundations of Abraham? He said: **Had it not been for the recent disbelief of your people.** Abdullah bin Umar said: If Aisha heard this from the Messenger of God (peace and blessings of God be upon him), I do not see the Messenger of God (peace and blessings of God be upon him) leaving out touching the two corners next to the Black Stone, except that the House was not completed on the foundations of Abraham (peace be upon him). It was narrated in Hajj on the authority of Al-Qa'nabi, and in the Hadiths of the Prophets on the authority of Abdullah bin Yusuf and Muslim, on the authority of Yahya bin Yahya, and from the hadith of Ibn Wahb and Al-Nasa'i on the authority of Abd Al-Rahman bin Al-Qasim, all on the authority of Malik with it. Muslim also narrated it on the authority of Nafi' who said: I heard Abdullah bin Abi Bakr bin Abi Quhafah, narrating to Abdullah bin Umar on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, who said: "Had it not been that your people had recently converted from ignorance - or he said: from disbelief - I would have spent the treasure of the Ka'ba in the way of God, and I would have made its door in the ground and included the Black Stone in it." Al-Bukhari said: Ubaydullah bin Musa informed us on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Aswad, who said: Ibn Al-Zubayr said to me: Aisha used to tell you many secret hadiths, so what did she tell you about the Ka'ba? He said: I said: She told me: The Prophet, may God bless him and grant him peace, said: "O Aisha, were it not that your people had recently converted to disbelief, I would have demolished the Kaaba and made two doors for it: one for people to enter through and one for them to exit through." So Ibn al-Zubayr did so. Al-Bukhari is the only one to narrate it, and he narrated it like this in the Book of Knowledge of his Sahih. Muslim said in his Sahih: Yahya bin Yahya told us, Abu Mu'awiyah told us, on the authority of Hisham ibn Urwah, 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 to me: "Were it not that your people had recently converted to disbelief, I would have demolished the Kaaba and made it on the foundation of Abraham, for when the Quraysh built the House, they shortened it, and they would have made a successor for it." He said: Abu Bakr bin Abi Shaybah and Abu Kurayb told us, they said: Ibn Numayr told us, on the authority of Hisham, with this chain of transmission, and Muslim is the only one to narrate it.

He said: Muhammad ibn Hatim told me, Ibn Mahdi told me, Salim ibn Hayyan told us, on the authority of Sa'id, meaning Ibn Mina'. He said: I heard Abdullah bin Al-Zubayr say: My aunt, meaning Aisha, may God be pleased with her, told me that the Prophet, may God bless him and grant him peace, said: "O Aisha, if your people were not recent converts to polytheism, I would have demolished the Kaaba and leveled it with the ground, and I would have made an eastern door and a western door for it, and I would have added six cubits of stone to it, for the Quraysh had shortened it when they built the Kaaba." This is also unique to him.

He was transferred with them in the stones when he was thirty-five years old. May God's prayers and peace be upon him forever until the Day of Judgment. Muhammad bin Ishaq bin Yasar said in the biography: When the Messenger of God, may God bless him and grant him peace, reached thirty-five years of age, the Quraysh gathered to build the Kaaba, and they intended to do so in order to roof it and were afraid to demolish it, but it was only rubble above the height of a person, so they wanted to raise it and roof it. This was because a group of people had stolen the treasure of the Kaaba, which was in a well inside the Kaaba. The one who found the treasure was Duwaik, a client of Banu Malih bin Amr from Khuza'ah, so the Quraysh cut off his hand, and people claim that those who stole it placed it with Duwaik. The sea had thrown a ship to Jeddah belonging to a Roman merchant, and it was shattered, so they took its wood and prepared it to roof it. There was a Coptic carpenter in Mecca, so he prepared for them some of what would repair it. There was a snake that came out of the well of the Kaaba into which it threw what was given to it every day, and it would hang itself on the wall of the Kaaba, and it was one of the things they feared, because no one would approach it except that it would shake, scrape, and open its mouth. They feared her. One day, while she was standing on the wall of the Kaaba as she used to do, God sent a bird to her and snatched her away. The Quraysh said: We hope that God is pleased with what we want. We have a gentle worker and wood, and God has spared us from the snake. When they decided to demolish and rebuild it, Abu Wahb ibn Amr ibn Aidh ibn Abd ibn Imran ibn Makhzum stood up and took a stone from the Kaaba, which jumped out of his hand until it returned to its place. He said: O people of the Quraysh, do not include in its construction anything from your earnings except what is good. Do not include in it the dowry of a prostitute, nor a sale based on usury, nor the oppression of any of the people. Ibn Ishaq said: People attribute these words to Al-Walid ibn Al-Mughira ibn Abdullah ibn Amr ibn Makhzum. He said: Then the Quraysh divided the Kaaba, so the section of the door went to the Banu Abd Manaf and Zuhrah, and the area between the Black Corner and the Yemeni Corner went to the Banu Makhzum and tribes of the Quraysh. They joined them, and the back of the Kaaba belonged to Banu Jumah and Sahm, and the split in the stone belonged to Banu Abd al-Dar ibn Qusayy, Banu Asad ibn Abd al-Uzza ibn Qusayy, and Banu Adi ibn Kaab ibn Luayy, which is al-Hutaym.

Then the people feared its demolition and were afraid of it, so al-Walid ibn al-Mughira said, **I will start with you in demolishing it.** So he took the pickaxe and stood over it saying, "O God, do not be afraid. O God, we only want good." Then he demolished from the side of the two corners, and the people waited that night and said, "We will wait. If it is hit, we will not demolish anything of it, and we will return it as it was. If nothing is hit, then God is pleased with what we have done." So al-Walid went to work that night, and he demolished and the people demolished with him, until when the demolition reached the foundation, the foundation of Abraham, peace be upon him, they came upon green stones like spears, some of which were attached to others. He said, **Someone who narrates the hadith told me that a man from Quraysh who was demolishing it inserted a lever between two of its stones in order to remove one of them as well.** When the stone moved, all of Mecca revolted, and they stopped that foundation.

Ibn Ishaq said: Then the tribes of Quraysh gathered stones to build it, each tribe gathered separately, then they built it until the building reached the place of the corner, meaning the Black Stone, then they disputed about it, each tribe wanted to raise it to its place without the other, until they discussed and disagreed and prepared for battle, so Banu Abd al-Dar brought a bowl filled with blood, then they and Banu Adi bin Kaab bin Luay agreed to die, and they put their hands in that blood in that bowl and they called it the blood lick, so Quraysh remained like that for four or five nights, then they gathered in the mosque and consulted and divided equally, so some of the narrators claimed that Abu Umayyah bin al-Mughira bin Abdullah bin Amr bin Makhzum, who was at that time the oldest of all Quraysh, said: O people of Quraysh, make between you in what you disagree about the first one to enter through the door of this mosque to judge between you in it, so they did, and the first to enter was the Messenger of God, may God bless him and grant him peace, and when they saw him they said: This is the trustworthy one, we are satisfied, this is Muhammad. When he reached them and they told him the report, he, may God bless him and grant him peace, said: Bring me a garment. So it was brought to him, and he took the corner, meaning the Black Stone, and placed it in it with his hand. Then he said: Let each tribe take a corner of the garment and then lift it all together. So they did until they reached its place, and he, may God bless him and grant him peace, placed it with his hand, then he built on it. The Quraysh used to call the Messenger of God, may God bless him and grant him peace, before the revelation came down, the Trustworthy One. So when they finished building and built it as they wanted, Al-Zubayr ibn Abdul Muttalib said, regarding the matter of the snake for which the Quraysh feared the construction of the Kaaba:

I was surprised when the eagle aimed at the snake while it was in a state of agitation.

It used to have a kesheesh and sometimes it used to have a thawb.

If we set out to establish, the building will be feared and you will be afraid

But when we feared the punishment, a punishment

came pouring forth from it.

Then she took her to herself and left us with a building without a veil.

So we gathered to build our foundations and soil.

Tomorrow we will raise the foundation from it and there will be no clothes on our faults

The king honored the Banu Luay with it, so his origins are not lost to them.

And Banu Adi gathered there, and once they were led by Kalb.

So the king gave us honor for that, and he seeks reward from God.

Ibn Ishaq said: The Kaaba was eighteen cubits high during the time of the Prophet, may God bless him and grant him peace, and it was covered with Coptic, then it was covered with brocade, and the first to cover it with brocade was Al-Hajjaj bin Yusuf. **I said** It remained as the Quraysh built it until it was burned at the beginning of the emirate of Abdullah bin Al-Zubayr after the year sixty and at the end of the reign of Yazid bin Muawiyah, when they besieged Ibn Al-Zubayr. Then Ibn Al-Zubayr demolished it to the ground and built it on the foundations of Abraham, peace be upon him, and inserted the stone into it, and made for it an eastern door and a western door attached to the ground as he heard that from his aunt Aisha, the mother of the believers, from the Messenger of God, may God bless him and grant him peace. It remained like that during the period of his emirate until Al-Hajjaj killed him, and he returned it to what it was by the order of Abdul Malik bin Marwan to do so, as Muslim bin Al-Hajjaj said in his Sahih: Hannad bin Al-Sarri told us, Ibn Abi Zaidah told us, Ibn Abi Sulayman told us on the authority of Ata', who said: When the House was burned during the time of Yazid bin Muawiyah when the people of Ash-Sham invaded it, and what happened happened, Ibn Al-Zubayr left it. Al-Zubayr, until the people arrived at the season, wanted to form a party among them or seek their protection against the people of Ash-Sham. When the people left, he said: O people, advise me regarding the Kaaba, should I demolish it and then rebuild it, or repair what is damaged in it? Ibn Abbas said: I have a different opinion about it. I think that you should repair what is damaged in it, and leave a house that the people were safe upon, and stones that the people were safe upon, and that the Prophet, may God bless him and grant him peace, was sent upon. Ibn Al-Zubayr said: If one of them had his house burned down, he would not be satisfied until he renovated it, so how about the house of your Lord, the Almighty and Majestic? I seek counsel from my Lord for three days, then I am determined to do my thing. When three days had passed, he decided to demolish it, but the people avoided it lest something from the sky descend upon the first person to ascend it. Then a man climbed it and threw stones from it. When the people did not see anything happen to it, they followed one another and demolished it until they reached the ground. Ibn al-Zubayr made pillars to cover them with curtains until its construction rose. Ibn al-Zubayr said: I heard Aisha, may God be pleased with her, say that the Prophet,

Surat Al-Baqarah 2:128

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepter of repentance, the Most Merciful.

may God bless him and grant him peace, said: "Were it not that the people had recently converted from disbelief, and that I did not have the means to build it, I would have added five cubits of stone to it, and made a door for people to enter through, and a door for them to exit through." He said: **I find what I can spend, and I am not afraid of people.** He said: So he added five cubits of stone to it until he showed it a foundation. The people looked at it, so he built the structure on it. The length of the Kaaba was eighteen cubits, but when he added to it, he shortened it, so he added ten cubits at the beginning and made two doors for it: one for entering through, and one for exiting through. And the other comes out of it. When Ibn al-Zubayr was killed, al-Hajjaj wrote to Abd al-Malik asking him to permit him to do so and informing him that Ibn al-Zubayr had put the building on a foundation that the just people of Mecca had seen. Abd al-Malik wrote to him: We are not against Ibn al-Zubayr's taint in anything. As for what he added to its height, he approved it, and as for what he added of stones, he returned it to its building, and closed the door that he opened, so he demolished it and returned it to its building. Al-Nasa'i narrated it in his Sunan on the authority of Hanad, on the authority of Yahya ibn Abi Za'idah, on the authority of Abd al-Malik ibn Abi Sulayman, on the authority of Ata', on the authority of Ibn al-Zubayr, on the authority of Aisha, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. He did not mention the story, and the Sunnah was an approval of what Abd God ibn al-Zubayr, may God be pleased with them both, had done, because he was the one whom the Messenger of God, may God bless him and grant him peace, loved. However, he feared that some people's hearts would reject it because of their newness to Islam and their recent history of disbelief. However, this Sunnah was hidden from Abd al-Malik ibn Marwan, and for this reason, when it was confirmed on the authority of Aisha, she narrated it on the authority of the Messenger of God, may God bless him and grant him peace, saying: We wished that we had left it. And he did not take over, as Muslim said: Muhammad bin Hatim told me, Muhammad bin Bakr told us, Ibn Jurayj told us: I heard Abdullah bin Ubaid bin Umair and Al-Walid bin Ata' narrating on the authority of Al-Harith bin Abdullah bin Abi Rabi'ah, Abdullah bin Ubaid said: Al-Harith bin Abdullah delegated to Abdul Malik bin Marwan during his caliphate, and Abdul Malik said: I do not think that Abu Habib, meaning Ibn Al-Zubayr, heard from Aisha what he claimed he heard from her, Al-Harith said: Yes, I heard it from her. He said: I heard her say what? He said: She said: The Messenger of God, may God bless him and grant him peace, said: "Your people have shortened the construction of the House, and were it not for the recent conversion to polytheism, I would have restored what they had left of it. If your people decide to rebuild it after me, then come and I will show you what they have left of it." So I saw it was close to seven cubits. This is the hadith of Abdullah bin Ubaid bin Umair, and Al-Walid bin Ata' added to it: The Prophet, may God bless him and grant him peace,

said: And I would have made two doors for it placed in the ground: one to the east and one to the west. Do you know why your people raised its door? She said: No. He said: To strengthen it so that no one would enter it except those they wanted. So when a man wanted to enter it, they would call him until he climbed up, until when he was about to enter, they would push him and he would fall. Abdul Malik said: So I said to Al-Harith: Did you hear her say that? He said: Yes. He said: So he poked it for a while with his stick, then he said: I wish I had left it and not carried it. Muslim said: Muhammad ibn Amr ibn Jabalah told us, Abu Asim *H* told us, and Abd ibn Hamid told us, Abd al-Razzaq told us, both of them on the authority of Ibn Jurayj with this chain of transmission like the hadith of Abu Bakr. He said: Muhammad ibn Hatim told us, Abdullah ibn Bakr al-Sahmi told us, Hatim ibn Abi Saghira told us on the authority of Abu Qaz'ah: While Abd al-Malik ibn Marwan was circumambulating the House, he said: May God kill Ibn al-Zubayr, for he lies about the Mother of the Believers. He said: I heard her say: The Messenger of God, may God bless him and grant him peace, said: **O Aisha, were it not for the recent disbelief of your people, I would have demolished the Kaaba so that I could add more stones to it, for your people have fallen short in building it.** Al-Harith ibn Abdullah ibn Abi Rabi'ah said: Do not say this, O Commander of the Faithful, for I heard the Mother of the Believers say this. He said: If I had heard it before I demolished it, I would have left it as Ibn al-Zubayr had built it. This hadith is as if it is definitely attributed to Aisha, because it has been narrated from her through multiple authentic chains of transmission on the authority of al-Aswad ibn Yazid, al-Harith ibn Abdullah ibn Abi Rabi'ah, Abdullah ibn al-Zubayr, Abdullah ibn Muhammad ibn Abi Bakr, and Urwah ibn al-Zubayr. This indicates that what Ibn al-Zubayr did was correct, and if it had been left, it would have been good.

But after the matter returned to this state, some scholars were reluctant to change its state, as was mentioned about the Commander of the Faithful, Harun al-Rashid, or his father, al-Mahdi, that he asked Imam Malik about demolishing the Kaaba and returning it to what Ibn al-Zubayr had done. Malik said to him: O Commander of the Faithful, do not make the Kaaba of God a playground for kings. No one wants to demolish it except that he demolishes it. Al-Rashid left that. It was narrated by Iyad and al-Nawawi. And it will remain like this - and God knows best - until the end of time until it is destroyed by Dhu al-Sawiqatain from Abyssinia, as was proven in the two Sahihs on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The Kaaba will be destroyed by Dhu al-Sawiqatain from Abyssinia.** They both reported it. And on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, **It is as if I see a black man with a hump, tearing it out stone by stone.** Narrated by al-Bukhari. Imam Ahmad ibn Hanbal said in his Musnad: Ahmad ibn Abd al-Malik al-Haranin informed us. Muhammad ibn Salamah informed us on the authority of Ibn Ishaq on the

authority of Ibn Abi Nujayh, on the authority of Mujahidin on the authority of Abdullah ibn Amr ibn al-As, may God be pleased with them both, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The Kaaba will be destroyed by Dhu al-Sawiqatayn from Abyssinia, who will strip it of its ornaments and will strip it of its covering. It is as if I see..." To him, Asli' Afid'a, who strikes it with his shovel and pickaxe - Fad'a: a deviation between the foot and the shin bone - and this, and God knows best, will only happen after the emergence of Gog and Magog, as it came in Sahih Al-Bukhari on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **They will perform Hajj to the House and Umrah after the emergence of Gog and Magog.**

And the Almighty's saying, narrating the supplication of Abraham and Ishmael, peace be upon them, "Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of repentance, the Most Merciful." Ibn Jarir said: By that they mean, **And make us submissive to Your command, submissive to Your obedience, and we do not associate anyone with You in obedience, nor in worship other than You.** Ibn Abi Hatim said: My father told us, Ismail told us on the authority of Raja' ibn Hibban al-Hasani al-Qurashi, Maqal ibn Ubayd God told us on the authority of Abd al-Karim, **And make us Muslims [in submission] to You,** he said: sincere to You, **And from our descendants a Muslim nation [in submission] to You,** he said: sincere. He also said: Ali ibn al-Husayn told us, al-Muqaddami told us, Sa'id ibn Amir told us on the authority of Salam ibn Abi Mut'i regarding this verse, **And make us Muslims,** he said: They were Muslims, but they asked him to be steadfast. Ikrimah said, **Our Lord, and make us Muslims [in submission] to You.** God said, **I have done so.** "And from our descendants a Muslim nation [in submission] to You." God said, **I have done so.** As-Suddi said, **And from our descendants a Muslim nation [in submission] to You.** They both mean the Arabs. Ibn Jarir said, "The correct interpretation is that it includes the Arabs and others, because from the descendants of Abraham are the Children of Israel, and God the Most High said, "And among the people of Moses is a nation guiding with the truth and doing justice thereby." **I say,** As-Suddi does not deny what Ibn Jarir said, because singling them out for that does not negate others, and the context is the Arabs, and that is why He said after it, **Our Lord, and send among them a Messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them.** What is meant by this is Muhammad, may God bless him and grant him peace, and he was sent among them as God Almighty said: **It is He who has sent among the unlettered a Messenger from among themselves.** However, this does not negate his message to the red and the black, as God Almighty said: **Say, 'O mankind, indeed I am the Messenger of God to you all,'** and other conclusive evidence. This supplication was made by Abraham and Ishmael, peace be upon them, as God Almighty informed us about His pious and believing servants in His saying: **And those who say, 'Our Lord, grant us**

from among our wives and offspring comfort to our eyes and make us an example for the righteous.' This amount is desired by the Sharia, because part of the perfection of loving the worship of God Almighty is to love that there be from his offspring someone who worships God alone, with no partner. And for this reason, when God the Almighty said to Abraham, peace be upon him, **Indeed, I will make you a leader for mankind,** He said, **And of my descendants.** He said, **My covenant does not include the wrongdoers,** which is His saying, **And keep me and my children away from worshipping idols.** It has been proven in Sahih Muslim on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said, "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him." **And show us our rituals,** Ibn Jarir said on the authority of Ata', **And show us our rituals,** he brought them out for us so that we may learn them. Mujahid said, **Show us our rituals,** meaning our slaughterhouses. Something similar was also narrated on the authority of Ata' and Qatadah. Saeed bin Mansour said: Itab bin Bashir told us on the authority of Khasif, on the authority of Mujahid, who said: Ibrahim said, **Show us our rituals.** Gabriel showed him to him and brought him to the House. He said, **Raise the foundations.** So he raised the foundations and completed the building. Then he took him by the hand and led him out and went with him to Safa. He said, **This is one of the symbols of God.** Then he went with him to Marwah. He said, **This is one of the symbols of God.** Then he went with him towards Mina. When he reached Aqaba, Satan was standing by the tree. He said, **Say 'Allahu Akbar' and throw it.** So he said, **Allahu Akbar** and threw it. Then Satan went and stood at the middle Jamarat. When Gabriel and Ibrahim passed by him, he said to him, **Say 'Allahu Akbar' and throw it.** So he said, **Allahu Akbar** and threw it. Then the evil Satan went away. The evil one wanted to include something in the Hajj, but he could not. So he took Ibrahim by the hand until he came to the Sacred Monument. He said, **This is the Sacred Monument.** So Ibrahim took Ibrahim by the hand and brought him to Arafat. He said, **Do you understand what I showed you?** He said it three times. He said, **Yes.** Abu Majlaz and Qatadah narrated something similar to this. Abu Dawud al-Tayalisi said: Hammad ibn Salamah told us on the authority of Abu al-Asim al-Ghanawi, on the authority of Abu al-Tufayl, on the authority of Ibn Abbas, who said: When Ibrahim was shown the commands of the rituals, Satan appeared to him at the Mas'a, so Ibrahim raced him, then Gabriel took him until he came to Mina. He said: This is the place where people stop. When he reached Jamrat al-Aqaba, Satan appeared to him, so he threw seven pebbles at him until he went away. Then he brought him to Jamrat al-Qawwa, and Satan appeared to him, so he threw seven pebbles at him until he went away. He brought him all together and said: This is al-Mash'ar. Then he brought him to Arafat, and he said: This is Arafat. Gabriel said to him: Do you recognize it?

Fath al-Qadir

And His saying: 128- **And make us Muslims to You**

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of repentance, the Most Merciful.

meaning make us steadfast upon it or increase us from it - It was said: What is meant by Islam here is the sum of faith and deeds. And His saying: **And from our descendants** meaning make from our descendants, and *from* is for partiality or clarification. Ibn Jarir said: He meant by descendants the Arabs in particular, and so did Al-Sahli. Ibn Atiyyah said: This is weak because his call appeared among the Arabs and others who believed in him. And the nation: the group in this place, and it may be applied to one person, and from it is His saying the Most High: **Indeed, Abraham was a nation obedient to God** and it is applied to religion, and from it is **Indeed, we found our fathers upon a religion** and it is applied to time, and from it is: **And remember after a nation**. And His saying: **And show us our rites** is from visual vision. Omar bin Abdul Aziz, Qatadah, Ibn Kathir, Ibn Muhaisin and others read **show us** with a silent *ra*, and from it is the saying of the poet:

Show us Abdullah's water jug so that he can fill it with Zamzam water, for the people are thirsty.

Rituals is the plural of nasak, and its root in the language is washing. It is said: he washed his garment, meaning he washed it. In Islamic law, it is a name for worship, and what is meant here are the rituals of Hajj. It was also said: the places of slaughter, and it was also said: all the places of worship. And his statement: **And accept our repentance**, it was said: what is meant by their request for repentance is steadfastness, because they are infallible and have no sin. It was also said: what is meant is accept the repentance of the oppressors among us.

Ibn Jarir narrated on the authority of Ata' who said: **And We commanded Abraham** meaning We ordered him. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Purify My House** he said: From idols. He also narrated on the authority of Mujahid and Sa'id ibn Jubayr something similar, and they added doubt, false speech and impurity. Abd ibn Humayd and Ibn Jarir narrated something similar on the authority of Qatadah. Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: If he is standing, then he is one of those who circumambulate, and if he is sitting, then he is one of those who are praying, then he is one of those who bow and prostrate. Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Umar ibn al-Khattab that he was asked about those who sleep in the mosque, and he said: They are those who are praying. It has been proven that the Prophet (peace and blessings of God be upon him) said: **Abraham made Mecca sacred, and I have made Medina sacred, and that which is between its two lava plains, so its game should not be hunted nor its trees cut**. Narrated by Ahmad, Muslim, al-Nasa'i and others on the authority of Jabir. This meaning has been narrated from the Prophet, may God bless him and grant him peace, through a group of the Companions, including Rafi' ibn Khadij according to Muslim and others, Abu Qatada according to Ahmad, Anas according to the two Sheikhs, Abu Hurairah according to Muslim, Ali ibn Abi Talib according to al-Tabarani in

al-Awsat, Usamah ibn Zayd according to Ahmad and al-Bukhari, and Aisha according to al-Bukhari. It has been proven that the Prophet, may God bless him and grant him peace, said: **God made Mecca sacred on the day He created the heavens and the earth, and it will remain sacred until the Day of Resurrection**. Narrated by al-Bukhari in a mu'allaq form, and by Ibn Majah from the hadith of Safiyyah bint Shaybah. Narrated by al-Bukhari and others from the hadith of Ibn Abbas. Narrated by al-Bukhari and others from the hadith of Ibn Abbas. Narrated by al-Bukhari and the Sunan scholars from the hadith of Abu Hurairah. There are other hadiths on this topic other than what we have mentioned, and there is no contradiction between these hadiths, because when Ibrahim, peace be upon him, informed the people that God had made it sacred and that it had always been a safe sanctuary, it was attributed to him that he made it sacred: that is, he made God's ruling on it clear to the people. Ibn 'Atiyyah and Ibn Kathir agreed with this group. Ibn Jarir said: It was forbidden and God did not command creation to worship Him with that until Ibrahim asked Him, so He forbade it and they worshipped Him with that. End quote. Both combinations are good. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Muhammad ibn Muslim al-Ta'ifi who said: It reached me that when Ibrahim called for the sanctuary and said: **And provide its people with fruits**, God moved al-Ta'ifi from Palestine. Ibn Abi Hatim and al-Azraqi narrated something similar on the authority of al-Zuhri. Al-Azraqi also narrated something similar on the authority of some of the sons of Nafi' ibn Jubayr ibn Mut'im. Al-Azraqi narrated something similar on the authority of Muhammad ibn al-Munkadir. He also narrated on the authority of Muhammad ibn Ka'b al-Qurazi who said: Ibrahim called for the believers and left the disbelievers and did not call for anything for them. God said: **And whoever disbelieves, then grant him enjoyment** (al-Baqarah 2:17). Sufyan ibn Uyaynah narrated something similar on the authority of Mujahid. Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Whoever among them believes in God**, he said: It is as if Abraham reserved it for the believers and not the people, so God revealed: **And whoever disbelieves**, also, "I will provide for them as I provide for the believers. Shall I create a creation for whom I will not provide? I will grant them enjoyment for a little while, then I will force them to the punishment of the Fire." Then Ibn Abbas recited: **No! We provide for these and those**, the verse. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah who said: Ubayy ibn Ka'b said regarding his statement: **And whoever disbelieves**, that this is from the statement of the Lord. Ibn Abbas said: This is from the statement of Abraham asking his Lord that whoever disbelieves, I will grant him enjoyment for a little while. Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: The foundations are the pillars of the House. Ahmad, Abd ibn Humayd, Al-Bukhari, Ibn Jarir and others narrated a long story on the authority of Saeed ibn Jubayr, the last of which was about the

building of the House. He said: At that time, Ibrahim raised the foundations of the House, and Ismail brought stones while Ibrahim built. When the building was high, he brought this stone and placed it for him. He stood on it while he was building, and Ismail handed him the stones, and they were saying: "Our Lord, accept from us. Indeed, You are the All-Hearing, the All-Knowing." Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **And when Ibrahim raised the foundations**, he said: The foundations that were the foundations of the House before that. The commentators have often narrated the sayings of the predecessors in their interpretation of this verse about how the House was built, what stones were made of earth, in what time it was known, who performed Hajj, and what evidence was mentioned in it indicating its virtue or the virtue of some of it, such as the Black Stone. In Al-Durr Al-Manthur there is that which is not found elsewhere, so refer to it. There is some of that in Ibn Kathir's interpretation, but since what they mentioned is not related to the interpretation, we did not mention it. Ibn Abi Hatim narrated on the authority of Salam bin Abi Mutee' regarding this verse, **Our Lord, and make us Muslims to You**, he said: They were Muslims, but they asked him to be steadfast. Ibn Abi Hatim narrated on the authority of Abdul Karim, he said: Sincere. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement, **And of our descendants**, he said: They mean the Arabs. Saeed bin Mansour and Ibn Abi Hatim narrated on the authority of Mujahid, he said: Abraham said, **My Lord, show us our rites**, so Gabriel came to him and brought him to the House and said: Raise the foundations, so he raised the foundations and completed the building, then he took him by the hand and led him out and went with him towards Mina, and when he was at Al-Aqaba, there was Satan standing by the tree, so he said: Say Allahu Akbar and throw at him, so he said Allahu Akbar and threw at him, then Satan went until he came to the middle Jamarat and Abraham did to him as he had done with the first, then likewise with the third Jamarat, then Gabriel took Abraham by the hand until he came to Al-Mash'ar Al-Haram and said: This is Al-Mash'ar Al-Haram, then he went until he came to Arafat, he said: Have you recognized what I have shown you? He said it three times. He said: Yes. He said: Then announce the Hajj to the people. He said: How do I announce it? He said: Say: O people, answer your Lord three times. The servant answered: Here I am, God, here I am. So whoever answers Ibrahim on that day from among the creation is a pilgrim. Ibn Jarir narrated on the authority of Ibn al-Musayyab on the authority of Ali who said: When Ibrahim finished building the House, he said: I have done so, O Lord, so show us our rituals: He made them clear to us and taught them. So God sent Gabriel and he performed the Hajj with him. There are many narrations on this topic from the early generations of the Companions and those who came after them which include that Gabriel showed Ibrahim the rituals, and in most of them the devil came to him as mentioned above from Mujahid. Ibn Khuzaymah, al-Tabarani, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Shu'ab narrated something similar to that from Ibn Abbas. Ahmad, Ibn Abi Hatim and al-Bayhaqi also narrated on his authority.

Tafsir al-Baghawi

128. **Our Lord, make us Muslims [in submission] to You** monotheists, obedient, sincere, and submissive to You.

And of our descendants meaning our children **is a nation** a group and the nation is the followers of the prophets **submitting to you** subject to you.

And show us means we knew and recognized. Ibn Kathir read it with a sukoon on the ra', Abu Amr read it with a short vowel, and the rest read it with a kasra. Ibn Amir and Abu Bakr agreed with the sukoon in Ha Mim as-Sajdah. Its original form is *ar'ina*, but the hamza was deleted in order to make it lighter, and its vowel was transferred to the ra'. Whoever read it with a sukoon said: The hamza was gone, so its vowel was gone. **Our rites** means the laws of our religion and the rituals of our Hajj.

It was said: The places of our pilgrimage. Mujahid said: Our slaughterhouses and the ritual is the sacrifice. It was said: Our places of worship. The origin of the ritual is worship, and the ascetic is the worshipper. So God Almighty answered their prayer and sent Gabriel and showed them the rituals on the Day of Arafah. When he reached Arafah, he said: Do you understand, O Ibrahim? He said: Yes. So he named the time Arafah and the place Arafah.

And have mercy on us forgive us for You are the Forgiving, the Most Merciful.

Tafsir al-Baidawi

128- **Our Lord, and make us Muslims to You** sincerely to You, from *islam* **who submitted**, or *submissive* **who surrendered** from *aslama* **who submitted and obeyed**, and what is meant is to seek an increase in sincerity and submission, or to remain steadfast in it. It was read *Muslims who were Muslims* so that what is meant is themselves and Hajar. Or that the dual is one of the levels of the plural. **And from our descendants, a nation devoted to You** meaning, make some of our descendants. The descendants were singled out for supplication because they are more deserving of compassion, and because if they are righteous, the followers will be righteous through them. Some of them were singled out because they knew that there was darkness in their descendants, and they knew that divine wisdom does not require agreement on sincerity and total devotion to God Almighty, because that is what confuses livelihood. Therefore, it was said: If it were not for fools, the world would have been ruined. It was also said: He meant by the nation the nation of Muhammad, may God bless him and grant him peace. It is possible that *from* is for clarification, as in the Almighty's statement: **God has promised those among you who believe** He placed it before the clarifying one, and separated the conjunction from the conjoined one, as in the Almighty's statement: **He created seven heavens and of the earth the like thereof**. "And show us" is from ra'a meaning to see or know, and therefore

Surat Al-Baqarah 2:128

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of repentance, the Most Merciful.

it did not go beyond two objects. **Our rites** are our acts of worship in the Hajj, or our slaughterhouses. The ritual is originally the ultimate in worship and it became common in the Hajj because of the difficulty and distance from custom in it. Ibn Kathir and Al-Wasosi read on the authority of Abu Amr and Yaqub, *Arna*, by analogy with *faj* in *faj* **a thigh in a thigh**, and this is unfair because the kasra is transferred from the dropped hamza, which is evidence of it. Al-Duri read on the authority of Abu Amr, with a shortened form, **Wa ta'ab 'alayna**, as a request for repentance for their offspring, or for what they had neglected inadvertently. Perhaps they said it to demean themselves and guide their offspring, **Indeed, You are the Acceptor of Repentance, the Most Merciful**, for whoever repents.

Surat al-Baqarah 2:129

Our Lord, and send among them a Messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, it is You who is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

Our Lord, and send among them meaning the people of the House **a Messenger from among themselves** from among themselves, and God answered his prayer with Muhammad, may God bless him and grant him peace **who will recite to them Your verses** the Qur'an **and teach them the Book** the Qur'an **and wisdom** meaning what is in it of rulings **and purify them** cleanse them from polytheism **Indeed, it is You who is the Exalted in Might** the Prevailing **the Wise** in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is also report from God Almighty about Abraham and Ishmael: that they were raising the foundations of the House and they were saying: **Our Lord, and make us Muslims to You**, meaning by that: And make us submissive to Your command, subject to Your obedience, not associating with You anyone in obedience other than You, nor in worship other than You.

We have previously demonstrated that the meaning of Islam is submission to God through obedience.

As for his saying: **And from our descendants a nation devoted to You**, they specifically mentioned some of their descendants, because God Almighty had informed Abraham, His friend, peace and blessings be upon him, before this question of his, that some of his descendants would not fulfill His covenant due to their injustice and immorality. So they specifically mentioned some of their descendants with the call.

It was said that they meant the Arabs.

Mention of those who said that: Musa bin Harun told us, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And from our descendants is a nation submissive to You**, meaning the Arabs.

Abu Ja'far said: This is a statement that the apparent meaning of the Book indicates the opposite of. Because its apparent meaning indicates that they called upon God to make from their descendants people of His obedience and guardianship, and those who responded to His command. And among the descendants of Abraham were Arabs and non-Arabs, and those who responded to the command of God and submitted to Him in obedience, from both groups. So there is no basis for the statement of those who said: Abraham meant by his call a group of his descendants specifically and not others, except for the control that

no one is incapable of.

As for the nation in this context, it means a group of people, from God's statement: **And among the people of Moses was a nation guiding with the truth** (al-A'raf 7:159).

The statement in the interpretation of the Almighty's saying: **And show us our rites**.

Abu Jaafar said: There is a difference in the reading of this. Some of them read it: **And show us our rites**, meaning seeing them with the eye, i.e. show them to our eyes so that we can see them. This is the reading of most of the people of Hijaz and Kufa.

Some of those who interpreted it in this way made the *ra* of *arana* silent, but pronounced it with a *kasra*.

The author of this article and the reader of this reading differed in the interpretation of his saying: **Our rituals**.

Some of them said: They are the rituals and landmarks of Hajj.

Mention of those who said that: Bishr ibn Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And show us our rites**, so God showed them their rites: circumambulating the House, running between Safa and Marwa, leaving Arafat, leaving Jam'a, and stoning the Jamarat, until God completed the religion or: His religion.

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 show us our rites**, he said: Show us our rites and our Hajj.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi, who said: When Abraham and Ishmael finished building the House, God commanded him to call out, saying: **And proclaim to mankind the Hajj** (al-Hajj 22:27). So he called out between the two wooden pillars of Mecca: **O people! Indeed, God commands you to perform Hajj to His House**. He said: It was ingrained in the heart of every believer, and everyone who heard him, whether mountain, tree, or animal, responded to him: **Here I am, here I am**. So they responded to him with the Talbiyah: **Here I am, O God, here I am**, and whoever came to him came to him. Then God commanded him to go out to Arafat, and described it to him, so he went out. When he reached the tree at Al-Aqaba, Satan met him, and threw seven pebbles at him, glorifying God with each pebble. He flew and landed on the second Jamrah as well, but it stopped him, so he threw it and glorified God, and it flew and landed on the third Jamrah, so he threw it and glorified God. When he saw that he could not bear it, and Ibrahim did not know where to go, he set out until he came to Dhul-Majaz. When he looked at it and did not recognize it, he passed on, and for that reason it was called Dhul-Majaz. Then he set out until he reached Arafat, and when he looked at it, he recognized the description. He said: I have recognized it! So it was called Arafat. Ibrahim stood at Arafat until evening came and he approached a group, and it was called

Al-Muzdalifah, then he stopped at Jam'ah. Then he

Surat Al-Baqarah 2:129

Our Lord, and send among them a Messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, it is You who is the Exalted in Might, the Wise.

went on until he came to the devil where he had met him the first time, and he threw seven pebbles at him seven times. Then he stayed in Mina until he had finished the Hajj and his command. That is what he said: **And show us our rites.**

Others who read this reading said that the rituals are the slaughterhouses. So the interpretation of this verse, according to the one who said that, was: And show us how we can sacrifice our women to You, O our Lord, so that we may slaughter them for You.

Mention of those who said that: Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Ata': **And show us our rituals**, he said: our slaughter.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Ibn Jurayj, on the authority of Ata', he said: Our slaughterhouses.

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, similarly.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ata' said: I heard Ubayd ibn Umair say: **And show us our rituals**, he said: Show us our altars.

Others read: **And show us our rites** with a sukoon on the *ra* and claimed that the meaning of that is: And taught us, and guided us to it, not that its meaning is: Show us it with our eyes. They claimed that this is similar to the saying of Hatayit bin Ya'far, the brother of Al-Aswad bin Ya'far:

Show me a horse that died of emaciation, for I see what you see, or an immortal miser.

He meant by his saying: Show me, guide me to it and let me know its location, and he did not mean seeing it with the eye.

This is a reading narrated by some of the predecessors.

Mention of those who said that: Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ata' said: Show us our rituals, bring them out to us, we will teach them.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Jurayj told us, he said: Ibn al-Musayyab said: Ali bin Abi Talib said: When Abraham finished building the House, he said: I have done it, O Lord, so show us our rituals and make them clear to us, so we will learn them. So God sent Gabriel, and he performed the Hajj with him.

Abu Ja'far said: The statement is the same. Whoever

breaks the *ra* makes the *ya* in the saying of the speaker drop, and leaves the *ra* broken as it was before the jazm. Whoever sukun the *ra* in aana thinks that the *i*'rab of the letter is in the *ra*, so he sukun it in the jazm, as they did in lam yakun and lam yakun.

Whether it is from the vision of the eye or the vision of the heart. There is no meaning to the difference between the vision of the eye in this regard and the vision of the heart.

As for the rituals, they are the plural of mansak, which is the place where one performs rituals for God, and draws near to Him through righteous deeds that please Him: either by slaughtering an animal for Him, or by praying, circumambulating, or walking, and other righteous deeds. That is why the places of Hajj are called its rituals, because they are signs and marks that people are accustomed to and frequent.

The origin of the word *mansik* in Arabic is: the usual place that a man is accustomed to and familiar with. It is said: **So-and-so has a mansik**, if he has a place that he frequents for good or evil. That is why the rituals are called *manasik*, because they are customary and people frequent them for Hajj and Umrah, and for deeds that draw closer to God.

It has been said that the meaning of asceticism is: worshipping God. And that the ascetic is called an ascetic because of the worship of his Lord.

Those who said this article interpreted His statement: **And show us our rites**, as "and teach us Your worship. How should we worship You? Where should we worship You? And what pleases You about us, so that we may do it?"

This statement, even if it is a doctrine that the speech allows, the most prevalent meaning of the rituals is what we described before, that they are the rituals of Hajj whose meaning we mentioned.

This statement was made by Abraham and Ishmael as a question from them to their Lord for themselves. Rather, it was a question from them to their Lord for themselves and their Muslim descendants. So when they included their Muslim descendants to themselves, they became as if they were informing about themselves with that. And we said that this is so because the supplication from them for the Muslims from their descendants came before in the beginning of the verse, and came after it in the other verse. As for what is in the beginning of the verse, it is their saying: **Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You.** Then they included themselves and the Muslim nation from their descendants, in their question to their Lord to show them their rites, so they said: **And show us our rites.** As for what is in the verse after it: **Our Lord, and send among them a messenger from themselves**, they made the question specifically for their descendants.

It was mentioned that in Ibn Masoud's reading: **And**

show them their rituals, meaning by that, And show our Muslim descendants their rituals.

The statement in the interpretation of the Almighty's saying: **And accept our repentance, for You are the Acceptor of Repentance, the Most Merciful.**

Abu Ja'far said: As for repentance, its origin is returning from something disliked to something beloved. The servant's repentance to his Lord is his return from what God dislikes from him, by regretting it, ceasing it, and resolving not to return to it. The Lord's repentance to His servant is His return to him by forgiving him for his crime, and pardoning him for the punishment of his sin, as forgiveness for him and a favor from Him to him.

If someone asks us: Did they have sins that made them need to ask their Lord for repentance?

It was said: There is no one more pious than God's creation who has not done work between him and his Lord that requires him to repent and turn to Him. It is possible that what they said was specific to the situation they were in, of raising the foundations of the House. Because that was the place where God would most likely answer their supplication, and so that they would make what they did a tradition to be followed after them, and people would take that spot after them as a place of absolution from sins to God. It is possible that they meant by their saying: **And have mercy on us**, and have mercy on the oppressors among our children and our descendants whose oppression and polytheism You have informed us of, so that they may turn to Your obedience. So the apparent meaning of the speech is that the supplication is for themselves, but what is meant by it is their descendants. Just as one says: So-and-so honored me in my children and family, and so-and-so was dutiful to me, if his son was dutiful to him.

As for his saying: **Indeed, You are the Acceptor of Repentance, the Most Merciful**, what he means by it is: Indeed, You are the One who returns to Your servants with favor, and is generous to them with pardon and forgiveness, the Most Merciful to them, the One who rescues whomever You will among them with Your mercy from their destruction, the One who saves whomever You want to save among them with Your compassion from Your wrath.

Tafsir al-Qurtubi

The Almighty said: **Our Lord, and send among them a Messenger from among themselves** meaning Muhammad, may God bless him and grant him peace. In the reading of Abi, **And send at the end of them a Messenger from among them.** And 'Khalid bin Ma'dan narrated: A group of the companions of the Prophet, may God bless him and grant him peace, said to him: O Messenger of God, tell us about yourself, he said: Yes, I am the supplication of my father Abraham and the good report of Jesus." And a Messenger means a messenger, and it is a fa'ul from the message. Ibn al-Anbari said: It seems that its origin is from their saying: a she-camel that is a messenger and a messenger, if it is easy to walk and goes ahead of the

she-camels. And the neglected group that is sent is called rusul, and its plural is arsil. And it is said: The people came arsil, meaning some of them follow each other, and from this the word rasul is used for the camel, because it is sent from the udder.

God the Almighty said: **And teaches them the Book and wisdom.** The Book means the Qur'an. Wisdom means knowledge of religion, understanding of interpretation, and understanding which is a characteristic and light from God the Almighty. Malik said this, and Ibn Wahb narrated it from him. Ibn Zayd said this, and Qatadah said: Wisdom is the Sunnah and the explanation of the laws. It was also said: Judgment and decree in particular, but the meaning is close. Teaching was attributed to the Prophet (peace and blessings of God be upon him) in that he gives the matters that he looks into, and teaches the way to look into them through what God sends to him from His revelation. **And purifies them** means cleanses them from the harm of polytheism, according to Ibn Jurayj and others. Zakat means purification, and this has been mentioned previously. It was also said that the verses are the recitation of the apparent meaning of the words. The Book means the meanings of the words. Wisdom means judgment, and this is what God intended by the address, whether absolute or restricted, explanatory or ambiguous, general or specific, and this is the meaning of what was mentioned previously, and God the Almighty knows best. **The Mighty** means the inaccessible, which cannot be reached or overcome. Ibn Kaysan said: Its meaning is the one who is not incapable of anything, and its evidence is: **And nothing in the heavens or on the earth could make God incapable of anything.** Al-Kisa'i: The Almighty, the Victorious, and from this is the saying of God Almighty: **And He made me powerful in speech.** And in the proverb: **Whoever is powerful, is spoiled.** That is, whoever is powerful, is robbed. And it was said: The Almighty is the one who has no equal, and its explanation is: **There is nothing like Him.** We have further explained this meaning in His name Al-Aziz in the book Al-Asna fi Sharh Asma God Al-Husna. The meaning of Al-Hakim was mentioned previously, and praise be to God.

Tafsir Ibn Kathir

God Almighty says, informing about the completion of Abraham's call to the people of the sanctuary that God would send among them a Messenger from among them, that is, from the descendants of Abraham. This answered call was in accordance with God's previous decree in appointing Muhammad, may God's prayers and peace be upon him, as a Messenger to the illiterate people to them and to all the non-Arabs among mankind and jinn, as Imam Ahmad said: Abd al-Rahman ibn Mahdi informed us on the authority of Muawiyah ibn Salih, on the authority of Saeed ibn Suwaid al-Kalbi, on the authority of Abd al-A'la ibn Hilal al-Sulami, on the authority of al-Arbadh ibn Sariyah, who said: The Messenger of God, may God's prayers and peace be upon him, said: "Indeed, I am with God the Seal of the Prophets, and Adam was still kneaded in his clay. I will inform you of the beginning

Surat Al-Baqarah 2:129

Our Lord, and send among them a Messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, it is You who is the Exalted in Might, the Wise.

of that, the call of my father Abraham, and the glad tidings of Jesus about me, and the vision that my mother saw, and so do the mothers of the prophets see." And Ibn Wahb, al-Layth, and his scribe Abdullah ibn Salih narrated it on the authority of Muawiyah ibn Salih, and Abu Bakr ibn Abi Maryam followed him on the authority of Saeed ibn Suwaid with it. Imam Ahmad also said: Abu al-Nadr informed us, al-Faraj informed us, Luqman ibn Aamer said: I heard Abu Umamah say: I said, O Messenger of God: What was the beginning of your affair? He said: "The supplication of my father Abraham, and the good report of Jesus about me. And my mother saw that a light came out of her that illuminated the palaces of Ash-Sham." What is meant is that the first person to be mentioned and made famous among the people was Abraham, peace be upon him, and his mention among the people continued to be mentioned, famous, and widespread until the Seal of the Prophets of the Children of Israel revealed his name by lineage, and he is Jesus, son of Mary, peace be upon him, when he stood up among the Children of Israel as a preacher and said: **I am the Messenger of God to you, confirming what came before me of the Torah and giving good tidings of a Messenger to come after me whose name is Ahmad.** That is why he said in this hadith: The supplication of my father Abraham and the good tidings of Jesus, son of Mary. And his saying: And my mother saw that a light came out of her that illuminated the palaces of Ash-Sham, it was said that it was a dream she saw when she dreamt of him, and she told it to her people, so it spread among them and became famous, and that was a prelude and the specialization of Ash-Sham for the appearance of his light, indicating the stability of his religion and prophethood in the lands of Ash-Sham, and for this reason Ash-Sham will be at the end of time a stronghold for Islam and its people, and in it Jesus, son of Mary, will descend when he descends in Damascus with its eastern white minaret, and for this reason it came in the two Sahih: **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 command of God comes and they are like that.** And in Sahih Al-Bukhari: **And they are in Ash-Sham.** Abu Ja'far Al-Razi said on the authority of Al-Rabi' bin Anas on the authority of Abu Al-'Aliyah regarding his saying: **Our Lord, and send among them a Messenger from among themselves,** meaning the nation of Muhammad, may God bless him and grant him peace, so it was said to him: Your request has been answered, and it will happen at the end of time, and this is what Al-Suddi and Qatadah said, and the Almighty's saying: **And He will teach them the Book,** meaning the Qur'an, and **wisdom,** meaning the Sunnah, as Al-Hasan, Qatadah, and Muqatil bin Hayyan said. Abu Malik and others, and it was said: Understanding is in religion and there is no contradiction, **And purifies them** Ali bin Abi Talha said on the authority of Ibn Abbas meaning obedience to God and Muhammad bin Ishaq said **And teaches them the Book and wisdom** he said good so they do it and evil so they avoid it, and informs them of God's

pleasure with them if they obey Him so that they may increase their obedience to Him and avoid what angers Him of disobedience to Him, and His saying **Indeed, You are the Exalted in Might, the Wise** meaning the Exalted who is not incapable of anything, and He is able to do all things, the Wise in His actions and words, so He places things in their proper places due to His knowledge, wisdom and justice.

Fath al-Qadir

The pronoun in his saying: 129- **And send among them** refers to the Muslim nation mentioned previously. My father read: And send among their last ones. It is possible that the pronoun refers to the offspring. God answered this call to Abraham, peace be upon him, so He sent among his offspring **a messenger from among themselves** who is Muhammad, may God bless him and grant him peace. He has informed about Himself that Abraham's call, as will be explained in the interpretation of that, God willing, and what He meant was this call. And the messenger is the one who is sent. Ibn al-Anbari said: It is likely that its origin is a she-camel that is a messenger and a messenger if it is easy to walk and goes ahead of the she-camels. It is said: The people came in groups: meaning some of them follow each other, and what is meant by the book is the Qur'an. What is meant by wisdom is knowledge of the religion and understanding of the interpretation and understanding of the Shari'ah. And his saying: **He purifies them** means He cleanses them from polytheism and all other sins. It was said: What is meant by the verses is the apparent meaning of the words, the book is their meanings, and wisdom is the ruling, which is what God intended by the address, and the Almighty is the one for whom nothing is incapable, said Ibn Kaysan. Al-Kisa'i said: **The Almighty** is the predominant.

Tafsir al-Baghawi

129. **Our Lord, and send among them** meaning among the Muslim nation from the descendants of Abraham and Ishmael, and it was said: from the people of Mecca **a Messenger from among them** meaning a Messenger, by which he meant Muhammad, may God bless him and grant him peace.

Al-Sayyid Abu al-Qasim Ali bin Musa al-Musawi told us, Abu Bakr Ahmad bin Muhammad bin Abbas al-Balkhi told us, Imam Abu Sulayman Hamad bin Muhammad bin Ibrahim al-Khattabi told us, Muhammad bin al-Makki told us, Ishaq bin Ibrahim told us, my nephew Ibn Wahb told us, my uncle told us, Muawiyah told us, on the authority of Salih, on the authority of Saeed bin Suwayd, on the authority of Abdul-'Ala bin Hilal al-Salami, on the authority of al-Arbadh bin Sariyah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "I am written with God as the Seal of the Prophets, and Adam was still kneaded in his clay, and I will inform you of the

beginning of my affair. I am the supplication of Abraham, the good report of Jesus, and the vision of my mother which she saw when she gave birth to me, and a light came out of her that illuminated the palaces of Syria for her."

And he meant by this call of Abraham that he called for a messenger to be sent to the children of Ishmael from among them. Ibn Abbas said: All the prophets were from the children of Israel except ten: Noah, Hud, Salih, Shuaib, Lot, Abraham, Ishmael, Isaac, Jacob, and Muhammad, may God's prayers and peace be upon them all.

He recites to them Your verses Your Book, meaning the Qur'an. A verse from the Qur'an is a continuous statement until it ends. It has been said that it is a group of letters. It is said that the people went out with their verse, meaning with their group. **And He teaches them the Book** meaning the Qur'an. **And wisdom** Mujahid said: Understanding the Qur'an. Muqatil said: The sermons of the Qur'an and what is in it of rulings. Ibn Qutaybiyyah said: It is knowledge and action, and a man is not wise until he combines them. It has been said: It is the Sunnah. It has been said: It is rulings and judgment. It has been said: Wisdom is jurisprudence.

Abu Bakr bin Duraïd said: Every word that admonishes you, calls you to do something noble, or forbids you from doing something ugly is wisdom.

And purifies them means He cleanses them from polytheism and sins. It was said: He takes the zakat from their wealth. Ibn Kaysan said: He will testify for them on the Day of Resurrection with justice if they testify for the prophets that they conveyed the message of purification, which is the correction.

Indeed, You are the Exalted in Might, the Wise. Ibn Abbas said: The Exalted is the One like whom there is no other. Al-Kalbi said: The Avenger is explained by the Almighty's saying: **And God is Exalted in Might, the Possessor of Retribution 4-Al Imran.** It was said: The Invincible One whom hands cannot reach and nothing can reach. It was said: The Strong, and might is power. God Almighty said: **So We strengthened with a third 14-Yasin,** meaning We strengthened. It was said: The Victorious. God Almighty said, informing us: **And He strengthened me in the speech 23-Sad,** meaning He defeated me. It is said in the proverb: **Whoever is powerful, he will be robbed** meaning whoever is powerful, he will be robbed.

teaches them the Book" the Qur'an. "And wisdom" what perfects their souls of knowledge and rulings. "And purifies them" from polytheism and sins. "Indeed, it is You who is the Exalted in Might" who cannot be defeated or overcome in what He wills. "The Wise" is the One who rules for it.

Tafsir al-Baidawi

129- **Our Lord, and send among them** among the Muslim nation **a messenger from among themselves** and none was sent from their descendants except Muhammad, may God bless him and grant him peace, so he is the one to whom their supplication was answered as he said, may God bless him and grant him peace, **I am the supplication of Abraham, the good report of Jesus, and the vision of my mother.** "He recites to them Your verses" he reads to them and conveys to them what is revealed to him of the evidence of monotheism and prophethood. "And

Surat Al-Baqarah 2:130

And who would abandon the religion of Abraham except one who makes a fool of himself? And We had certainly chosen him in this world, and indeed, in the Hereafter, he will be among the righteous.

Surat al-Baqarah 2:130

And who would abandon the religion of Abraham except one who makes a fool of himself? And We had certainly chosen him in this world, and indeed, in the Hereafter, he will be among the righteous.

Tafsir al-Jalalayn

And whoever that is, does not **averses from the religion of Abraham** and abandons it **except he who makes a fool of himself** who is ignorant that it was created by God and must be worshipped, or who belittles it and treats it with contempt. **And We have certainly chosen him** we have selected him **in this world** with the message and friendship **and indeed, in the Hereafter he will be among the righteous** who will have the highest ranks.

Tafsir al-Suyuti

The Almighty said: And whoever turns away from the religion of Abraham, the verse. Ibn Uyaynah said: It was narrated that Abdullah bin Salam called the two sons of his brother, Salamah and Muhajir, to Islam and said to them: You know that God Almighty said in the Torah: I am sending from the descendants of Ishmael a prophet whose name will be Ahmad. Whoever believes in him has been guided and is rightly guided, and whoever does not believe in him is cursed. So Salamah and Abu Muhajir converted to Islam, and the verse was revealed about him.

Tafsir al-Tabari

Abu Ja'far said: This is the supplication of Abraham and Ishmael specifically for our Prophet Muhammad, may God bless him and grant him peace, and it is the supplication that our Prophet, may God bless him and grant him peace, used to say: **I am the supplication of my father Abraham, and the good report of Jesus.** Ibn Hamid told us that, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Thawr ibn Yazid, on the authority of Khalid ibn Ma'dan al-Kila'i: "A group of the companions of the Messenger of God, may God bless him and grant him peace, said: O Messenger of God, tell us about yourself. He said: Yes, I am the supplication of my father Abraham, and the good report of Jesus, may God bless them and grant them peace."

Imran bin Bakkar Al-Kila'i told me, he said, Abu Al-Yaman told us, he said, Abu Kurayb told us, on the authority of Ibn Abi Maryam, on the authority of Saeed bin Suwaid, on the authority of Al-Arbadh bin Sariyah Al-Sulami, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "I am with God in the Mother of the Book, the Seal of the Prophets, while Adam was still kneading in his clay. I will inform you of the interpretation of that: I am the supplication of my father Abraham, the glad tidings of

Jesus to his people, and the vision of my mother."

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Mu'awiyah told me - and Ubayd bin Adam bin Abi Iyas al-Asqalani told me, he said, my father told me, he said, al-Layth bin Sa'd told us, on the authority of Mu'awiyah bin Salih, they both said, on the authority of Sa'id bin Suwaid, on the authority of Abdullah bin Hilal al-Salami, on the authority of Arabadh bin Sariyah al-Salami, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told us, on the authority of Saeed bin Suwaid, on the authority of Abd al-A'la bin Hilal al-Salami, on the authority of Arabadh bin Sariyah: that he said: I heard the Messenger of God, may God bless him and grant him peace, say, and he mentioned something similar.

And what we said about that was said by a group of people of interpretation.

Mention of those who said that: Bishr ibn Muadh told us, he said, Yazid ibn Zari' told us, he said, Saeed told us, on the authority of Qatada, his saying: **Our Lord, and send among them a Messenger from among themselves**, so God did that, so He sent among them a Messenger from among themselves, whose face and lineage they knew, who would take them out of darkness into the light, and guide them to the path of the Almighty, the Praiseworthy.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: **Our Lord, and send among them a messenger from among themselves**, he is Muhammad, may God bless him and grant him peace.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **Our Lord, and send among them a Messenger from among themselves**, who is Muhammad, may God bless him and grant him peace. So it was said to him: That has been answered, and it is at the end of time.

Abu Ja'far said: God Almighty means by His saying: **He recites to them Your verses:** He recites to them Your Book that You reveal to him.

The statement in the interpretation of the Almighty's saying: **And He teaches them the Book and wisdom.**

Abu Jaafar said: What is meant by the book is the Qur'an.

I have previously explained why the Qur'an is called a book, and what its interpretation is. This is the opinion of a group of interpreters.

Mention of who said that: Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And He teaches them the Book**, the Qur'an.

Then the people of interpretation differed about the meaning of the wisdom that God mentioned in this

place.

Some of them said: It is the Sunnah.

Mention of those who said that: Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And wisdom**, meaning the Sunnah.

Some of them said: *Wisdom* is knowledge of religion and understanding of it.

Mention of who said that: Yunus told me, he said, Ibn Wahb told us, he said: I said to Malik: What is wisdom? He said: Knowledge of religion, understanding of religion, and following it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **And wisdom**, he said: Wisdom is the religion that they do not know except through him, may God bless him and grant him peace, he teaches it to them. He said: And why wisdom, the mind in religion? And he recited: **And whoever is given wisdom has certainly been given much good** (al-Baqarah 2:269), and He said about Jesus: **And He will teach him the Book and wisdom and the Torah and the Gospel** (Al-Imran: 48), he said: And Ibn Zayd recited: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them** (al-A'raf 7:175), he said: He did not benefit from the signs, since there was no wisdom with them. He said: Or wisdom, something that God places in the heart, enlightening it with it.

Abu Ja'far said: The correct statement in our view about wisdom is that it is the knowledge of the rulings of God, the knowledge of which cannot be attained except through the explanation of the Messenger, may God bless him and grant him peace, and knowledge of it, and what is indicated by it from its counterparts. In my view, it is taken from the word *hukm* which means the distinction between right and wrong, like *jalsa* and *sit* from *qusulu* and *qudu* sitting. It is said from it: **So-and-so is wise in his wisdom**, meaning that he is clear in his accuracy in his words and actions.

If this is the case, then the interpretation of the verse is: **Our Lord, and send among them a Messenger from among themselves who will recite to them Your verses**, and teach them Your Book that You send down to them, and the details of Your judgment and the rulings that You teach him.

The statement in the interpretation of the Almighty's saying: **And purifies them**.

Abu Jaafar said: We have previously demonstrated that the meaning of purification is cleansing, and that the meaning of zakat is growth and increase.

The meaning of his saying: **And purifies them** in this place: And purifies them from associating partners with God and worshipping idols, and increases them and multiplies them through obedience to God, as: Al-Muthanna bin Ibrahim told me, he said: Abdullah bin Saleh told us, he said: Muawiyah bin Saleh told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **He recites to them Your verses and teaches them the Book**, he said: He means by purification, obedience to God and sincerity.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, Ibn Jurayj said, regarding his statement: **And purifies them**, he said: He purifies them from polytheism and delivers them from it.

The statement in the interpretation of the Almighty's saying: **Indeed, it is You who is the Exalted in Might, the Wise**.

Abu Ja'far said: By that, the Most High means: O Lord, You are the *Mighty* and the Strong, Whom nothing He wills is impossible, so do with us and our offspring what we have asked and requested of You. And the *Wise* in Whose management there is no fault or error, so give us what will benefit us and our offspring, and will not diminish You or Your treasures.

Tafsir al-Qurtubi

The Almighty said: **And who would turn away from the religion of Abraham except he who makes a fool of himself?** "Min is an interrogative in the nominative case as a subject, and yirghib is the relative clause of min". "Except he who makes a fool of himself" is in the predicate. It is a rebuke and a reproach in which the meaning of negation is found, i.e. and what is desired, said Al-Nahas. The meaning is: he renounces it and distances himself from it, i.e. from the religion, which is the religion and the law. "Except he who makes a fool of himself" Qatadah said: They are the Jews and Christians, they turned away from the religion of Abraham and adopted Judaism and Christianity as an innovation that is not from God Almighty. Al-Zajjaj said: "Safa" means ignorance, i.e. he was ignorant of his own affairs and did not think about them. Abu Ubaidah said: The meaning is he destroyed himself. Tha'lab and Al-Mubarrad narrated that safa with a kasra on the fa' is transitive like safa with a fatha on the fa' and a shaddah on it. It was narrated from Abu Al-Khattab and Yunus that it is a language. Al-Akhfash said: **He acted foolishly towards himself** meaning he did something foolish to make him foolish. It is also narrated from him that it is a language meaning foolishness, as narrated by Al-Mahdawi, and the first was mentioned by Al-Marudi. As for foolishness with a damma on the fa, it is intransitive, as Al-Mubarrad and Tha'lab said. Al-Kisa'i narrated from Al-Akhfash that the meaning is ignorance of himself, so the fi was deleted and it was made accusative. Al-Akhfash said: The same applies to **the marriage contract**, meaning on the marriage contract. This follows the doctrine of Sibawayh in what he narrated of their saying: So-and-so struck the back and the stomach, meaning in the back and the stomach. Al-Farra': It is a distinction. Ibn Bahr said: Its meaning is ignorance of himself and what is in it of indications and signs indicating that it has a Creator like whom nothing is, so he knows through it the oneness of God and His power.

I said: This is the meaning of Al-Zajjaj's statement: "He thinks about himself, of two hands with which he strikes, two feet on which he walks, an eye with which he sees, an ear with which he hears, a tongue with which he speaks, molars that grow for him when he no longer needs to be breastfed and needs food to grind

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And who would abandon the religion of Abraham except one who makes a fool of himself? And We had certainly chosen him in this world, and indeed, in the Hereafter, he will be among the righteous.

food with, a stomach prepared for cooking food, a liver to which the cream ascends, veins and passages through which it reaches the extremities, and intestines into which the weight of the food settles and protrudes from the lower part of the body. This is evidence that he has a Creator who is capable, all-knowing, and wise. This is the meaning of the Most High's statement: 'And in yourselves, then will you not see?' Al-Khattabi, may God have mercy on him, pointed to this. More clarification will come in Surat Adh-Dhariyat, God willing."

This verse was used as evidence by those who said: The law of Abraham is our law except for what was abrogated from it. This is like his saying: **The religion of your father Abraham**, "I follow the religion of Abraham." And its explanation will come.

The Almighty said: **And We had chosen him in this world** meaning, We chose him for the message and made him pure from impurities. The root of *istafinahu* is *istafinahu*, the *ta* was replaced with a *ta* to match the *sad* in emphasis. The word is derived from *al-safwah*, and its meaning is to choose the purest.

God the Almighty said: **And indeed, in the Hereafter, he will be among the righteous.** The righteous in the Hereafter is the one who wins. Then it was said: How is it permissible to present **in the Hereafter** while it is included in the relative clause? An-Nahhas said: The answer is that the meaning is not **he will be among the righteous in the Hereafter**, so the relative clause would have been presented. The Arab scholars have several opinions on this: One of them is that the meaning is **and he will be righteous in the Hereafter**, then it was deleted. It was said: **in the Hereafter** is related to a deleted source, meaning his righteousness in the Hereafter. The third opinion is that the righteous does not mean those who are righteous, but it is a name that stands on its own, just as one says *man* and *boy*.

I said: A fourth statement is that the meaning is that he is among the righteous in the work of the Hereafter, so the speech is about the deletion of an adjective. Al-Husayn ibn al-Fadl said: There is an inversion in the speech, its meaning is that We have chosen him, and he is the world and the Hereafter, and he is among the righteous. Hajjaj ibn Hajjaj narrated - and he is Hajjaj al-Aswad, and he is also Hajjaj al-Ahwal, known as Saq al-Asal - he said: I heard Muawiyah ibn Qurra say: O God, the righteous are You who have made them righteous and provided for them if they act in obedience to You and You are pleased with them. O God, as You have made them righteous, make us righteous, and as You have provided for them if they act in obedience to You and You are pleased with them, provide for us to act in obedience to You, and be pleased with us.

Tafsir Ibn Kathir

The Almighty says in response to the infidels regarding

what they innovated and invented of associating partners with God, which is contrary to the religion of Abraham, the friend of God, the leader of the monotheists, for he exclusively monotheized his Lord, the Almighty, and did not call upon anyone other than Him nor did he associate partners with Him for the blink of an eye, and he disavowed every deity other than Him, differing in that from the rest of his people until he disavowed his father, saying, "O my people, indeed I am disassociated from what you associate with Him. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God." And the Almighty says, **And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, except for He who created me, for He will guide me.'** And the Almighty says, "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was kind and forbearing." And the Almighty says, "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God. Grateful for His favors. He chose him." And guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous." For this and similar reasons, the Most High said: **And who would turn away from the religion of Abraham** from his way and method, so he would oppose it and turn away from it **except one who makes a fool of himself?** That is, he wronged himself with his foolishness and bad management by abandoning the truth for misguidance, as he opposed the path of the one chosen in this world for guidance and right direction from his young age until God took him as a friend, and in the Hereafter he will be among the righteous and happy ones. So whoever abandons this way, his path, and his religion, and follows the path of misguidance and error, what foolishness is greater than this? Or what injustice is greater than this? As God Almighty said: **Indeed, associating others with God is a great wrong.** Abu Al-Aaliyah and Qatadah said: This verse was revealed about the Jews. They created a path that was not from God, and they contradicted the religion of Abraham in what they created. The truth of this statement is attested by God Almighty's statement: "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. Indeed, the people most worthy of Abraham are those who followed him and this Prophet and those who believe. And God is the ally of the believers."

And the Almighty's saying: **When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'** That is, God commanded him to be sincere, surrender, and obey, so he responded to that in terms of law and destiny. And His saying: **And Abraham enjoined it upon his sons, and so did Jacob.** That is, he enjoined this religion, which is submission to God, or

the pronoun refers to the word, which is His saying: **I have submitted to the Lord of the worlds.** Because of their keenness on it and their love for it, they preserved it until death, and enjoined it upon their sons after them, as in the Almighty's saying: **And He made it a word remaining among his descendants.** Some of the predecessors read **and Jacob** in the accusative case, in apposition to **his sons**, as if Abraham enjoined upon his sons and his grandson Jacob, son of Isaac, and he was present at that. Al-Qushayri claimed, as Al-Qurtubi narrated from him, that Jacob was only born after the death of Abraham, and something like this needs sound evidence. It appears, and God knows best, that Isaac gave birth to Jacob during the lifetime of Abraham and Sarah, because the good report came to them in His saying: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** And it was read in the accusative case. Jacob here is on the removal of the preposition, so if Jacob had not existed during their lifetime, there would not have been much benefit in mentioning him among the descendants of Isaac. Also, God Almighty said in Surat al-Ankabut 29: **And We gave him Isaac and Jacob and placed among his descendants prophethood and the Book 22:13,** and He said in another verse: **And We gave him Isaac and Jacob as an additional gift 22:13.** This indicates that he existed during his lifetime. Also, he was the builder of the Holy House, as stated in the previous books, and it was proven in the two Sahihis from the hadith of Abu Dharr: I said: O Messenger of God, which mosque was established first? He said: The Sacred Mosque. I said: Then which? He said: The Holy House. I said: How much time is between them? He said: Forty years, the hadith, so Ibn Hibban claimed that between Solomon, who he believed was the builder of the Holy House - and he only renovated it after its destruction and decorated it - and Abraham, there were forty years, and this is something that Ibn Hibban denied, because the period between them exceeds thousands of years, and God knows best. Also, Jacob's will to his sons will be mentioned soon, and this indicates that he is here among those who recommend. And his saying, **O my sons, God has chosen for you this religion, so do not die except as Muslims,** meaning, do good in your life, and adhere to this so that God may grant you death upon it, because a person usually dies as he was, and is resurrected as he died, and God the Generous has made it His custom that whoever intends good, He will guide him to it and make it easy for him, and whoever intends righteousness, He will remain upon it. This does not contradict what came in the authentic hadith: "A man may do the deeds of the people of Paradise until there is only a span or an arm's length between him and it, then what is written will overtake him and he will do the deeds of the people of Hell and enter it. A man may do the deeds of the people of Hell until there is only a span or an arm's length between him and it, then what is written will overtake him and he will do the deeds of the people of Paradise and enter it." Because it came in some narrations of this hadith that he will do the deeds of the people of Paradise as it appears to people and the deeds of the people of Hell as it appears to people. And God the Most High said: "But as for him who gives and fears God * And believes in the best * We will ease him toward ease * But as for him who withholds and considers himself free of need * And denies the best * We will ease him

toward difficulty."

Fath al-Qadir

130- **And whoever desires** is in the nominative case as a subject, and the question is for denial. And his saying: **Except he who fools himself** is in the predicate, and it was said: It is a substitute for the subject of yaghriba, and the estimate: And no one desires from the religion of Abraham except he who fools himself. Al-Zajaj said: Foolishness means ignorance: that is, he was ignorant of his own affairs and did not think about them. Abu Ubaidah said: The meaning is he destroyed himself. Tha'lab and Al-Mubarrad narrated that foolishness with a kasra on the fa' is transitive like safaha with a fatha on the shaddah on the fa'. Al-Akhfash said: **Foolishness of himself** means he did with it such foolishness that he became foolish, and it was said: That his self is erected by removing the preposition, and it was said: It is a distinction, and these two are very weak, and as for foolishness with a damma on the fa', it is not transitive, Al-Mubarrad and Tha'lab said. And selection: choice, that is, we chose him in this world and made him among the righteous in the hereafter, so how can a desirer desire to turn away from his religion? His saying: **When he said to him** may be related to his saying: **We chose him,** meaning we selected him at the time we ordered him to convert to Islam. It may also be related to something omitted, which is *remember*. It was said in Al-Kashshaf: It is as if it was said: **Remember that time so that it may be known that he is the chosen, righteous one who does not turn away from the religion of his like.**

Tafsir al-Baghawi

130. The Almighty said: **And whoever turns away from the religion of Abraham** This is because Abdullah bin Salam called his two nephews, Salamah and Muhajir, to Islam and said to them: You know that God Almighty said in the Torah: I am sending from the descendants of Ishmael a prophet whose name will be Ahmad. Whoever believes in him has been guided, and whoever does not believe is cursed. So Salamah converted to Islam and Muhajir refused to convert to Islam, so God Almighty revealed: **Whoever turns away from the religion of Abraham** meaning he abandons his religion and his law. It is said that he desires something if he wants it, and he turns away from it if he abandons it.

His saying *whoever* is an interrogative word meaning rebuke and reproach, meaning: **whoever turns away from the religion of Abraham** "except he who makes a fool of himself." Ibn Abbas said: **whoever loses himself.** Al-Kalbi said: **whoever goes astray from himself.** Abu Ubaidah said: **whoever destroys himself.** Ibn Kaysan and Al-Zajaj said: **its meaning is ignorance of himself.** Foolishness means ignorance and weakness of opinion. Every fool is ignorant, because whoever worships other than God has made himself ignorant, because he does not know that God created him. It was said: **Whoever knows himself knows his Lord.** In al-Naba 78: "God the Most High revealed to David, 'Know yourself and know Me.' He said: 'O Lord, how

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And who would abandon the religion of Abraham except one who makes a fool of himself? And We had certainly chosen him in this world, and indeed, in the Hereafter, he will be among the righteous.

do I know myself? And how do I know You?' So God the Most High revealed, 'Know yourself by weakness, helplessness and annihilation, and know Me by strength, power and permanence.'"

Al-Akhfash said: Its meaning is that he was foolish in himself, and according to this statement, his soul is in the accusative case by removing the letter of description. Al-Farra' said: It is in the accusative case for explanation, and the original was that he was foolish in himself, but when he added the verb to its owner, the explanatory soul came out to make the location of the foolishness known, just as it is said: I was fed up with him, meaning I was fed up with him.

And We chose him in this world and indeed, in the Hereafter, he will be among the righteous meaning with the prophets in Paradise. Al-Husayn ibn al-Fadl said: There is an advancement and delay in it, meaning We chose him in this world and the Hereafter, and indeed, he will be among the righteous.

Tafsir al-Baidawi

130-And whoever turns away from the religion of Abraham is a rejection and denial that anyone would turn away from his clear and brilliant religion, meaning that no one would turn away from his religion. **Except he who belittles himself** except he who despises himself, humiliates himself, and belittles himself. Al-Mubarrad and Tha'lab said that *belittling* with the kasra is transitive and with the damma is intransitive, and what is stated in the hadith supports this: **Pride is to belittle the truth and to look down on people.** It was said: Its origin is **belittling himself** in the nominative case, then it was made accusative as a distinction, such as **his opinion was deceived** and **his head ached**, and the saying of Al-Nabigha Al-Dhubyani:

And we take after him the tail of a life that has a back that has no hump

Or foolishness in himself, so it is accusative by removing the preposition. And the exception is in the place of the nominative on the chosen instead of the pronoun in yaghriba because it is in the meaning of negation, **And We have chosen him in this world, and indeed, in the Hereafter, he will be among the righteous.** An argument and explanation for that, for whoever was the best of the servants in this world, and was witnessed to for his uprightness and righteousness on the Day of Resurrection, he was deserving of being followed, and no one would turn away from him except a fool, or a foolish person who humiliated himself through ignorance and turning away from looking.

Surat al-Baqarah 2:131

When his Lord said to him, *Submit*, he said, **I have submitted to the Lord of the worlds.**

Tafsir al-Jalalayn

And remember **when his Lord said to him, *Submit*** Submit to God and be sincere in your religion to Him **He said, I have submitted to the Lord of the worlds**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His saying: **And whoever turns away from the religion of Abraham**, which of the people would be indifferent to the religion of Abraham and abandon it out of a desire for something else?

God meant by this the Jews and Christians, because they chose what they chose of Judaism and Christianity over Islam. Because the **religion of Abraham** is the true Islam, as God the Almighty said: **Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim** (Al Imran 3:67). God the Almighty said to them: And who would abandon the true Islam of Abraham except one who makes a fool of himself? As Bishr ibn Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And who would abandon the religion of Abraham except one who makes a fool of himself?** The Jews and Christians abandoned their religion, and adopted Judaism and Christianity as an innovation not from God, and they abandoned the religion of Abraham, meaning Islam - true Islam? Likewise, God sent His Prophet Muhammad, may God bless him and grant him peace, with the religion of Abraham.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And who would turn away from the religion of Abraham except one who makes a fool of himself?** He said: The Jews and Christians turned away from the religion of Abraham, and innovated Judaism and Christianity, which are not from God, and they abandoned the religion of Abraham: Islam.

The statement in the interpretation of the Almighty's saying: **Except for he who makes a fool of himself.**

Abu Ja'far said: God Almighty means by His statement: **Except for he who makes a fool of himself**, except for he who makes a fool of himself. We have previously explained that the meaning of foolishness is ignorance.

The meaning of the statement is: And none turns away from the pure religion of Abraham except a fool who is ignorant of the place of his own good fortune in what benefits him and harms him in his afterlife, as Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd

said regarding his statement: **Except for he who makes a fool of himself**, he said: Except for he who misses his good fortune.

The soul is placed in the accusative case in the sense of the interpreter. This is because foolishness originally refers to the soul, but when it was transferred to *whoever*, the soul was placed in the accusative case in the sense of interpreting. Just as one says: **He is the most spacious of you in a house**, so the house is included in the statement on the basis that the spaciousness is in it, not in the man. Likewise, the soul was included because foolishness refers to the soul, not to *whoever*. Therefore, it is not permissible to say: **Your brother was foolish**. Rather, it is permissible to explain it with the soul, and it is added to a definite noun, because it is in the interpretation of an indefinite noun.

Some Basra grammarians said: His saying: **He made himself foolish** is considered foolish if the verb is intransitive, but he made it transitive to *himself* and his opinion and similar things that are in meaning like foolishness, if it is not transitive. As for *ghabna* and *khassara* they may be transitive to something else, it is said: **ghabna khamsin** and **khassara khamsin**.

The statement in the interpretation of his saying: **And We chose him in this world.**

Abu Ja'far said: God Almighty means by His statement, **And We chose him in this world**, that We chose Abraham. The *ha* in His statement, **We chose him**, is from the mention of Abraham.

Al-Istifā' is derived from al-ṣafwā, and likewise istashfina iftālāna is derived from it. Its *ta'* was made a *ta'* because its point of articulation is close to the point of articulation of the *sad*.

What he means by his saying: **We chose him** is: We selected him and chose him for ease, and we will make him an imam in this world for those who come after him.

This is report from God, the Most High, that whoever opposes Abraham in what He has prescribed for those who come after him, is opposing God, and informing His creation that whoever opposes what Muhammad, peace and blessings be upon him, brought, is opposing Abraham. This is because God, the Most High, informed that He chose him for his friendship, and made him an imam for the people, and informed that his religion was the pure, Muslim faith. In this, the clearest statement from God, the Most High, that whoever opposes him is an enemy of God, for opposing the imam whom God appointed for His servants.

The statement in the interpretation of the Almighty's saying: **And indeed, in the Hereafter, he will be among the righteous.**

Abu Ja'far said: God Almighty means by His saying: **And indeed, in the Hereafter, he will be among the righteous**, that Abraham will be among the righteous in the Hereafter.

The righteous among the sons of Adam is the one who fulfills the rights of God upon him.

When his Lord said to him, "Submit," he said, "I have submitted to the Lord of the worlds."

So the Almighty informed us about Abraham, His friend, that he is his confidant in this world, and his friend in the hereafter, and that he will come to the places of his faithful friends.

Tafsir al-Qurtubi

God Almighty said: **When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'**

The factor in *when* is his saying: meaning, We chose him when his Lord said to him, *Submit*. This saying was from God when He tested him with the planets, the moon, and the sun. Ibn Kaysan and Al-Kalbi said: meaning, **Purify your religion for God through monotheism**. It was also said: **Submit and be humble**. Ibn Abbas said: He only said that to him when he left the flock, as will be mentioned in Al-An'am. Islam here is in its most perfect form. Islam in the speech of the Arabs: submission and obedience to the one who submits. Not every submission is faith, and not every faith is Islam, because whoever believes in God has submitted and obeyed God. Not everyone who submits believes in God, because he may speak in fear of the sword, and that is not faith, contrary to the Qadarites and the Khawarij, who said: Islam is faith, so every believer is a Muslim, and every Muslim is a believer, based on His saying: **Indeed, the religion in the sight of God is Islam**. This indicates that Islam is the religion, and that whoever is not a Muslim is not a believer. Our evidence is the saying of God the Almighty: **The desert Arabs say, 'We believe.' Say, 'You have not believed, but say, 'We have submitted,'** (al-Baqarah 2:170). So God the Almighty informed us that not everyone who submits to Islam is a believer, indicating that not every Muslim is a believer. And the Prophet (blessings and peace of God be upon him) said to Sa'd ibn Waqqas when he said to him, **Give to so-and-so, for he is a believer**. The Prophet (blessings and peace of God be upon him) said, **Or a Muslim**. The hadith was narrated by Muslim, indicating that faith is not Islam, for faith is inward and Islam is outward, and this is clear. Faith may be used to mean Islam and Islam, and what is meant by it is faith, because one of them is necessary for the other and emanates from it, like Islam, which is the fruit of faith and an indication of its correctness, so inform him. And God is the Grantor of success.

Tafsir Ibn Kathir

The Almighty says in response to the infidels regarding what they innovated and invented of associating partners with God, which is contrary to the religion of Abraham, the friend of God, the leader of the monotheists, for he exclusively monotheized his Lord, the Almighty, and did not call upon anyone other than Him nor did he associate partners with Him for the blink of an eye, and he disavowed every deity other than Him, differing in that from the rest of his people until he disavowed his father, saying, "O my people,

indeed I am disassociated from what you associate with Him. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God." And the Almighty says, **And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, except for He who created me, for He will guide me.'** And the Almighty says, "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was kind and forbearing." And the Almighty says, "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God. Grateful for His favors. He chose him." And guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous." For this and similar reasons, the Most High said: "And who would turn away from the religion of Abraham **from his way and method, so he would oppose it and turn away from it** except one who makes a fool of himself"? That is, he wronged himself with his foolishness and bad management by abandoning the truth for misguidance, as he opposed the path of the one chosen in this world for guidance and right direction from his young age until God took him as a friend, and in the Hereafter he will be among the righteous and happy ones. So whoever abandons this way, his path, and his religion, and follows the path of misguidance and error, what foolishness is greater than this? Or what injustice is greater than this? As God Almighty said: **Indeed, associating others with God is a great wrong**. Abu Al-Aaliyah and Qatadah said: This verse was revealed about the Jews. They created a path that was not from God, and they contradicted the religion of Abraham in what they created. The truth of this statement is attested by God Almighty's statement: "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. Indeed, the people most worthy of Abraham are those who followed him and this Prophet and those who believe. And God is the ally of the believers."

And the Almighty's saying: **When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'** That is, God commanded him to be sincere, surrender, and obey, so he responded to that in terms of law and destiny. And His saying: **And Abraham enjoined it upon his sons, and so did Jacob**. That is, he enjoined this religion, which is submission to God, or the pronoun refers to the word, which is His saying: **I have submitted to the Lord of the worlds**. Because of their keenness on it and their love for it, they preserved it until death, and enjoined it upon their sons after them, as in the Almighty's saying: **And He made it a word remaining among his descendants**. Some of the predecessors read **and Jacob** in the accusative case, in apposition to **his sons**, as if Abraham enjoined upon his sons and his grandson Jacob, son of Isaac, and he was present at that. Al-Qushayri claimed, as Al-Qurtubi narrated from him, that Jacob was only born

after the death of Abraham, and something like this needs sound evidence. It appears, and God knows best, that Isaac gave birth to Jacob during the lifetime of Abraham and Sarah, because the good report came to them in His saying: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** And it was read in the accusative case. Jacob here is on the removal of the preposition, so if Jacob had not existed during their lifetime, there would not have been much benefit in mentioning him among the descendants of Isaac. Also, God Almighty said in Surat al-Ankabut 29: **And We gave him Isaac and Jacob and placed among his descendants prophethood and the Book 22: 13,** and He said in another verse: **And We gave him Isaac and Jacob as an additional gift 22: 13.** This indicates that he existed during his lifetime. Also, he was the builder of the Holy House, as stated in the previous books, and it was proven in the two Sahihs from the hadith of Abu Dharr: I said: O Messenger of God, which mosque was established first? He said: The Sacred Mosque. I said: Then which? He said: The Holy House. I said: How much time is between them? He said: Forty years, the hadith, so Ibn Hibban claimed that between Solomon, who he believed was the builder of the Holy House - and he only renovated it after its destruction and decorated it - and Abraham, there were forty years, and this is something that Ibn Hibban denied, because the period between them exceeds thousands of years, and God knows best. Also, Jacob's will to his sons will be mentioned soon, and this indicates that he is here among those who recommend. And his saying, **O my sons, God has chosen for you this religion, so do not die except as Muslims,** meaning, do good in your life, and adhere to this so that God may grant you death upon it, because a person usually dies as he was, and is resurrected as he died, and God the Generous has made it His custom that whoever intends good, He will guide him to it and make it easy for him, and whoever intends righteousness, He will remain upon it. This does not contradict what came in the authentic hadith: "A man may do the deeds of the people of Paradise until there is only a span or an arm's length between him and it, then what is written will overtake him and he will do the deeds of the people of Hell and enter it. A man may do the deeds of the people of Hell until there is only a span or an arm's length between him and it, then what is written will overtake him and he will do the deeds of the people of Paradise and enter it." Because it came in some narrations of this hadith that he will do the deeds of the people of Paradise as it appears to people and the deeds of the people of Hell as it appears to people. And God the Most High said: "But as for him who gives and fears God * And believes in the best * We will ease him toward ease * But as for him who withholds and considers himself free of need * And denies the best * We will ease him toward difficulty."

Fath al-Qadir

131- "When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'"

Tafsir al-Baghawi

131. **When his Lord said to him, 'Submit,' meaning, Stay steadfast in Islam and remain steadfast in it because he was a Muslim.**

Ibn Abbas said: He said to him when he left the group. Al-Kalbi said: Make your religion and worship sincere to God. Ata' said: Submit to God Almighty and entrust your affairs to Him.

He said, **I have submitted to the Lord of the Worlds,** meaning I have been entrusted. Ibn Abbas said: This was confirmed since he did not seek help from any of the angels when he was thrown into the fire.

Tafsir al-Baidawi

131- "When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.' **is an adverb for We chose him, or an explanation for it, or it is accusative with the omission of remember.**" It is as if it was said: Remember that time so that you may know that he is the chosen, righteous one who deserves leadership and advancement, and that he attained what he attained by taking the initiative to submit and to be sincere in his secret when his Lord called him and brought to his mind the signs leading to the knowledge that calls to Islam. It was narrated that it was revealed when Abdullah bin Salam called his two nephews, Salamah and Muhajir, to Islam, and Salamah and Abu Muhajir became Muslims.

Surat Al-Baqarah 2:132

And Abraham enjoined it upon his sons and so did Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except as Muslims."

Surat al-Baqarah 2:132

And Abraham enjoined it upon his sons and so did Jacob, [saying], **O my sons, indeed God has chosen for you this religion, so do not die except as Muslims.**

Tafsir al-Jalalayn

And Abraham enjoined and in another reading he enjoined *it* with the religion **to his sons and Jacob** his sons. He said: **O my sons, indeed God has chosen for you the religion** the religion of Islam **so do not die except as Muslims** he forbade abandoning Islam and commanded steadfastness upon it until death came upon us.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **When his Lord said to him, 'Submit,'** that his Lord said to him: **Be sincere in your worship of Me, and submit to Me in obedience.** We have previously demonstrated the meaning of Islam in the speech of the Arabs, so there is no need to repeat it.

As for the meaning of his saying: **He said, 'I have submitted to the Lord of the worlds,'** he means, may He be exalted, that Abraham said, responding to his Lord: I have submitted in obedience and devoted my worship to the Owner of all creation and its Manager, and no one else.

If someone says: You know that *idh* is a time, but what is it used to time? And what is it related to?

It was said: It is a connection to his saying: **And We had chosen him in this world.** The interpretation of the statement: And We had chosen him in this world, when his Lord said to him: Submit, he said: I have submitted to the Lord of the worlds. The meaning of the statement is: And We had chosen him in this world when We said to him: Submit, he said: I have submitted to the Lord of the worlds. So the name of God was made apparent in his saying: "When his Lord said to him: Submit," as a report about an absent person, and it had been mentioned before as a report about himself, as Khafaf bin Nudbah said:

I say to him, the spear framing his back: Think lightly, I am that one.

If someone asks us: Did God call Abraham to Islam?

He was told: Yes, he invited him to it.

If he said: In what condition did he call him to it?

It was said that when he said: "O my people, indeed I am innocent of what you associate with God. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am

not of those who associate others with God." (al-An'am 6:78-79), that was the time when his Lord said to him: Submit, after He tested him with the planets, the moon, and the sun.

Tafsir al-Qurtubi

God Almighty says: **And Abraham enjoined it upon his sons and so did Jacob, [saying], 'O my sons, indeed God has chosen for you this religion, so do not die except as Muslims.'**

God the Almighty said: **And Abraham enjoined it** meaning the religion. It was said: with the word which is his saying: **I have submitted to the Lord of the worlds** and this is more correct because it is the closest mentioned, meaning say we have submitted. And *wasā* and *awsā* are two dialects of the Quraysh and others with the same meaning, like *karāmna* and *akramna*, and it was recited with them. In the Mushaf of Abdullah it is *wasā* and in the Mushaf of Uthman it is *wasā* and it is the reading of the people of Medina and Ash-Sham. The rest of them are *wasā* and it has the meaning of abundance. And Abraham raised with his action, and Jacob is conjoined with it. It was said: it is a disconnected and renewed sentence, and the meaning is: And Jacob enjoined and said, O my sons, indeed God has chosen for you the religion, so Abraham enjoined his sons, then Jacob enjoined his sons after him.

And the sons of Abraham were Ishmael, and his mother was Hagar the Copt, and he was his eldest son, Abraham moved him to Mecca while he was an infant. It was said: He was two years old, and it was said: He was fourteen years old, and the first is more correct, as will be explained in Surat Ibrahim, God willing. He was born fourteen years before his brother Isaac, and he died when he was one hundred and thirty-seven years old. It was said: One hundred and thirty. And he was eighty-nine years old when his father Abraham, peace be upon them, died, and he was the sacrificed one according to one opinion. And Isaac was Sarah's slave girl, and he was the sacrificed one according to another opinion, and this is more correct, as will be explained in Surat As-Saffat, God willing. Among his descendants are the Romans, the Greeks, the Armenians, and those who are like them, and the Children of Israel. Isaac lived one hundred and eighty years, and died in the Holy Land and was buried next to his father Abraham, the friend of God, peace be upon them. Then when Sarah died, Abraham married Qantour, the daughter of Yaqtan the Canaanite, and she bore him Midian, Madain, Nahshan, Zimran, Nashiq, and Shuyukh. Then he died, peace be upon him. There were about two thousand six hundred years between his death and the birth of the Prophet, may God bless him and grant him peace, and the Jews reduce that by about four hundred years. The sons of Jacob will be mentioned in Surat Yusuf, God willing. Amr bin Fa'id Al-Aswari and Ismail bin Abdullah Al-Makki read: **And Jacob** in the accusative case in

apposition to **his daughter**, so Jacob would be included among those who made a will. Al-Qushayri said: "And Jacob was read in the accusative case in apposition to his sons, and this is far-fetched, because Jacob was not among the sons of Abraham when he made a will to them, and it is not reported that Jacob met his grandfather Abraham, but rather he was born after the death of Abraham, and that Jacob also made a will to his sons as Abraham did. The naming of the sons of Jacob will come, God willing."

Al-Kalbi said: When Jacob entered Egypt, he saw them worshipping idols, fires, and cows. He gathered his children and feared for them and said: What will you worship after me?

It is said that he was called Jacob because he and Esau were twins, and he came out of his mother's womb following the heel of his brother Esau. There is a problem with that, because this is an Arabic derivation, and Jacob is a foreign name, even though it agrees with the Arabic name for it, like the male partridge. He lived, peace be upon him, for one hundred and forty-seven years and died in Egypt. He ordered that he be carried to the Holy Land and buried near his father Isaac, so Joseph carried him and buried him near him.

The Almighty's saying: **O my son** means that O my son, and this is also the reading of Abi, Ibn Masoud and Ad-Dahhak. Al-Farra' said: "I omitted 'an' because the recommendation is like the statement, and every statement that refers to the statement can be entered into by 'an' and its omission can be permitted. He said: The grammarians' saying that he only meant 'an' so it was omitted is nothing. An-Nahhas: 'O my son' is a vocative with an added letter, and this 'ya' of the self cannot be opened here except because if it were quiescent, two quiescent letters would meet, and the same is in "bi-mushrikhi". **Indeed, God** broke 'an' because 'awsā' and 'qāl' are one. It was said: on the implication of the statement. *Istafa* means chose. The rajaz poet said:

O son of kings, you have inherited the kingdoms of succession from God, which He has given you.

He chose her for you and she chose you for him

The religion is yours meaning Islam, and the alif and lam in religion are for the covenant, because they had known it. **Do not die except as Muslims** is a clear brevity. The meaning is: adhere to Islam and continue upon it and do not leave it until you die. So he used a concise expression that includes the intended meaning, and includes an admonition and a reminder of death, because a person realizes that he will die and does not know when, so if he is ordered to do something that death will not come to him except while he is upon it, then the address has been directed from the time of the order, constantly and constantly. And there is no prohibition of **do not die** in the place of a jussive with a prohibition, emphasized with the heavy nun, and the waw was deleted due to the meeting of two quiescent letters. **Except as you are Muslims** is a subject and predicate in the place of a state, meaning having good thoughts about your Lord, and it was said sincere, and it was said entrusted, and it was said believers.

Tafsir Ibn Kathir

The Almighty says in response to the infidels regarding what they innovated and invented of associating partners with God, which is contrary to the religion of Abraham, the friend of God, the leader of the monotheists, for he exclusively monotheized his Lord, the Almighty, and did not call upon anyone other than Him nor did he associate partners with Him for the blink of an eye, and he disavowed every deity other than Him, differing in that from the rest of his people until he disavowed his father, saying, "O my people, indeed I am disassociated from what you associate with Him. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God." And the Almighty says, **And when Abraham said to his father and his people, 'Indeed, I am disassociated from what you worship, except for He who created me, for He will guide me.'** And the Almighty says, "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was kind and forbearing." And the Almighty says, "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God. Grateful for His favors. He chose him." And guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous." For this and similar reasons, the Most High said: "And who would turn away from the religion of Abraham **from his way and method, so he would oppose it and turn away from it** except one who makes a fool of himself"? That is, he wronged himself with his foolishness and bad management by abandoning the truth for misguidance, as he opposed the path of the one chosen in this world for guidance and right direction from his young age until God took him as a friend, and in the Hereafter he will be among the righteous and happy ones. So whoever abandons this way, his path, and his religion, and follows the path of misguidance and error, what foolishness is greater than this? Or what injustice is greater than this? As God Almighty said: **Indeed, associating others with God is a great wrong.** Abu Al-Aaliyah and Qatadah said: This verse was revealed about the Jews. They created a path that was not from God, and they contradicted the religion of Abraham in what they created. The truth of this statement is attested by God Almighty's statement: "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. Indeed, the people most worthy of Abraham are those who followed him and this Prophet and those who believe. And God is the ally of the believers."

And the Almighty's saying: **When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'** That is, God commanded him to be sincere, surrender, and obey, so he responded to that in terms of law and destiny. And His saying: **And Abraham enjoined it upon his sons, and so did Jacob.** That is, he

Surat Al-Baqarah 2:132

And Abraham enjoined it upon his sons and so did Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except as Muslims."

enjoined this religion, which is submission to God, or the pronoun refers to the word, which is His saying: **I have submitted to the Lord of the worlds.** Because of their keenness on it and their love for it, they preserved it until death, and enjoined it upon their sons after them, as in the Almighty's saying: **And He made it a word remaining among his descendants.** Some of the predecessors read **and Jacob** in the accusative case, in apposition to **his sons**, as if Abraham enjoined upon his sons and his grandson Jacob, son of Isaac, and he was present at that. Al-Qushayri claimed, as Al-Qurtubi narrated from him, that Jacob was only born after the death of Abraham, and something like this needs sound evidence. It appears, and God knows best, that Isaac gave birth to Jacob during the lifetime of Abraham and Sarah, because the good report came to them in His saying: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** And it was read in the accusative case. Jacob here is on the removal of the preposition, so if Jacob had not existed during their lifetime, there would not have been much benefit in mentioning him among the descendants of Isaac. Also, God Almighty said in Surat al-Ankabut 29: **And We gave him Isaac and Jacob and placed among his descendants prophethood and the Book 22:13,** and He said in another verse: **And We gave him Isaac and Jacob as an additional gift 22:13.** This indicates that he existed during his lifetime. Also, he was the builder of the Holy House, as stated in the previous books, and it was proven in the two Sahihs from the hadith of Abu Dharr: I said: O Messenger of God, which mosque was established first? He said: The Sacred Mosque. I said: Then which? He said: The Holy House. I said: How much time is between them? He said: Forty years, the hadith, so Ibn Hibban claimed that between Solomon, who he believed was the builder of the Holy House - and he only renovated it after its destruction and decorated it - and Abraham, there were forty years, and this is something that Ibn Hibban denied, because the period between them exceeds thousands of years, and God knows best. Also, Jacob's will to his sons will be mentioned soon, and this indicates that he is here among those who recommend. And his saying, **O my sons, God has chosen for you this religion, so do not die except as Muslims,** meaning, do good in your life, and adhere to this so that God may grant you death upon it, because a person usually dies as he was, and is resurrected as he died, and God the Generous has made it His custom that whoever intends good, He will guide him to it and make it easy for him, and whoever intends righteousness, He will remain upon it. This does not contradict what came in the authentic hadith: "A man may do the deeds of the people of Paradise until there is only a span or an arm's length between him and it, then what is written will overtake him and he will do the deeds of the people of Hell and enter it. A man may do the deeds of the people of Hell until there is only a span or an arm's length between him and it, then what is written will overtake him and he will do the deeds of the people of Paradise and enter it." Because it came in some narrations of this hadith that he will do the deeds of the people of Paradise as it appears to people and the deeds of the people of Hell as it appears to people. And God the Most High said:

"But as for him who gives and fears God * And believes in the best * We will ease him toward ease * But as for him who withholds and considers himself free of need * And denies the best * We will ease him toward difficulty."

Fath al-Qadir

The pronoun in his saying: 132- "And he recommended it" refers to the religion or to the word: i.e. I have submitted to the Lord of the Worlds.

Al-Qurtubi said: This is more correct because it is the closest mentioned: i.e. say we have submitted. End. The first is more likely because what is required of those after him is to follow his religion, not just to speak the word of Islam. Therefore, recommending that is more appropriate for Abraham and more appropriate for them. And he recommended and he recommended means the same thing, and they were read with both of them. In the Mushaf of Uthman, it is "and he recommended" which is the reading of the people of Ash-Sham and Madinah. In the Mushaf of Abdullah bin Masoud, it is "and he recommended" which is the reading of the rest. "And Jacob" is conjoined with Abraham: i.e. and Jacob recommended his sons as Abraham recommended his sons. Omar bin Fayed Al-Aswari and Ismail bin Abdullah Al-Makki read Jacob in the accusative case, so he is included among those whom Abraham recommended. Al-Qushayri said: This is far-fetched because Jacob did not meet his grandfather Abraham, but was born after his death. And his saying: "O my son" is by estimation that. Abi, Ibn Masoud and Al-Dahhak read it with confirmation. Al-Farra' said: *An* was omitted because the recommendation is like a statement, and every statement that goes back to a statement can be entered into by *An* and can be omitted. It was said: It is on the assumption of the statement: meaning saying: O my son. This was narrated from the Basrans. His statement: **He has chosen for you the religion** means He has selected it for you, and what is meant is His religion which no one would turn away from except the foolish, and it is the religion that Muhammad, peace and blessings be upon him, came with. His statement: **So do not die except as Muslims** is a clear brevity. What is meant is adhere to Islam and do not leave it until you die.

Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah regarding his statement: **And whoever turns away from the religion of Abraham,** he said: The Jews and Christians turned away from his religion, and adopted Judaism and Christianity as an innovation that is not from God. They abandoned the religion of Abraham, Islam. Thus, God sent His Prophet Muhammad, may God bless him and grant him peace, with the religion of Abraham. Abd bin Hamid narrated on the authority of Qatadah similarly. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement: **And We have chosen him,** he said: We selected him. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And Abraham enjoined it upon his sons,** he said: He enjoined them to Islam, and Jacob enjoined the same

upon his sons. Al-Tha'labi narrated on the authority of Fudayl bin 'Iyad regarding his statement: **So do not die except as Muslims**, meaning having good thoughts about your Lord.

Tafsir al-Baghawi

132. **And Abraham enjoined it upon his sons and Jacob.** The people of Medina and Ash-Sham read: **(And he enjoined it)** with an alif, and this is how it is in their copies of the Qur'an. The rest read: **(And he enjoined it)** with a shaddah, and they are two dialects like anzala and nazala, meaning Abraham enjoined it upon his sons and Jacob enjoined it upon his sons. Al-Kalbi and Muqatil said: He means by the word of sincerity there is no god but God. Abu Ubaidah said: If you wish, you can return the metaphor to the religion because he mentioned the religion of Abraham, and if you wish, you can return it to the will: that is, Abraham enjoined it upon his eight sons, Ishmael and his mother Hagar the Copt, Isaac and his mother Sarah, and six whose mother was Qantura bint Yaqtan the Canaanite, whom Abraham married after the death of Sarah and Jacob. He was called that because he and Esau were twins, so Esau came out first from his mother's womb and Jacob came out after him, taking his heel. Ibn Abbas said: It was said: Jacob was called that because of the large number of his offspring, meaning: And Jacob also enjoined it upon his twelve sons, **O my sons**, meaning that O Sons, **God has chosen** has chosen **for you the religion** meaning the religion of Islam **so do not die except as Muslims** believing, and it was said: sincere, and it was said: delegated. The prohibition in the apparent speech was about death, but in reality they were prohibited from abandoning Islam. Persist in Islam so that death will not befall you except as Muslims. And on the authority of Al-Fudayl bin 'Iyad, may God have mercy on him, he said: **Except as Muslims** meaning having good thoughts about your Lord.

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Muhammad Abdul Rahman bin Abi Shuraih told us, Abu Al-Qasim Abdullah bin Muhammad bin Abdul Aziz Al-Baghawi told us, Ali bin Al-Jaad told us, Abu Jaafar Al-Razi told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir bin Abdullah, who said: I heard the Messenger of God, may God bless him and grant him peace, say three days before his death: **Let none of you die except while he has good thoughts about God Almighty.**

Tafsir al-Baidawi

132- "And Abraham enjoined it upon his sons" The recommendation is to do something to someone else that is good and pious, and its root is connection. It is said: he enjoined it upon him, and he separated it, as if the testator connects an action to the action of the one being recommended, and the pronoun in it refers to the religion, or to his saying I have submitted according to the interpretation of the word, or the sentence. Nafi and Ibn Amir read and he enjoined, and the first is more eloquent. "And Jacob" is in apposition

to Abraham, meaning and he also enjoined it upon his sons. It was read in the accusative case as one of those whom Abraham enjoined, "O my son." According to the Basrans' omission of the saying, it is related to the Kufians because it is a type of it and its counterpart is:

Two men from Duba told us that they saw a naked man.

In the broken form, the sons of Abraham were four: Ishmael, Isaac, Midian, and Midan. It was said: eight. It was said: fourteen. And the sons of Jacob were twelve: Reuben, Simeon, Levi, Judah, Shesukhor, Paul, Taphtoni, Don, Kodah, Osher, Benjamin, and Joseph. **Indeed, God has chosen for you the religion** The religion of Islam, which is the best of religions, as God Almighty says: **So do not die except as Muslims.** Its appearance is the prohibition of dying in a state contrary to Islam, and what is meant is the prohibition of being in a state contrary to that when they die, and the command to remain steadfast in Islam, like your saying: Do not pray except while you are humble, changing the phrase to indicate that their death, not in Islam, is a death in which there is no good, and that it is His right that it not befall them, and similar to it in the command is: Die and you are a martyr. It was narrated that the Jews said to the Messenger of God, may God bless him and grant him peace: Do you not know that Jacob advised his sons to follow Judaism on the day he died, so this was revealed.

Surat Al-Baqarah 2:133

Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac - one God, and we are Muslims [in submission] to Him."

Surat al-Baqarah 2:133

Or were you witnesses when death approached Jacob, when he said to his sons, **What will you worship after me?** They said, **We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac - one God, and we are Muslims [in submission] to Him.**

Tafsir al-Jalalayn

And when the Jews said to the Prophet, **Do you not know that when Jacob died, he enjoined Judaism upon his sons?** The following was revealed: **Or were you witnesses?** "When death approached Jacob, when he said to his sons, 'What will you worship after me?'" after my death. "They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac.' **Counting Ishmael among the fathers is an emphasis, and because the uncle is in the position of the father, One God, instead of your God.** And we are Muslims [in submission] to Him. Umm" means a hamza of denial, meaning you were not present at his time of death, so how can you attribute to him what is not befitting of him?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **And He enjoined it**, and He enjoined this word. He meant by the word His statement: **I have submitted to the Lord of the Worlds**, which is the Islam that His Prophet, may God bless him and grant him peace, commanded us to follow, which is the sincerity of worship and monotheism for God, and the submission of the heart and limbs to Him.

His saying: **And Abraham enjoined it upon his sons**, means that he entrusted them with it and ordered them to do it.

As for his saying: **And Jacob**, he means: And Jacob also commanded this to his sons, as: Bishr ibn Muadh told us, he said: Yazid ibn Zari' told us, he said: Sa'id told us, on the authority of Qatada, his saying: **And Abraham commanded this to his sons, and Jacob**, he says: And Jacob commanded this to his sons after Abraham.

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 Abraham enjoined it upon his sons**, he enjoined them to Islam, and Jacob enjoined the same. Abu Ja'far said: Some of them said that his statement, **And Abraham enjoined it upon his sons**, is a contradictory predicate. And his statement, **and Jacob**, is a subject predicate. For he said, **And Abraham enjoined it upon his sons**, that they should say: We

have submitted to the Lord of the Worlds. Jacob enjoined his sons: **O my sons, indeed God has chosen for you this religion, so do not die except as Muslims.**

There is no meaning to what those who said that said. Because what Jacob recommended to his sons is similar to what Abraham recommended to his sons: urging them to obey God, submit to Him, and submit to Him.

If someone says: If the matter is as you described, that its meaning is: And Abraham commanded his sons and Jacob: **O my sons**, then why is *that* omitted from the speech?

It was said: Because the will is a statement, it was taken according to its meaning. That is because if it had come in the form of a statement, the *an* would not have been appropriate with it. Rather, it would have been said: And Abraham said to his sons and Jacob: **O my sons**. So since the will was a statement, it was taken according to its meaning without its wording, so the *an* that would have been appropriate with it was omitted, as God Almighty said: "God instructs you concerning your children: for the male, what is equal to the share of two females" (An-Nisa': 11), and as the poet said:

I will show you, in what I show myself, a longing for Najd

I miss Sindh

So I deleted the *an*, since expressing the meaning with the tongue was a statement, so I carried it on its meaning without its wording.

Some Arabists have said that the *an* was omitted from his statement, **And Abraham enjoined it upon his sons, and so did Jacob**, because the calling was sufficient, meaning the calling was his statement, **O my sons**. He claimed that his reason for that was that it is the custom of the Arabs to be satisfied with the tools instead of *an*, like their saying, **I called, did you get up?** and **I called, where is Zayd?** because. He said: And perhaps they included it with the tools, so they said, **I called, did you get up?**

A group of readers read: And Abraham recommended it, meaning: a covenant.

As for the one who reads *wasaa* with emphasis, he means by that he entrusted them with a covenant after a covenant, and he entrusted them with one will after another.

The statement in the interpretation of the Almighty's saying: **O my sons, indeed God has chosen for you this religion.**

Abu Ja'far said: God Almighty means by His statement: **God has chosen for you this religion**, that God has chosen for you this religion which He has entrusted to you, and has chosen it for you.

The definite article was included in the religion

because those of their children and grandchildren who were addressed with this had known it through their will to them and their covenant with them regarding it. Then they said to them after they had known it to them: God has chosen for you this religion in which He has entrusted you, so fear God lest you die except while you are upon it.

The statement in the interpretation of the Almighty's saying: **So do not die except as Muslims.**

Abu Jaafar said: If someone were to say to us: Is death and life the property of the children of Adam, so that one of them is forbidden to die except in one state rather than another?

It was said to him: The meaning of that is not what you thought. Rather, the meaning of: **Do not die except as Muslims**, is: Do not leave this religion, which is Islam, during your lives. This is because no one knows when his death will come to him, so they said to them: **Do not die except as Muslims**, because you do not know when your deaths will come to you, whether by night or by day, so do not leave Islam, lest your deaths come to you while you are not following the religion that your Lord has chosen for you, and you die while your Lord is angry with you, and you perish.

Tafsir al-Qurtubi

The Almighty said: "Or were you witnesses?" Shahada is the predicate of kana, and it was not declined because it contains the feminine alif, and it was added to feminize the group just as the ha' is added. The address is to the Jews and Christians who attribute to Abraham what he did not command his sons, and that they are Jewish and Christian, so God rejected their statement and their lie, and said to them by way of rebuke: Did you have Jacob as witnesses and you knew what he commanded, so you claim based on knowledge? That is: You did not witness, rather you are fabricating. And or means rather, that is, rather your ancestors Jacob witnessed. The factor in the first idh is the meaning of testimony, and the second idh is a substitute for the first. And shahidaa is the plural of shahid, meaning present. The meaning of "Jacob was present at death" is its preliminaries and causes, otherwise if death had been present he would not have been able to say anything. He referred to the object of worship as *what* and did not say *who* because he wanted to test them. If he had said *who* his aim would have been to see who among them would be guided. Rather, he wanted to test them, so he said *what*. Also, the commonly known objects of worship other than God are inanimate objects such as idols, fire, the sun, and stones. So he asked about what they worshipped from these. The meaning of **after me** is **after my death**. It was narrated that when Jacob was given the choice as the prophets were given the choice, he chose death and said: **Give me time so that I may advise my children and family**. So he gathered them and said this to them, and they were guided and said: **We will worship your God**. So they showed him their steadfastness in religion and their knowledge of God Almighty.

God the Almighty said: **They said, 'We worship your God and the God of your fathers, Abraham, Ishmael, and Isaac.'** "Abraham, Ishmael, and Isaac" is in the accusative case as a substitute, and it was not declined because it is foreign. Al-Kisa'i said: If you wish, you can decline Isaac and make him from the word *crushing*, and decline Jacob and make him from the word *bird*. God called each of the paternal uncles and grandfathers a father, and began by mentioning the grandfather, then Ishmael the paternal uncle because he is older than Isaac. *Ilaha* is a substitute for *Ilahak* as a substitute for the indefinite noun from the definite noun, and it was repeated for the benefit of the description of oneness. It was said: *Ilaha* is a state. Ibn Atiyyah said: It is a good statement, because the purpose is to prove the state of oneness. Al-Hasan, Yahya ibn Ya'mar, Al-Jahdary, and Abu Raja' Al-Attardi read **Ila Abika** and there are two interpretations for it:

One of them: That they were individuals and he wanted Abraham alone, and he hated to make Ishmael a father because he was an uncle. An-Nahhas said: This is not necessary, because the Arabs call the uncle a father.

Second: According to Sibawayh's doctrine, Abiyk is the plural of Salamah. Sibawayh narrated Ab, Aboon, and Abeyan, as the poet said:

We said, "Submit, for we are your brothers."

Another said:

When our voices became clear, we cried and offered our fathers.

The Almighty's saying, **And we are Muslims to Him**, is a subject and predicate, and it is possible that it is in the position of a state, and the agent is **we worship**.

Tafsir Ibn Kathir

God Almighty says, arguing against the polytheists among the Arabs, the sons of Ishmael, and against the infidels among the children of Israel - he is Jacob, son of Isaac, son of Abraham, peace be upon them - that when death approached Jacob, he advised his sons to worship God alone, with no partner for Him, so he said to them, "What will you worship after me? **They said**, We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac." This is from the perspective of emphasis, because Ishmael was his uncle. Nahhas said: The Arabs call the uncle a father, as Al-Qurtubi transmitted. This noble verse was used as evidence by those who made the grandfather a father and excluded the brothers with him, as is the saying of Al-Siddiq, narrated by Al-Bukhari from him through Ibn Abbas and Ibn Al-Zubayr, then Al-Bukhari said: And there is no disagreement about it, and Aisha, the mother of the believers, went to it, and Al-Hasan Al-Basri, Tawus, and Ata' said it, and it is the doctrine of Abu Hanifa and more than one of the predecessors and successors, and Malik, Al-Shafi'i, and Ahmad said in the well-known view from him that he shares with the brothers, and this was narrated from Omar, Othman, Ali, Ibn Masoud, Zaid bin Thabit, and a group

Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac - one God, and we are Muslims [in submission] to Him."

of The predecessors and successors, and the two companions of Abu Hanifa, Judge Abu Yusuf and Muhammad ibn al-Hasan, chose it, and there is another place for its confirmation, and his saying **one God** means we unify Him in divinity and do not associate anything with Him, **and we are Muslims to Him** meaning obedient and submissive, as God Almighty said: **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion, and to Him they will be returned.** Islam is the religion of all the prophets, even if their laws were diverse and their methods differed, as God Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And there are many verses and hadiths on this, including his saying, may God bless him and grant him peace, **We, the group of prophets, are children of one religion.** And God Almighty said: **That is a nation that has passed away,** meaning it has passed away, **It shall have what it earned, and you shall have what you have earned,** meaning that the predecessors who passed away from your fathers from the prophets and righteous people, your affiliation with them will not benefit you if you do not do good that benefits you, because For them is their deeds that they did, and for you is your deeds. **And you will not be asked about what they used to do.** Abu Al-Aaliyah, Al-Rabi' and Qatadah said: **That is a nation that has passed on,** meaning Abraham, Isaac, Jacob and the tribes. That is why it is stated in the hadith: **Whoever is slowed down by his deeds will not be hastened by his lineage.**

Fath al-Qadir

His saying: 133- "Or were you witnesses? **This am**" is said to be the disconnected one, and it is said to be the connected one, and in the hamza there is a denial that is useful for rebuke and reprimand, and the address is to the Jews and Christians who attribute to Abraham and his sons that they are Judaists and Christians, so God rejected that and said to them: Did you witness Jacob and you knew what he commanded his sons to do, so you claim that out of knowledge, or did you not witness? Rather, you are inventing. And the witnesses are the plural of witness, and it was not declined because it contains the feminine alif that is for the feminine of the group, and the factor in the first "idh is the meaning of testimony, and the second idh is a substitute for the first, and what is meant by the presence of death is the presence of its preliminaries, and it came with what is not min" in His saying: "what you worship" because the worshipped things other than God are mostly inanimate like idols, fire, the sun, and the planets. And the meaning of "after me" is after my death. And his saying: **Abraham, Ishmael, and Isaac** is an explanatory apposition to his saying: **your fathers.** And Ishmael, even though he was Jacob's uncle, because the Arabs call an uncle a father. And his saying: **a god** is a substitute for your god, even though it is indefinite, that is permissible, especially after specifying it with the attribute, which is his saying:

one, because the desired substitution with this attribute has been achieved. And it was said: that god is accusative for specification, and it was said: that it is a state. Ibn Atiyah said: and it is a good saying, because the purpose is to prove the state of oneness. And Al-Hasan, Yahya bin Ya'mar, and Abu Raja' Al-Attardi read **and the god of your father,** and it was said: he meant Abraham alone. And his saying: **and Ishmael** is an apposition to your father, and so is *Isaac*, even though he is his father in reality and Abraham is his grandfather, but Abraham has more specificity. And it was said: that his saying: your father is a plural, as was narrated from Sibawayh that abin is a plural of soundness, and likewise abon, and from it the saying of the poet:

When our voices became clear, we cried and we built our house with our father.

His saying: **And we are Muslims to Him** is a circumstantial clause: meaning we worship Him while we are Muslims to Him. Al-Zamakhshari allowed it to be an interjection to what he believes in the permissibility of interjectional clauses occurring at the end of a speech.

Tafsir al-Baghawi

133. **Or were you witnesses?** meaning, were you witnesses? He means that you were not witnesses in attendance. **When death approached Jacob** meaning when Jacob was close to death. It was said that it was revealed about the Jews when they said to the Prophet, may God bless him and grant him peace, **Do you not know that when Jacob died, he advised his sons to follow Judaism?** So according to this statement, the address is to the Jews. Al-Kalbi said: When Jacob entered Egypt, he saw them worshipping idols and fires, so he gathered his sons and feared for them, so God Almighty said, **When he said to his sons, 'What will you worship after me?'** Ata' said that God Almighty did not take a prophet until he gave him the choice between life and death. So when Jacob was given the choice, he said, **Give me time until I ask my sons and advise them.** So God did that to him, so he gathered his sons and his grandson's sons, and said to them, **My time has come, so what will you worship after me?** They said, **We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac.** Ishmael was their uncle, and the Arabs call an uncle a father just as an aunt is called a mother. The Prophet, may God bless him and grant him peace, said, **A man's paternal uncle is like his father.** And he said about his uncle, Al-Abbas: *Return.* Ali Abi, for I fear that Quraysh will do to him what Thaqif did to Ura bin Masoud." And that is because they killed him.

One God is an object of the verb **your God** in the accusative case, and it has been said that we know Him as one God, **and we are Muslims to Him.**

Tafsir al-Baidawi

133- "Or were you witnesses when death approached Jacob? **The word am**" is disconnected and the meaning of the hamza in it is denial, meaning you were not present when death approached Jacob and he said to his sons what he said, so why did you not call Judaism against him? Or it is connected and omitted, meaning were you absent or were you witnesses. It was said: The address is to the believers and the meaning is you did not witness that, but you only learned about it through revelation. "Hadr" was read with a kasra.

When he said to his sons instead of **when he was present**. "What will you worship after me?" meaning: something you will worship. He meant by this to confirm them in monotheism and Islam, and to take their covenant to remain steadfast in them. He will not be asked about anything unless it is known. If it is known, it is specific to the rational ones if asked about their specification. If asked about their description, it is said: Is Zaid a scholar or a doctor? "They said: We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac." It is agreed upon that He exists, is divine, and that His worship is obligatory. Ishmael was counted among his fathers, giving precedence to the father and grandfather, or because he is like a father, based on his saying, peace and blessings be upon him: **A man's paternal uncle is like his father**. Like "He said, peace and blessings be upon him, about Al-Abbas, may God be pleased with him: This is the remainder of my fathers." And it was read as the God of your father, as it is plural with the waw and the nun, as he said:

When our voices became clear, we cried and offered our fathers

Or singular and Ibrahim alone is an apposition.

One God instead of **God of your fathers**, as in the Almighty's saying: **By the forelock, a lying forelock**. Its benefit is to state monotheism and to negate the illusion arising from repeating the complement due to the difficulty of connecting it to the genitive and emphasizing it, or the accusative case for specificity. **And we are Muslims to Him** is a state of the subject of **we worship Him**, or its object, or both of them, and it is possible that it is an objection.

Surat Al-Baqarah 2:134

That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do.

Surat al-Baqarah 2:134

That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do.

Tafsir al-Jalalayn

That is the subject, and the reference is to Abraham, Jacob, and their sons. It is made feminine because its predicate is feminine. **A nation that has passed on** has gone before. **Its reward is what it earned** of work, meaning its reward is a resumption. **And for you** the address is to the Jews. **You will have what you earned, and you will not be asked about what they used to do** just as they will not be asked about your work. The sentence confirms what came before it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **Or were you witnesses**, were you? But He asked with *or* since it was a question that resumed a statement that preceded it, as it was said: "Alif, Lam, Meem. The revelation of the Book, about which there is no doubt, is from the Lord of the worlds. Or do they say, 'He invented it'?" (al-Sajdah 32:1-3). And the Arabs do the same in every question that they begin after a statement that preceded it, they ask with *or*.

Martyrs is the plural of martyr, just as partners is the plural of partner, and opponents is the plural of opponent.

Abu Ja'far said: The interpretation of the statement is: Were you, O group of Jews and Christians, who disbelieved in Muhammad, peace and blessings be upon him, and denied his prophethood, the presence of Jacob and his witnessing when death approached him? That is, you were not present at that, so do not call falsehoods upon My prophets and messengers, and attribute to them Judaism and Christianity, for I sent My two friends Abraham and his sons Isaac and Ishmael and their descendants with the true, Muslim faith, and with that they commanded their children, and with that they enjoined upon their children after them. So if you were present with them and heard from them, you would know that they were not upon the religions and sects that you attributed to them after them.

These verses were revealed as a refutation from God Almighty to the Jews and Christians in their claim regarding Abraham and his son Jacob: that they were of their religion. So He said to them in this verse: **Or were you witnesses when death approached Jacob?** So you learned what he said to his son and what his son said to him? Then He informed them of what he said to them and what they said to him. And the people of interpretation said something similar to what we said

about that.

Mention of those who said that: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **Or were you witnesses**, meaning the People of the Book.

The statement in the interpretation of the Almighty's saying: **What will you worship after me? They said: We will worship your God and the God of your fathers, Abraham, Ishmael and Isaac - one God, and we are Muslims [in submission] to Him.**

Abu Ja'far said: God Almighty means by His saying: **When he said to his sons**, when Jacob said to his sons.

This *idh* is repeated as a replacement for the first *idh*, meaning: Or were you witnesses of Jacob, when Jacob said to his sons when he was about to die?

What he means by his saying: **What will you worship after me?** What will you worship, **after me?** That is, after my death? They said: **We will worship your God**, meaning that his sons said to him: We will worship your God whom you worship, and the God of your fathers Abraham, Ishmael, and Isaac, **one God**, meaning: We will devote our worship to Him, and we will make His Lordship one, so we will not associate anything with Him, and we will not take any lord besides Him.

What he means by his saying: **And we are Muslims to Him**, is that we are subject to Him in servitude and obedience.

His saying: **And we are Muslims to Him** may mean a state, as if they said: We worship your God, submitting to Him through our obedience and worship of Him. It may also be a new statement, in which case it means: We worship your God after you, and we are Muslims to Him now and in every state.

The best of these two interpretations is that it means a state, and that it means: We worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, submitting to His worship.

It was said: Ishmael was mentioned before Isaac because Ishmael was older than Isaac.

Mention of those who said that: Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **They said, 'We worship your God and the God of your fathers, Abraham, Ishmael, and Isaac,'** he said: It is said that he began with Ishmael, because he is older. And some of the earlier scholars read: **And the God of your father Abraham**, thinking that Ishmael, since he was Jacob's uncle, was not...

It is possible that he was among those who translated from the fathers, and included among them. This is also from his reader, his lack of knowledge of the flow of Arabic speech. The Arabs do not refrain from making paternal uncles mean fathers, and maternal

uncles mean mothers. Therefore, Ishmael was included among those who translated from the fathers. And Abraham, Ishmael, and Isaac, translation from the fathers, are in the position of a genitive, but they made it accusative because they do not have a genitive.

The correct reading for us in this regard is: **And the God of your fathers**, because the readers unanimously agree on the correctness of this, and the deviation of those readers who disagreed with him and read otherwise.

The accusative case of his saying: **a god** is in the state of his saying: **your god**.

Tafsir al-Qurtubi

The Almighty said: **That is a nation that has passed away**. That is the subject, and nation is the predicate. Has passed away is an adjective for nation, and if you wish, it is the predicate of the subject, and nation can be a substitute for that. **For it is what it has earned**. What is in the nominative case as a subject or as an adjective according to the Kufians. **And for you is what you have earned** is similar to it, meaning good and evil. In this is evidence that deeds and earnings are attributed to the servant, and if God Almighty has enabled him to do that, if it is good then it is by His grace and if it is evil then it is by His justice. This is the doctrine of the people of the Sunnah, and there are many verses in the Qur'an with this meaning. So the servant acquires his actions, in the sense that he was created with an ability that is comparable to the action, by which he realizes the difference between the movement of choice and the movement of trembling, for example, and that is the ability to fulfill the basis of obligation. The Jabriyah said that the servant does not acquire, and that he is like a plant that is moved by the winds. The Qadarites and Mu'tazilites said the opposite of these two statements, and that the servant creates his actions.

God Almighty says: **And you will not be asked about what they used to do**. That is, no one will be held accountable for another's sin, like God Almighty says: **And no bearer of burdens will bear the burden of another**. That is, no bearer of burdens will bear the burden of another, and it will come.

Tafsir Ibn Kathir

God Almighty says, arguing against the polytheists among the Arabs, the sons of Ishmael, and against the infidels among the children of Israel - he is Jacob, son of Isaac, son of Abraham, peace be upon them - that when death approached Jacob, he advised his sons to worship God alone, with no partner for Him, so he said to them, **What will you worship after me?** They said, **We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac**. This is from the perspective of emphasis, because Ishmael was his uncle. Nahhas said: The Arabs call the uncle a father, as Al-Qurtubi transmitted. This noble verse was used as evidence by those who made the grandfather a

father and excluded the brothers with him, as is the saying of Al-Siddiq, narrated by Al-Bukhari from him through Ibn Abbas and Ibn Al-Zubayr, then Al-Bukhari said: And there is no disagreement about it, and Aisha, the mother of the believers, went to it, and Al-Hasan Al-Basri, Tawus, and Ata' said it, and it is the doctrine of Abu Hanifa and more than one of the predecessors and successors, and Malik, Al-Shafi'i, and Ahmad said in the well-known view from him that he shares with the brothers, and this was narrated from Omar, Othman, Ali, Ibn Masoud, Zaid bin Thabit, and a group of The predecessors and successors, and the two companions of Abu Hanifa, Judge Abu Yusuf and Muhammad ibn al-Hasan, chose it, and there is another place for its confirmation, and his saying **one God** means we unify Him in divinity and do not associate anything with Him, **and we are Muslims to Him** meaning obedient and submissive, as God Almighty said: **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion, and to Him they will be returned**. Islam is the religion of all the prophets, even if their laws were diverse and their methods differed, as God Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And there are many verses and hadiths on this, including his saying, may God bless him and grant him peace, **We, the group of prophets, are children of one religion**. And God Almighty said: **That is a nation that has passed away**, meaning it has passed away, **It shall have what it earned, and you shall have what you have earned**, meaning that the predecessors who passed away from your fathers from the prophets and righteous people, your affiliation with them will not benefit you if you do not do good that benefits you, because For them is their deeds that they did, and for you is your deeds. **And you will not be asked about what they used to do**. Abu Al-Aaliyah, Al-Rabi' and Qatadah said: **That is a nation that has passed on**, meaning Abraham, Isaac, Jacob and the tribes. That is why it is stated in the hadith: **Whoever is slowed down by his deeds will not be hastened by his lineage**.

Fath al-Qadir

And the reference in his saying: 134- *That is to* Abraham and his sons and Jacob and between him and **a nation** is a substitute for it and its predicate **has passed away** or a nation is its predicate, and has passed away is an attribute of a nation, and his saying: **For it is what it earned and for you is what you earned and you will not be asked about what they used to do** is a statement of the state of that nation and the state of those addressed that each of the two groups has his own earnings, the earnings of others will not benefit him and nothing will reach him from him and the sin of others will not harm him, and in it is the response to those who rely on the work of their predecessors and comfort themselves with false hopes, and from it is what was mentioned in the hadith: **Whoever is slowed down by his work will not be hastened by his lineage** and what is meant is: that you do not benefit from their good deeds and you are not held accountable for their bad deeds and you are not asked about their deeds just as they are not asked about your deeds, and similar to it is **and no bearer of burdens will bear the**

Surat Al-Baqarah 2:134

That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do.

burden of another, and that man will have nothing but what he strives for.

Tafsir al-Baghawi

134. **That is a nation that has passed away** a group **that has passed away** "that has passed away" **that has what it earned** of work **and for you what you have earned, and you will not be asked about what they used to do** meaning: each one will be asked about his work, not about the work of others.

Tafsir al-Baidawi

134- **That is a nation that has passed on** meaning Abraham, Jacob and their sons. The nation originally meant the group and was called thus because groups follow it. **For it is what it has earned, and for you is what you have earned** each one will be rewarded for his work, and the meaning is that your affiliation with them does not necessitate that you benefit from their work, but rather you benefit by agreeing with them and following them, as the Prophet (peace and blessings of God be upon him) said: **People do not come to me with their deeds and you come to me with your lineages** "And you will not be asked about what they used to do" meaning you will not be held accountable for their bad deeds just as you are not rewarded for their good deeds.

Surat al-Baqarah 2:135

And they said, **Be Jews or Christians [so] you will be guided.** Say, "Rather, [we follow] the religion of Abraham, inclining toward truth. And he was not of the polytheists."

Tafsir al-Jalalayn

And they said, "Be Jews or Christians [so] you will be guided] or for detail, and the speaker of the first is the Jews of Medina and the second is the Christians of Najran Say to them *Rather* we follow **the religion of Abraham, inclining toward truth** a state of Abraham, inclined from all religions to the upright religion (and he was not of the polytheists

Tafsir al-Suyuti

The Almighty said: And they said, "Be Jews", the verse. Ibn Abi Hatim narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas, who said: Ibn Suriya said to the Prophet, may God bless him and grant him peace: "There is no guidance except what we are upon, so follow us, O Muhammad, and you will be guided." And the Christians said the same, so God revealed about them: And they said, "Be Jews or Christians and you will be guided."

Tafsir al-Tabari

Abu Jaafar said: God Almighty means by His saying: **That is a nation that has passed on**, Abraham, Ishmael, Isaac, Jacob, and their children.

He says to the Jews and Christians: O group of Jews and Christians, leave the mention of Abraham, Ishmael, Isaac, Jacob, and the Muslims from their children without their being worthy of it, and do not attribute to them the disbelief of Judaism and Christianity, by attributing it to them, for they are a nation. And by the nation in this place he means: the group and the generation of people that has passed away: it has gone its way.

The one who has died and gone is called *departed*, because he has left the world and is isolated from the familiarity with his family and companions in his world.

Its origin is from their saying: **The man was alone**, when he was in a place where he had no one to keep him company, and he was isolated from people. So it was used for someone who dies, in that way.

Then the Almighty said to the Jews and Christians: **As for those of My prophets and messengers whom you attribute your misguidance and disbelief to, which you are upon, they have earned nothing.**

The ha and the alif in his saying: **for her** refer, if you wish, to *that*, and if you wish, to the nation.

What he means by his saying: **For her is what she has earned**, is whatever good she has done. And for you, O Jews and Christians, is the same for what you have done. And you, who have given them the religions you have given them, will not be held accountable, so that

you will be asked about what Abraham, Ishmael, Isaac, Jacob, and their children did. They earned good and evil, because every soul has earned what it has earned and will bear what it has earned. So leave their making up and making up their religions, for making up your claims will not benefit you with God. Rather, what will benefit you with Him is what you have done in the past of your good deeds, if you have done them and sent them forward.

Tafsir al-Qurtubi

God Almighty says: **And they say, 'Be Jews or Christians [so] you will be guided.'** Say, **'Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists.'**

God the Almighty said: **And they said, 'Be Jews or Christians [so] you will be guided.'** Every group called to what they were upon, so God the Almighty responded to them by saying: **Rather, a religion.** That is, say, O Muhammad: Rather, we follow a religion. This is why the word *religion* was attributed to. It was said that the meaning is, **Rather, we are guided by the religion of Abraham.** So when the preposition was deleted, it became accusative. Al-A'raj and Ibn Abi Ubaidah read: **Rather, a religion** in the nominative case, and the meaning is, **Rather, guidance is a religion**, or **our religion is the religion of Abraham.** And *Hanif* is inclined away from the hated religions to the truth, the religion of Abraham. And it is in the accusative case as a state, as Al-Zajaj said. That is, rather, we follow the religion of Abraham in this case. Ali bin Sulayman said: It is accusative on **I mean**, and the state is incorrect. It is not permissible for a young Hind man to come to me in a hurry. And Abraham was called Hanif because he leaned toward the religion of God, which is Islam. And *hanif* means inclination, and from it a man is Hanifa, and a man is a hanaf, and he is the one whose feet lean each one of them toward the other with its toes. Umm Al-Ahnaf said:

By God, if it weren't for Hanf's foot, there wouldn't be anyone like him among your young men.

The poet said:

If the evening shade turns, his banner is pure, and in the morning he is victorious.

Which chameleon faces the Qiblah in the evening, and the East in the morning, and it is the Qiblah of the Christians. Some people said: Hanif is uprightness, so the religion of Abraham was called Hanif because of its uprightness. And the crooked-footed person was called Hanif, in optimism for uprightness, just as someone who has been bitten is called safe, and someone who has been destroyed is called a desert, according to most of them.

Tafsir Ibn Kathir

Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me, Saeed bin Jubair or Ikrimah told me, on the authority of Ibn Abbas, who said: Abdullah

Surat Al-Baqarah 2:135

And they said, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth. And he was not of the polytheists."

bin Suriya the one-eyed said to the Messenger of God, may God bless him and grant him peace: There is no guidance except what we are upon, so follow us, O Muhammad, and you will be guided. The Christians said the same, so God Almighty revealed: **And they said, 'Be Jews or Christians and you will be guided.'** And His statement: **Say, 'Rather, the religion of Abraham, inclining toward truth.'** That is, we do not want what you have called us to of Judaism and Christianity, but we follow **the religion of Abraham, inclining toward truth**, meaning upright. Muhammad bin Ka'b al-Qurazi and Isa bin Jariyah said this, and Khasif said on the authority of Mujahid, *sincerely*. Ali bin Abi Talhah narrated on the authority of Ibn Abbas, *pilgrim*. This was also narrated on the authority of al-Hasan, al-Dahhak, Atiyah, and al-Suddi. Abu al-Aaliyah said: The one who is inclining toward truth is the one who faces the House in his prayer, and he sees that his pilgrimage is upon him if he is able to do so. Mujahid and Al-Rabi' bin Anas said: Hanif means a follower. Abu Qilabah said: Hanif is the one who believes in all the messengers from the first to the last of them. Qatada said: Hanifism is the testimony that there is no god but God, which includes prohibiting mothers, daughters, maternal aunts, paternal aunts, and what God Almighty has prohibited, as well as circumcision.

Fath al-Qadir

When the Jews and Christians claimed that guidance is in their hands and that goodness is limited to them, God responded to them by saying: 135- "Rather, the religion of Abraham" meaning, say, O Muhammad, this statement, and the accusative of millah is an implied verb: meaning we follow, and it was said that the estimate is: we will be the religion of Abraham: meaning the people of his religion, and it was said: Rather, we are guided by the religion of Abraham, so when the preposition was deleted, it became accusative. Al-A'raj and Ibn Abi Ubla read millah in the nominative case: meaning, rather, the guidance is the religion of Abraham. And the Hanif is the one who inclines away from false religions to the religion of truth, and in the original language it is: the one whose feet incline each one to its sister. Al-Zajaj said: It is accusative in the state: meaning, we follow the religion of Abraham while he is a Hanif. Ali bin Sulayman said: It is accusative with the estimate of I mean and the state is wrong as it is not permissible. A young boy from Hind came to me in a hurry. He said in Al-Kashshaf: It is a state of the complement, like your saying: I saw Hind's face standing. Some people said: Hanif means uprightness, so the religion of Abraham was called Hanif because of its uprightness, and the one with crooked legs was called Hanif out of optimism for uprightness, just as someone who has been bitten is called safe, and someone who has been destroyed is called a wilderness. Those who said that Hanif in the language means crooked, not straight, provided evidence for this by the poet's saying:

If the shadow turns in the evening, you will see him as a monotheist, and in the morning he will become a

Christian.

That is, the chameleon faces the Qiblah in the evening, and faces the East in the morning, which is the Qiblah of the Christians. Hence the poet's saying:

By God, if it were not for the defect in his foot, there would not be anyone like him among your men.

His saying: **And he was not among the polytheists** is an allusion to the Jews for saying: **Ezra is the son of God** and to the Christians for saying: **The Messiah is the son of God**. That is, Abraham was not in this state that you are in of polytheism with God, so how can you claim that he was Jewish or Christian?

Tafsir al-Baghawi

135. God the Almighty said: **And they said, 'Be Jews or Christians and you will be guided.'** Ibn Abbas said: It was revealed about the leaders of the Jews of Medina, Ka'b ibn al-Ashraf, Malik ibn al-Sayyif, Wahb ibn Yahudah, and Abu Yasir ibn Akhtab, and about the Christians of Najran, al-Sayyid and al-Aqib and their companions. This is because they disputed with the Muslims about religion, each group claiming that it was more deserving of God's religion. The Jews said: Our Prophet Moses is the best of the prophets, and our book the Torah is the best of the books, and our religion is the best of the religions, and they disbelieved in Jesus, peace be upon him, and the Gospel, and in Muhammad, may God bless him and grant him peace, and the Qur'an. The Christians said: Our Prophet is the best of the prophets, and our book the Gospel is the best of the books, and our religion is the best of the religions, and they disbelieved in Muhammad, may God bless him and grant him peace, and the Qur'an. Each of the two groups said to the believers: **Be on our religion, for there is no religion other than that**. So God the Almighty said: *Say, O Muhammad, Rather, the religion of Abraham*, "Rather, we follow the religion of Abraham." Al-Kisa'i said: It is an accusative of enticement, as if he is saying: Follow the religion of Abraham. It was said that its meaning is: Rather, we will be on The religion of Abraham, so he deleted *upon* and it became accusative *hanifan* in the accusative case according to the grammarians of Basra, and according to the grammarians of Kufa it was accusative in the cut-off case. He meant rather the religion of Abraham the Hanif, so when the alif and lam were dropped, it did not follow the definite indefinite noun and was cut off from it, so it was accusative.

Mujahed said: Hanafiyyah is following Abraham in what he brought of the Sharia by which he became an imam for the people. Ibn Abbas said: Hanafi is the one who inclines completely towards the religion of Islam, and its origin is from Hanaf, which is a tilt and crookedness in the foot. Saeed bin Jubair said: Hanafi is the circumcised pilgrim.

Ad-Dahhak said: If he is with a Muslim Hanif, then he

is a pilgrim, and if he is not with a Muslim, then he is a Muslim. Qatada said: Hanifism is circumcision, prohibiting mothers, daughters, sisters, paternal aunts, and performing rituals.

And he was not among the polytheists. Then He taught the believers the path of faith, and He, the Most High, said:

Tafsir al-Baidawi

135- "And they said, 'Be Jews or Christians.' **The absent pronoun refers to the People of the Book, and the or**" is for variation, and the meaning is that their statement is one of these two statements. The Jews said, "Be Jews. **And the Christians said,** Be Christians. You will be guided." The answer to the command. "Say, 'Rather, the religion of Abraham.'" That is, rather, it will be the religion of Abraham, meaning the people of his religion, or rather, we will follow the religion of Abraham. It was read in the nominative case, meaning his religion is our religion, or the opposite, or we are his religion, meaning we are the people of his religion. "Hanif" inclining from falsehood to the truth. A state of the noun or the noun, as in the Almighty's saying: "And We will remove whatever is in their breasts of resentment, [so] they will be brothers. And he was not of the polytheists." An allusion to the People of the Book and others, for they claim to follow him while they are polytheists.

Surat Al-Baqarah 2:136

Say, "We believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

Surat al-Baqarah 2:136

Say, "We believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

Tafsir al-Jalalayn

Say addressing the believers **We believe in God and in what has been revealed to us** of the Qur'an **and what was revealed to Abraham** of the ten scrolls **and Ishmael and Isaac and Jacob and the Tribes** his sons **and what was given to Moses** of the Torah **and Jesus** of the Gospel **and what was given to the prophets from their Lord** of the books and verses **We make no distinction between any of them** so we believe in some and disbelieve in others like the Jews and Christians **and we are Muslims [in submission] to Him**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **And they said, 'Be Jews or Christians and you will be guided,'** that the Jews said to Muhammad, may God bless him and grant him peace, and his believing companions: Be Jews and you will be guided? And the Christians said to them: Be Christians and you will be guided.

By her saying: **You will be guided,** she means: you will find the path of truth, as Abu Kurayb told us, Yunus bin Bakir told us, and Ibn Humayd told us, Salamah told us all, on the authority of Ibn Ishaq, who said: Muhammad bin Abi Muhammad, the client of Zayd bin Thabit, told me, who said: Saeed bin Jubair, or Ikrimah, told me, on the authority of Ibn Abbas, who said: Abdullah bin Suriya al-Awar said to the Messenger of God, may God bless him and grant him peace: There is no guidance except what we are upon! So follow us, O Muhammad, and you will be guided! And the Christians said the same. So God, the Almighty, revealed about them: **And they said, 'Be Jews or Christians [so] you will be guided.'** Say, **'Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists.'**

Abu Jaafar said: God provided His Prophet Muhammad, may God bless him and grant him peace, with the most eloquent, concise, and complete argument, and taught it to His Prophet Muhammad, may God bless him and grant him peace.

He said: O Muhammad, say to those who say to you

from the Jews and Christians and to your companions:

Be Jews or Christians and you will be guided: Rather, come, let us follow the religion of Abraham, which we all agree to bear witness to as the religion of God which He chose, selected, and commanded. For his religion was the pure, Muslim faith, and let us abandon all other religions in which we differ, some of us denying them and some of us affirming them. For despite their differences, there is no way for us to unite upon them, just as we have the way to unite upon the religion of Abraham.

There are three aspects to the accusative case of his statement: **Rather, the religion of Abraham.** The first is that the meaning of his statement: **And they said, 'Be Jews or Christians,'** is directed to the meaning: **And they said, 'Follow Judaism and Christianity.'** Because when they said, **Be Jews or Christians,** they left Judaism and Christianity, then the word *religion* is connected to that meaning. So the meaning of the statement then is: Say, O Muhammad, we do not follow Judaism and Christianity, nor do we take them as a religion, rather we follow the religion of Abraham, the upright one. Then the second word *follow* is deleted, and the word *religion* is connected to the inflection of Judaism and Christianity.

The other: that it is made accusative by an implied verb meaning we follow.

The third: that what was meant was: Rather, we will be the people of the religion of Abraham, or the people of the religion of Abraham. Then the people and companions were omitted, and the religion was established in their place, since it conveyed the meaning of the speech, as the poet said:

I thought my camel's embrace was an embrace! But it is not an embrace, except for you and others.

Meaning: the sound of an embrace, so the word *religion* is then in the accusative case, in apposition to the Jews and Christians.

It may be permissible for it to be in the accusative case as an encouragement to follow the religion of Abraham.

Some readers read it with the nominative case. The interpretation of it, according to the reading of those who read it with the nominative case, is: Rather, guidance is the religion of Abraham.

Say in the interpretation of the Almighty's saying: **Say, 'Rather, the religion of Abraham, inclining toward truth, and he was not of the polytheists.'**

Abu Jaafar said: The religion is the faith.

As for the Hanif, he is the upright in everything. It has been said that the man who has one foot in front of the other is called Hanif, in reference to his safety, just as it is said of a perishable country, meaning the attainment of salvation and safety from it, and just as it

is said of a healthy person who has been bitten, as an optimism for his safety from destruction, and the like.

So the meaning of the statement is: Say, O Muhammad, but we follow the religion of Abraham, straight.

Then, the Hanif is a state of *Ibrahim*.

As for the people of interpretation, they differed in the interpretation of that. Some of them said: The Hanif is the pilgrim. It was said: The religion of Abraham was called the Hanif Islam because he was the first Imam who required the worshippers who were in his time, and those who came after him until the Day of Resurrection to follow him in the rituals of Hajj, and to imitate him in it. They said: So whoever performs Hajj to the House and performs the rituals of Abraham according to his religion, he is a Hanif, a Muslim according to the religion of Abraham.

Mention of those who said that: Muhammad bin Bashar told us, he said, Abd al-Rahman bin Mahdi told us, he said, al-Qasim bin al-Fadl told us, on the authority of Katheer Abu Sahl, he said: I asked al-Hasan about the Hanafi school, he said: The pilgrimage to the House.

Muhammad bin Ubadah al-Asadi told me, he said, Ubayd God bin Musa told us, he said, Fadil told us, on the authority of Atiyah, regarding his statement: *Hanif*, he said: Hanif is the pilgrim.

Al-Husayn bin Ali Al-Sada'i told me, he said, my father told us, on the authority of Al-Fudayl, on the authority of Atiyah, similarly.

Ibn Hamid told us, he said, Hakam bin Salm told us, on the authority of Anbasa, on the authority of Muhammad bin Abd al-Rahman, on the authority of al-Qasim bin Abi Bazza, on the authority of Mujahid, who said: The Hanif is the pilgrim.

Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, Ibn al-Taymi told us, on the authority of Katheer bin Ziyad, he said, I asked al-Hasan about the Hanafi school, he said: It is the pilgrimage to this House.

Ibn al-Taymi said: Juwaybir told me, on the authority of al-Dahhak ibn Muzahim, something similar.

Ibn Bashar told us, he said, Ibn Mahdi told us, he said, Sufyan told us, on the authority of Al-Suddi, on the authority of Mujahid: Hanifa, he said: Hajjaj.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: *Hanif*, he said: A pilgrim.

It was narrated on the authority of Wakee', on the authority of Fadil bin Ghazwan, on the authority of Abdullah bin Al-Qasim, who said: The people of Mudhrijun al-Kaaba in the pre-Islamic era were called Hanifa, then God Almighty revealed: **Hanifa for God, not associating anything with Him** (al-Hajj 22:31).

Others said: Al-Hanafi is the follower, as we described before, from the saying of those who said: Its meaning

is: righteousness.

Mention of those who said that: Muhammad bin 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: Hanifa, he said: followers.

Others said: The religion of Abraham was called the Hanafi religion because he was the first imam to institute circumcision for the servants, and those who came after him followed him in it. They said: So whoever is circumcised in the manner of Abraham's circumcision is on the same Islam as Abraham was, so he is a Hanafi according to the religion of Abraham.

Others said: **Rather, it is the religion of Abraham, the upright one.** Rather, it is the religion of Abraham, the sincere one. **The upright one** according to what they say: is the one whose religion is sincere to God alone.

Mention of those who said that: Muhammad bin Al-Hussein told us, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And follow the religion of Abraham, inclining toward truth**, he said: sincerely.

Others said: Rather, it is the Hanafi school of thought, Islam. So whoever follows Abraham in his religion and adheres to it, he is a Hanafi.

Abu Jaafar said: Hanafi, in my opinion, is adherence to the religion of Abraham and following his creed. This is because if Hanafiyah were the pilgrimage to the House, then those who performed Hajj in the pre-Islamic era from among the polytheists would have to have been Hanafi. God denied that this was Hanafi by saying: **But he was a Muslim inclining toward truth, and he was not of the polytheists.** (Al Imran 3:67)

The same applies to circumcision. If the Hanafi faith was circumcision, then the Jews would have to be Hanafi. God excluded them from that by saying: **Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim** (Al Imran 3:67).

It is therefore true that the Hanafi school is not circumcision alone, nor the Hajj alone, but rather it is what we have described: adherence to the religion of Abraham, following him in it, and imitating him in it.

If someone says: Were not those who came before Abraham, peace be upon him, from the prophets and their followers, steadfast in what they were commanded to do in obeying God, as steadfast as Abraham and his followers?

It was said: Yes.

If he says: How can the Hanafi school be attributed to Abraham and his followers in his religion in particular, and not to all the other prophets before him and their followers?

It was said: Every prophet before Abraham was a Hanif who followed the obedience of God, but God Almighty did not make any of them an imam for those of His servants who came after him until the Day of Resurrection, as He did with Abraham. He made him an imam in what he taught of the rituals of Hajj and circumcision, and other Islamic laws, as an act of

Surat Al-Baqarah 2:136

Say, "We believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

worship to be followed forever until the Day of Resurrection. He made what He established of that a distinguishing mark between the believers of His servants and their infidels, and the obedient among them to God and the disobedient. So the Hanif among the people was called *Hanif* because of his following of his religion and his steadfastness in his guidance and method, and the one who went astray from his religion was called by all the names of religions, so it was said: Jewish, Christian, Zoroastrian, and other types of religions.

As for his saying: **And he was not of the polytheists**, he says: He was not of those who worshipped idols and statues, nor was he of the Jews or Christians, but rather he was a monotheist Muslim.

Tafsir al-Qurtubi

The Almighty said: **Say, 'We believe in God.'** Al-Bukhari narrated on the authority of Abu Hurairah, may God be pleased with him, who said: The People of the Book used to read the Torah in Hebrew and explain it in Arabic to the people of Islam. Then the Messenger of God, may God bless him and grant him peace, said:

Do not believe the People of the Scripture, nor disbelieve them, but say, 'We believe in God and in what was revealed to us,' (al-Anfal 2:10). Muhammad ibn Sirin said: If it is said to you, **Are you a believer?** then say, **We believe in God and in what was revealed to us, and in what was revealed to Abraham, Ishmael, and Isaac** (al-Anfal 2:10). Most of the early Muslims disliked a man saying, **I am a true believer**. This will be explained in Al-Anfal, God willing. Some of the early Muslims were asked about a man who was asked, **Do you believe in so-and-so the Prophet?** So he called him by a name he did not know. If he said, *Yes*, then perhaps he was not a prophet, as he had testified to the prophethood of someone other than a prophet. If he said, *No*, then perhaps he was a prophet, as he had denied a prophet. So what should he do? He said, **He should say, 'If he is a prophet, then I believe in him.'** The address in this verse is to this nation, teach them faith. Ibn Abbas said, "A group of Jews came to the Prophet, peace and blessings be upon him, and asked him about the prophets he should believe in, so the verse was revealed." When Jesus was mentioned, they said: We do not believe in Jesus or anyone who believes in him.

God the Almighty said: **And what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes**. The plural of Abraham is Abraham, and Ishmael is Sma'il, as Al-Khalil and Sibawayh said, and the Kufians said so, and they narrated Brahimah and Sma'ala, and they narrated Brahīm and Sma'il. Muhammad bin Yazid said: This is a mistake, because this is not the place for the hamza

to be added, but I say: Abarah and Asma', and it is permissible to Abariyah and Asma'. Ahmad bin Yahya permitted Barah, as it is said in the diminutive Bariḥ. The plural of Ishaq is Asa'iḳ, and the Kufians narrated Asa'aqah and Asa'aq, and likewise Ya'qub and Ya'aqib, and Ya'qub and Ya'aqub. An-Nahhas said: As for Israel, we do not know of anyone who permits the deletion of the hamza from the beginning of it, but rather it is said Asareel, and the Kufians narrated Asarlah and Asarl. The rule in all of this is to pluralize Muslim and say: Ibrahimoon, Ishaqoon, and Ya'quboon, and Muslim is not used.

The tribes: the descendants of Jacob, peace be upon him, and they are twelve sons, each of whom had a nation of people, and each one of them is a tribe. The tribe in the Children of Israel is like the tribe in the children of Ishmael. They were called the tribes from the tribe, which means succession, so they are a group that follows one another. It was said: Its origin is from the tribe **with a fat-ha**, which means trees, meaning they are in large numbers like trees, the singular is a tribe. Abu Ishaq al-Zajaj said: This is explained to you by what Muhammad ibn Ja'far al-Anbari told us, he said Abu Nujayd al-Daqqaq told us, he said al-Aswad told us from the Children of Israel except ten: Noah, Shu'ayb, Hud, Salih, Lot, Abraham, Isaac, Jacob, Ishmael, and Muhammad, may God bless him and grant him peace. No one had two names except Asa and Jacob. The tribe: the group and the tribe that go back to one origin. The hair of the tribe and the tribe is not curly. **We do not differentiate between any of them**. Al-Farra' said: That is, we do not believe in some of them and disbelieve in others, as the Jews and Christians did.

Tafsir Ibn Kathir

God the Almighty guided His believing servants to believe in what was revealed to them through His Messenger Muhammad, may God bless him and grant him peace, in detail, and what was revealed to the previous prophets in general. He specified some of the messengers, and mentioned the rest of the prophets in general, and that they should not differentiate between any of them, but rather believe in all of them, and not be like those about whom God said, "And they want to make distinction between God and His messengers and say, 'We believe in some and disbelieve in others,' and they want to adopt a way in between. Those are the disbelievers, truly." Al-Bukhari said: Muhammad bin Bashār told us, Uthman bin Amrah told us, Ali bin Mubarak told us, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salamah bin Abd al-Rahman, on the authority of Abu Hurairah, who said: The People of the Book used to read the Torah in Hebrew and explain it in Arabic for the people of Islam, so the Messenger of God, may God bless him and grant him peace, said, **Do not believe the People of the**

Book and do not disbelieve them, and say, 'We believe in God and what God has revealed.' Muslim, Abu Dawud and Al-Nasa'i narrated from the hadith of Uthman bin Hakim on the authority of Saeed bin Yasar on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, used to pray the two rak'ahs before dawn most often with the verse **We believe in God and what has been revealed to us** and the other with **We believe in God and bear witness that we are Muslims**. Abu Al-Aaliyah, Al-Rabi' and Qatadah said: The tribes are the sons of Jacob, twelve men, each of whom gave birth to a nation of people, so they were called the tribes. Al-Khalil bin Ahmad and others said: The tribes of the Children of Israel are like the tribes of the Children of Ishmael. Al-Zamakhshari said in Al-Kashshaf: The tribes are the tribes of the Children of Israel. This requires that what is meant by the tribes here are the peoples of the Children of Israel and what God sent down of revelation to the prophets who were present among them, as Moses said to them, **Remember the favor of God upon you when He made prophets among you and made you kings** *verse*, and God Almighty said, **And We divided them into twelve tribes**. Al-Qurtubi said: They were called the tribes from the word *sabt*, which means succession, so they are a group. It was said that its origin is from *sabt*, with a fat-ha, which means trees, meaning in abundance, like a single tree, a tribe. Al-Zajaj said: Its origin is shown to you by what Muhammad bin Ja'far Al-Anbari told us, Abu Nujayd Al-Daqqaq told us, Al-Aswad bin Aamer told us, Israel told us on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: All the prophets are from the Children of Israel except ten: Noah, Hud, Salih, Shu'ayb, Abraham, Isaac, and Jacob. And Ishmael and Muhammad, peace be upon them. Al-Qurtubi said: The grandson is the group and tribe that go back to one origin. Qatada said: God commanded the believers to believe in Him and to believe in all His books and His messengers. Sulayman ibn Habib said: We were only commanded to believe in the Torah and the Gospel, and not to act upon what is in them. Ibn Abi Hatim said: Muhammad ibn Muhammad ibn Mus'ab al-Suri informed us, Mu'ammil informed us, Ubayd God ibn Abi Hamid informed us on the authority of Abu al-Malih, on the authority of Mu'qil ibn Yasar, who said: The Messenger of God, peace be upon him, said: **Believe in the Torah, the Psalms, and the Gospel, and let the Qur'an suffice you.**

Fath al-Qadir

And His saying: 136- "Say: We believe in God" is addressed to the Muslims and an order for them to say this statement, and it was said: It is addressed to the infidels to say the same so that they will be on the truth, and the first is more apparent. And the tribes: the sons of Jacob and they are twelve sons, and each one of them has a group of sons, and the tribe in the Children of Israel is like the tribe in the Arabs, and they were named the tribes from the tribe which is succession, so they are a group in succession, and it was said: Its origin is from the tribe with the movement which is the tree: meaning they are in the majority like the tree, and it was said: the tribes are the grandchildren of Jacob: meaning the sons of his sons not his sons, because

the majority was only in them and not the sons of Jacob in himself, so they are individuals not tribes. And His saying: **We do not differentiate between any of them** Al-Farra' said: Its meaning is that we do not believe in some of them and disbelieve in some of them as the Jews and Christians did. He said in Al-Kashshaf: And one in the meaning of the group, and therefore it is correct to enter between it.

Tafsir al-Baghawi

136. "Say, 'We believe in God and what has been revealed to us' meaning the Qur'an, 'and what was revealed to Abraham' meaning ten scrolls, 'and Ishmael and Isaac and Jacob and the Tribes' meaning the sons of Jacob, who are twelve tribes, each of them a tribe, they were called that because a group was born to each one of them, and the tribe of a man is his grandson, and from this it was said that Al-Hassan and Al-Hussein, may God be pleased with them, were the two grandsons of the Messenger of God, may God bless him and grant him peace, and the tribes of the Children of Israel are like the tribes of the Arabs from the children of Ishmael and the peoples from the Persians, and there were prophets among the tribes, and for this reason He said: and what was revealed to them, and it was said that they are the sons of Jacob from his loins, they all became prophets, 'and what was given to Moses' meaning the Torah, 'and Jesus' meaning the Gospel, 'and what was given' was given to the prophets from their Lord, 'we make no distinction between any of them' meaning we believe in all of them, we do not make any distinction between any of them, so we believe in some and disbelieve in others as the Jews and Christians did, 'and we are Muslims to Him.'"

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Muhammad bin Bashar, I told Uthman bin Umar, I told Ali bin Al-Mubarak, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurairah, who said: The People of the Book used to read the Torah in Hebrew and explain it in Arabic for the people of Islam. So the Messenger of God, may God bless him and grant him peace, said: **Do not believe the People of the Book and do not disbelieve them, and say, 'We believe in God,'** *verse*.

Tafsir al-Baidawi

136- **Say, 'We believe in God.'** The address is to the believers, as God Almighty says: **If they believe in the same as you believe.** "And what was revealed to us" the Qur'an, it was mentioned first because it was the first in relation to us, or a reason for believing in something else. "And what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes" the scrolls, and even though they were revealed to Abraham, since they were worshippers of its details and included under its rulings, it was also revealed to them, just as the Qur'an was revealed to us. The tribes are the plural of tribe, which is the grandchild, meaning the

Surat Al-Baqarah 2:136

Say, "We believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

grandchildren of Jacob, or his sons and their offspring, for they are the grandchildren of Abraham and Isaac. "And what was given to Moses and Jesus" the Torah and the Gospel, their mention is singular by a more eloquent ruling because their matter in relation to Moses and Jesus is different from what came before, and the dispute occurred in them. "And what was given to the prophets" all of those mentioned among them and those not mentioned. "From their Lord" revealed to them from their Lord. **We make no distinction between any of them**, such as the Jews, so we believe in some and disbelieve in others. *One* is in the context of general negation, so it is permissible to add *between* to it. **And we are to Him**, meaning to God. *Submitting*, obedient and sincere.

Surat al-Baqarah 2:137

So if they believe in the same as you believe, then they are rightly guided. But if they turn away, then they are only in dissension. So God will suffice you against them, and He is the Hearing, the Knowing.

Tafsir al-Jalalayn

If they believe meaning the Jews and Christians **in the like** like, and the **ba** is redundant (of what you believe in, then they are guided. But if they turn away) from believing in it **then they are only in dissension** disagreement with you **then God will suffice you against them** O Muhammad, their dissension **and He is the Hearing** of their words **the Knowing** of their conditions, and He sufficed them by killing Qurayza, exiling Nadir, and imposing the jizyah on them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by that: *Say*, O believers, to these Jews and Christians who said to you: **Be Jews or Christians and you will be guided**, "We believe," that is, we believe **in God**.

We have previously demonstrated that the meaning of faith is belief, which makes it unnecessary to repeat it.

And what was revealed to us, also means: We believe in the Book that God revealed to our Prophet Muhammad, may God bless him and grant him peace. So he added the address of revelation to them, since they were his followers, and were commanded and forbidden by it. So even if it was a revelation to the Messenger of God, may God bless him and grant him peace, in the sense of revelation to them, because of the meanings that were described for them in it.

What he means by his saying: **and what was revealed to Abraham**, is that we also believe and have faith in what was revealed to Abraham **and Ishmael, Isaac, Jacob, and the Tribes**, and they are the prophets from the descendants of Jacob.

And His statement: **And what was given to Moses and Jesus**, means: We also believe in the Torah that God gave to Moses, and in the Gospel that God gave to Jesus, and the books that were given to all the prophets, and we acknowledge and believe that all of that is truth and guidance and light from God, and that all of His prophets whom God mentioned were on the truth and guidance, confirming one another, on one path in calling to the Oneness of God and working in obedience to Him, **We make no distinction between any of them**, meaning: We do not believe in some prophets and disbelieve in others, and we disavow some and support others, just as the Jews disavowed Jesus and Muhammad, peace be upon them, and acknowledged other prophets, and just as the Christians disavowed Muhammad, peace be upon him, and acknowledged other prophets. Rather, we bear witness for all of them that they were messengers of

God and His prophets, sent with the truth and guidance. As for His statement: **And we are Muslims to Him**, He, the Most High, means: We are submissive to Him in obedience, acquiescing in servitude to Him.

He mentioned that the Prophet of God, may God bless him and grant him peace, said that to the Jews, so they disbelieved in Jesus and in those who believed in him, as Abu Kurayb told us, Yunus bin Bakir told us, Muhammad bin Ishaq told us, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit told me, Saeed bin Jubair told me, or Ikrimah, on the authority of Ibn Abbas, who said: "A group of Jews came to the Messenger of God, may God bless him and grant him peace, among them Abu Yasir bin Akhtab, Rafi' bin Abi Rafi', Azar, Khalid, Zaid, Azar bin Abi Azar, and Ash'i", and they asked him about the messengers who believed in him, so he said: I believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the tribes, and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims to Him. So when he mentioned Jesus, they denied his prophethood and said: We do not believe in Jesus, and we do not believe in those who believe in him." Then God revealed about them: **Say, 'O People of the Scripture, do you blame us for anything except that we believe in God and in what was revealed to us and what was revealed before, and that most of you are wicked?'** (al-Ma'idah 5:9).

Ibn Humayd narrated, Salamah narrated, Muhammad ibn Ishaq narrated, Muhammad ibn Abi Muhammad narrated, on the authority of Ikrimah, or Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, came and mentioned something similar, except that he said: Nafi' ibn Abi Nafi' instead of Rafi' ibn Abi Rafi'. Qatada said: This verse was revealed as a command from God, the Most High, to the believers to believe in all of His messengers, as Bishr ibn Mu'adh narrated, Yazid narrated, Sa'id narrated, on the authority of Qatada: **Say, 'We believe in God and in what was revealed to us and what was revealed to Abraham,'** until His saying: **And we are Muslims [in submission] to Him**. God commanded the believers to believe in and confirm all of His prophets and messengers, and not to differentiate between any of them.

As for the *tribes* that he mentioned, they are twelve men from the descendants of Jacob, son of Isaac, son of Abraham. Each man of them gave birth to a nation of people, so they were called tribes, as: Bishr bin Mu'adh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: The tribes are Joseph and his brothers, the sons of Jacob. He gave birth to twelve men, so each man of them gave birth to a nation of people, so they were called: tribes.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: As for the tribes, they are the sons of Jacob: Joseph, Benjamin, Reuben, Judah, Simeon, Levi, Dan, and Kohath.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said: The tribes are

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So if they believe in the same as you believe, then they are rightly guided. But if they turn away, then they are only in dissension. So Allah will suffice you against them, and He is the Hearing, the Knowing.

Joseph and his brothers, the sons of Jacob, twelve men, and each man of them gave birth to a nation of people, so they were called: the tribes.

Ibn Hamid told us, Salamah told us, Muhammad ibn Ishaq told me: Jacob, son of Isaac, who is Israel, married his maternal uncle's daughter, Leah, daughter of Layan, son of Tubal, son of Elias, and she bore him Reuben, son of Jacob, who was his eldest son, and Simeon, son of Jacob, and Levi, son of Jacob, and Judah, son of Jacob, and Rialon, son of Jacob, and Ishgar, son of Jacob, and Dinah, daughter of Jacob. Then Leah, daughter of Layan, died. Then Jacob had a son, Rachel, daughter of Lian, son of Tubil, son of Elias, after his sister. She bore him Joseph, son of Jacob, and Benjamin, which is called Asad in Arabic. He had four sons from two of his concubines: one of them was named Zilpah and the other Bilhah: Dan, son of Jacob, Naphtali, son of Jacob, Gad, son of Jacob, and Asherab, son of Jacob. The sons of Jacob were twelve men. God spread out from them twelve tribes, and none can count their number nor know their lineage except God. God Almighty says: **And We divided them into twelve tribes, nations** (al-A'raf 7:160).

Tafsir al-Qurtubi

God Almighty says: "If they believe in the same as you believe, then they are rightly guided. But if they turn away, then they are only in dissension. So God will suffice you against them. And He is the Hearing, the Knowing."

The Almighty says: **If they believe in the same as you believe in, they have been guided.** The address is to Muhammad, may God bless him and grant him peace, and his nation. If they believe like your belief, and are truthful like your belief, they have been guided. Thus, the similarity occurred between the two beliefs. It was said that the *ba* is an additional letter for emphasis. Ibn Abbas used to read, as narrated by al-Tabari: **If they believe in that which you believe in, they have been guided.** This is the meaning of the reading, even if it differs from the Qur'an. *Mithl* is an additional letter as it is in His statement: **There is nothing like Him**, meaning there is nothing like Him. The poet said:

So become like eaten straw

And the rest of it was narrated that Shu'bah narrated to us on the authority of Abu Hamza on the authority of Ibn Abbas who said: Do not say: If they believe in the same as you believe in, then God has no equal, but say: In that in which you believe. Ali bin Nasr Al-Jahdhami followed him on the authority of Shu'bah, and Al-Bayhaqi mentioned it. The meaning is: If they believe in your Prophet and in general the Prophets and do not differentiate between them as you have not differentiated, then they are guided, but if they refuse except to differentiate, then they are the ones who have turned away from the religion and are dissidents.

Then God will suffice you against them. It was narrated on the authority of a group of the people of insight who said: It is possible that the Kaf in his statement: **There is nothing like Him** is redundant. He said: What was narrated on the authority of Ibn Abbas regarding his prohibition of general recitation is something he went to for the sake of exaggeration in denying likeness to God Almighty. Ibn Atiyyah said: This is from Ibn Abbas in terms of interpretation, meaning that it is thus, so let it be interpreted. It was also said: The Baa' means on, and the meaning is: If they believe in the same as your belief. It was said: It is like its door, meaning like the house. Its evidence is his saying: **And say, 'I believe in what God has revealed of the Book.'** And his saying: **And say, 'We believe in that which was revealed to us and revealed to you.'**

The Almighty said: **But if they turn away** meaning from faith **they are only in dissension.** Zayd ibn Aslam said: Dissension is dispute. It was also said: Dissension is argument, opposition, and hostility. Its origin is from *shaq* which means side, so it is as if each of the two groups is in a different side than the other. The poet said:

How long will you kill scholars by force and explode with discord and hypocrisy?

Another said:

Otherwise, know that you and I are rebels as long as we remain in discord.

It was said: Discord is taken from the verb **to make difficult**, so it is as if each of the two groups is keen on what is difficult for the other.

His saying: **God will suffice you against them** means God will suffice His Messenger against his enemy. This was a promise from God to His Prophet, peace be upon him, that He will suffice him against those who opposed him and those who opposed him from the guardians by guiding him from the believers, so He fulfilled the promise to him, and that was in killing Banu Qaynuqa and Banu Qurayza and expelling Banu Nadir. The kaf, ha and mim are in the accusative case as objects. It is permissible in other than the Qur'an to say: **God will suffice you against them.** This letter **God will suffice you against them** is the one upon which the blood of Uthman fell when he was killed by the Prophet, peace be upon him, informing him of that. **The All-Hearing** is for the words of every speaker, **The All-Knowing** is what He carries out in His servants and conducts upon them. It was narrated that Abu Dulamah entered upon al-Mansur wearing a long skullcap, a coat of mail with written between its shoulders **God will suffice you against them, and He is the All-Hearing, the All-Knowing**, and a sword hung from his waist. Al-Mansur had ordered the soldiers to wear this uniform, so he said to him: How are you, Abu Dulamah? He said: Be glad, O Commander of the Faithful! He said: How is that? He said: What do you think of a man whose face is in the middle, his sword is in his anus, and who has thrown the Book of God

behind his back! Al-Mansur laughed at him and ordered that that outfit to be changed immediately.

Tafsir Ibn Kathir

God Almighty says: If they believe, meaning the unbelievers from the People of the Book and others, in the same way that you have believed, O believers, in believing in all the Books of God and His Messengers and they do not differentiate between any of them, **then they have been guided**, meaning they have attained the truth and have been guided to it. **But if they turn away**, meaning from the truth to falsehood after the proof has been established against them, "then they are only in dissension. So God will suffice you against them," meaning He will grant you victory over them and make you triumph over them. **And He is the Hearing, the Knowing.**

Ibn Abi Hatim said: Yunus bin Abdul A'la read to me, Ibn Wahb told us, Ziyad bin Yunus told us, Nafi' bin Abi Na'im told us, he said: He sent to one of the caliphs the copy of the Qur'an of Uthman bin Affan to fix it, Ziyad said: So I said to him: People say that his copy of the Qur'an was in his lap when he was killed and blood fell on **God will suffice you against them, and He is the All-Hearing, the All-Knowing.** Nafi' said: My eyes saw the blood on this verse, and it has been presented. And his saying **the dye of God**, Ad-Dahhak said on the authority of Ibn Abbas: the religion of God, and this is also narrated on the authority of Mujahid, Abu Al-Aliyah, Ikrimah, Ibrahim, Al-Hasan, Qatadah, Ad-Dahhak, Abdullah bin Kathir, Atiyah Al-Awfi, Ar-Rabi' bin Anas, and As-Suddi, and something similar to that. And the accusative of the dye of God is either for incitement like his saying **the nature of God**, meaning adhere to that, and some of them said: instead of his saying **the religion of Ibrahim**. And Sibawayh said: It is a confirmed source that is accusative for his saying **We believe in God**, like his saying **the promise of God**, and it was mentioned in a hadith narrated by Ibn Abi Hatim and Ibn Mardawayh narrated from Ash'ath ibn Ishaq from Sa'id ibn Jubayr from Ibn Abbas that the Prophet of God, may God bless him and grant him peace, said: "The Children of Israel said: O Messenger of God, does your Lord dye? He said: Fear God. Then his Lord called out to him: O Moses, they asked you: Does your Lord dye? Say: Yes, I dye colors: red, white, and black, and all colors are from my dye." And God revealed to His Prophet, may God bless him and grant him peace: **The dye of God, and who is better than God at dyeing?** This is how it appears in the narration of Ibn Mardawayh, with a chain of transmission traceable back to the Prophet, and in the narration of Ibn Abi Hatim it is with a chain of transmission traceable back to the Prophet, and this is more likely if its chain of transmission is sound, and God knows best.

Fath al-Qadir

And His saying: 137- **If they believe in the same as you believe in**, this address is also to the Muslims: meaning, if the People of the Book and others believe in the same as you believe in all of the books of God

and His messengers and do not differentiate between any of them, then they have been guided. And based on this, like is redundant, like His saying: **There is nothing like Him**, and the poet's saying:

So become like eaten straw

It was said: The similarity occurred between the two faiths: that is, if they believed in the same faith as you. And he said in Al-Kashshaf: It is from the category of rebuke because the religion of truth is one and has no equal, and it is the religion of Islam. He said: That is, if they obtained another religion like your religion, equal to it in soundness and correctness, then they have been guided. And it was said: The ba' is an additional emphasis, and it was said: It is for assistance. And the origin of the word *shaqq* is from *shaqq* which means side, as if each of the two groups is on a side other than the side that the other is on. And it was said: It is taken from the verb **what is difficult and hard**, so each of the two groups is keen to do what is difficult for the other, and it is correct to carry the verse to each of the two meanings, and likewise the saying of the poet:

Otherwise, know that you and I are rebels as long as we remain in discord.

And the other said:

How long will you accept scholars by force and boast of discord and hypocrisy?

His saying: **God will suffice you against them** is a promise from God Almighty to His Prophet that He will suffice him against those who oppose him and contradict him from among the followers, and He fulfilled His promise to him with what He sent down of His might upon Qurayza, Nadir, and Banu Qaynuqa.

Tafsir al-Baghawi

137- The Almighty's saying: **If they believe in the like of what you believe in**, meaning in what you believe in, and this is how Ibn Abbas used to read it. The like is a connection like the Almighty's saying: **There is nothing like Him**, meaning He is not like anything. It was said: Its meaning is if they believe in all that you believe in, meaning they come with faith like your faith and monotheism like your monotheism. It was said: Its meaning is if they believe in the like of what you believe in, and the ba' is redundant like the Almighty's saying: **And shake toward you the trunk of the palm tree, 25- Maryam**. Abu Muadh the grammarian said: Its meaning is if they believe in your book as you believe in their book, "then they have been guided. But if they turn away, then they are only in dissension," meaning in disagreement and dispute. This was said by Ibn Abbas and Ata'. It is said: **Shaqq Mishaqan** if he disagrees as if each one is taking a side other than the side of his companion. God Almighty said: **Let not my dissension lead you astray 89- Hud**, meaning My disagreement, and it was said: in enmity, its evidence: the Almighty's saying: **That is because they opposed God 13- Al-Anfal** meaning they opposed God, **so God will suffice you against them** O Muhammad, meaning He will suffice you against the evil of the Jews and Christians, and it is sufficient to expel Banu Nadir, kill

Surat Al-Baqarah 2:137

So if they believe in the same as you believe, then they are rightly guided. But if they turn away, then they are only in dissension. So Allah will suffice you against them, and He is the Hearing, the Knowing.

Banu Qurayzah, and impose the jizya on the Jews and Christians, **and He is the Hearer** of their words, **the Knower** of their conditions.

Tafsir al-Baidawi

137-If they believe in the same as you believe in, then they have been guided is a form of incapacitation and rebuke, like the Almighty's saying: **Then produce a surah like it**, since there is no like what the Muslims believe in, and no religion is like the religion of Islam. It was said: The ba' is for the instrument without the transitive, and the meaning is if you seek faith in a way that guides to the truth like your way, since the unity of purpose does not reject multiple ways, or it is added for emphasis like the Almighty's saying: **The recompense for an evil is the like thereof**. The meaning is: "If they believe in God with a belief like your belief in Him, or the example is inserted as in His statement: "And a witness from among the Children of Israel testifies to the like of it" meaning to it, and the one who recites what you believe in testifies to it. **But if they turn away, then they are in dissension** meaning if they turn away from the belief, or from what you say to them, then they are only in dissension of the truth, which is opposition and opposition, for each one of the dissenters is in a different sect from the other. **Then God will suffice you against them** as consolation and reassurance for the believers, and a promise to them of preservation and victory over those who oppose them. **And He is the All-Hearing, the All-Knowing** either from the completion of the promise, meaning that He hears what you say and knows your sincerity, and He will inevitably reward you, or a threat to those who turn away, meaning that He hears what they express and knows what they conceal, and He will punish them for it.

Surat al-Baqarah 2:138

The dye of God, and who is better than God at dyeing? And we are His worshippers.

Tafsir al-Jalalayn

The dye of God is a confirmed source of our faith and its installation by an implied verb, meaning God dyed us and what is meant by it is His religion which He created people upon because its effect appears on its owner like dye on a garment **And who** meaning no one **is better than God in dyeing** a distinction **and we are His worshippers** the Jews said to the Muslims: We are the people of the first book and our qibla is older and the prophets were not from the Arabs and if Muhammad was a prophet he would have been from us so it was revealed:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What God Almighty meant by His statement: **If they believe in the same as you believe in**, is that if the Jews and Christians believe in God and what was revealed to you, and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses and Jesus, and what was given to the prophets from their Lord, and they acknowledge that, just as you, O believers, have believed in and acknowledged, then they have been guided and have adhered to the path of truth, and have been guided, and they are then from you and you are from them, by their entering your religion through their acknowledgment of that.

So, the Almighty indicated with this verse that He did not accept any action from anyone except by believing in these meanings that He enumerated before it, as: Al-Muthanna told us, he said, Abu Salih told us, he said, Muawiyah bin Salih told us, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, regarding His statement: **If they believe in the like of what you believe in, then they are guided**, and something similar to this. He said: God, the Almighty, informed us that faith is the firmest handhold, and that He does not accept any action without it, and Paradise is not forbidden except to those who abandon it. And a reading was narrated from Ibn Abbas in that regard, but the copies of the Qur'an of the Muslims came with a different reading, and the readers of the Qur'an agreed to abandon it. That is what: Muhammad bin Al-Muthanna told us, he said, Muhammad bin Ja'far told us, he said, Shu'bah told us, on the authority of Abu Hamza, he said, Ibn Abbas said: Do not say, **If they believe in the like of what you believe in, then they are guided**, for there is no like unto God. But say, **If they believe in that which you believe in, then they are guided**, or he said: **If they believe in that which you believe in**.

So it is as if Ibn Abbas in this narration, if it is authentic, is directing the interpretation of the reading of the one

who reads: **If they believe in the like of what you believe in**, that is, if they believe in the like of God, and in the like of what was revealed to Abraham and Ishmael. And that, if it is directed in this way, is undoubtedly polytheism with God Almighty. Because there is no like to God, may He be mentioned, so we believe in Him or disbelieve in Him. But the interpretation of that is not in the meaning to which its interpretation was directed. Rather, its meaning is what we have described, which is: If they believe in the same way as you believe in what you believe in from all that we have enumerated for you of the books of God and His prophets, then they have been guided. So the comparison only occurred between the two beliefs and acknowledgments, which are the faith of these and the faith of those. Like the saying of the speaker: Amr passed by your brother as I passed by him, meaning by that: Amr passed by your brother as I passed by him. And the comparison only entered as a comparison between the two passings, not between Amr and the speaker. Likewise, his saying: **If they believe in the like of what you believe in**, the comparison only occurred between the two faiths, not between the believer in it.

The statement in the interpretation of his saying: **And if they turn away, then they are in dissension**.

Abu Ja'far said: God Almighty meant by His statement: **And if they turn away**, and if those who said to Muhammad, may God bless him and grant him peace, and his companions, **Be Jews or Christians**, turned away, and did not believe as you do, O believers in God, and in what the prophets brought and the messengers were sent with, and they differentiated between God's messengers and between God and His messengers, so they believed in some and disbelieved in others, then know, O believers, that they are only in disobedience, separation, and war against God, His Messenger, and you, as Bishr bin Mu'adh told us, he said, Yazid told us, on the authority of Sa'id, on the authority of Qatadah: **Then they are only in dissension**, meaning: in separation.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **They are only in discord**, meaning separation.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **But if they turn away, then they are only in discord**, he said: Discord is separation and fighting. If someone discords, then he has fought, and if he fights, then he has discorded, and they are one and the same in the speech of the Arabs. And he recited: **And whoever contradicts the Messenger** (An-Nisa': 115).

Abu Ja'far said: The origin of the word *shaqāq* in our view, and God knows best, is taken from the saying of a speaker: **This matter was difficult for him**, meaning that it distressed and hurt him. Then it was said: **So-and-so caused distress to so-and-so**, meaning that each of them suffered from the other what distressed and hurt him, and his grievance weighed him down. From this is the saying of God Almighty: **And if you fear a breach between the two** (An-Nisa': 35), meaning: separation between them.

The statement in the interpretation of the Almighty's

The dye of Allah, and who is better than Allah at dyeing? And we are His worshippers.

saying: **Then God will suffice you against them, and He is the All-Hearing, the All-Knowing.**

Abu Ja'far said: God Almighty means by His statement: **God will suffice you against them**, that God will suffice you, O Muhammad, against those who said to you and your companions: **Be Jews or Christians and you will be guided**, from the Jews and Christians, if they turn away from believing in God as your companions did, and in what was revealed to you, and what was revealed to Abraham, Ishmael, Isaac, and all the other prophets besides them, and they separate between God and His messengers, either by killing with the sword, or by expelling you from your protection, and other punishments. Then God is the *Hearer* of what they say to you with their tongues and what they reveal to you with their mouths, of ignorance and calling to disbelief and deviant religions, and the *Knower* of what they conceal for you and your believing companions in themselves of envy and hatred.

So God did that to them quickly, and fulfilled His promise. He was sufficient for His Prophet, may God bless him and grant him peace, by giving him power over them, until he killed some of them, exiled some of them, and humiliated and disgraced some of them with tribute and humiliation.

Tafsir al-Qurtubi

God Almighty says: **The dye of God, and who is better than God at dyeing? And we are His worshippers.**

There are two issues:

First: The Almighty's saying: **The dye of God.** Al-Akhfash and others said: The religion of God, and it is a substitute for millet. Al-Kisa'i said: It is in the accusative case, assuming they followed. Or it is an inducement, meaning they adhered. If it was read in the nominative case, it would be permissible, meaning it is the dye of God. Shaiban narrated on the authority of Qatada, who said: The Jews dye their children as Jews, and the Christians dye their children as Christians, and the dye of God is Islam. Al-Zajjaj said: What indicates this is that *dye* is a substitute for *millet*. Mujahid said: Meaning the nature of God upon which He created people. Abu Ishaq Al-Zajjaj said: Mujahid's statement goes back to Islam, because the nature is the beginning of creation, and the beginning of what they were created upon is Islam. It was narrated on the authority of Mujahid, Al-Hasan, Abu Al-Aliyah, and Qatada: The dye is the religion. The origin of that is that the Christians used to dye their children in water, which is what they call baptism, and they used to say: This is a purification for them. Ibn Abbas said: It is that when a child was born to the Christians and seven days passed, they would dip him in their water called baptismal water, and they would dye him with it to purify the place of circumcision, because circumcision is purification. So when they did that, they would say: Now he has truly become a Christian. So God Almighty responded to them by saying: **The dye of God**, meaning the dye of God is the best dye, which is

Islam. So religion was called dye as a metaphor and a figure of speech, because its actions and mark appear on the religious person, just as the trace of dye appears on a garment. And some of the poets of the kings of Hamdan said:

Every people have a dye, and Hamdan's dye is the best dye.

We dyed our children on that, so be generous with dyeing us in dyeing

It was said: The dye is the bathing for those who want to enter Islam, instead of Christian baptism, as mentioned by Al-Mawardi.

I said: According to this interpretation, washing the infidel is an obligatory act of worship, and this is the issue:

Second: Because the meaning of the dye of God is the washing of God, that is, wash yourselves when you become Muslim with the washing that God has made obligatory upon you. And with this meaning came the second Sunnah in Qais bin Asim and Thamamah bin Aththal when they became Muslim. Abu Hatim Al-Basti narrated in his Sahih Musnad "On the authority of Abu Hurairah on his authority: That Thamamah Al-Hanafi was taken prisoner and the Prophet, may God bless him and grant him peace, passed by him one day and he became Muslim, so he sent him to the garden of Abu Talha and ordered him to wash himself, so he washed himself and prayed two rak'ahs, so the Messenger of God, may God bless him and grant him peace, said: Your companion's Islam is good." And he also came out.

On the authority of Qais bin Asim that he converted to Islam, so the Prophet, may God bless him and grant him peace, ordered him to wash himself with water and lotus leaves. Al-Nasa'i mentioned it and Abu Muhammad Abdul Haqq authenticated it. It was said that drawing close to God Almighty is called *dyeing*, as narrated by Ibn Faris in Al-Mujmal. Al-Jawhari said: **The dye of God is His religion.** It was said that *dyeing* is circumcision. Abraham was circumcised, so the dye was used for circumcision because of their dyeing the boys in water, as Al-Farra' said. **And we are His worshippers** is a subject and predicate.

Tafsir Ibn Kathir

God Almighty says: If they believe, meaning the unbelievers from the People of the Book and others, in the same way that you have believed, O believers, in believing in all the Books of God and His Messengers and they do not differentiate between any of them, **then they have been guided**, meaning they have attained the truth and have been guided to it. **But if they turn away**, meaning from the truth to falsehood after the proof has been established against them, "then they are only in dissension. So God will suffice you against them," meaning He will grant you victory over them and make you triumph over them. **And He is the Hearing, the Knowing.**

Ibn Abi Hatim said: Yunus bin Abdul A'la read to me, Ibn Wahb told us, Ziyad bin Yunus told us, Nafi' bin Abi Na'im told us, he said: He sent to one of the caliphs the copy of the Qur'an of Uthman bin Affan to fix it, Ziyad said: So I said to him: People say that his copy of the Qur'an was in his lap when he was killed and blood fell on **God will suffice you against them, and He is the All-Hearing, the All-Knowing**. Nafi' said: My eyes saw the blood on this verse, and it has been presented. And his saying **the dye of God**, Ad-Dahhak said on the authority of Ibn Abbas: the religion of God, and this is also narrated on the authority of Mujahid, Abu Al-Aliyah, Ikrimah, Ibrahim, Al-Hasan, Qatadah, Ad-Dahhak, Abdullah bin Kathir, Atiyah Al-Awfi, Ar-Rabi' bin Anas, and As-Suddi, and something similar to that. And the accusative of the dye of God is either for incitement like his saying **the nature of God**, meaning adhere to that, and some of them said: instead of his saying **the religion of Ibrahim**. And Sibawayh said: It is a confirmed source that is accusative for his saying **We believe in God**, like his saying **the promise of God**, and it was mentioned in a hadith narrated by Ibn Abi Hatim and Ibn Mardawayh narrated from Ash'ath ibn Ishaq from Sa'id ibn Jubayr from Ibn Abbas that the Prophet of God, may God bless him and grant him peace, said: "The Children of Israel said: O Messenger of God, does your Lord dye? He said: Fear God. Then his Lord called out to him: O Moses, they asked you: Does your Lord dye? Say: Yes, I dye colors: red, white, and black, and all colors are from my dye." And God revealed to His Prophet, may God bless him and grant him peace: **The dye of God, and who is better than God at dyeing?** This is how it appears in the narration of Ibn Mardawayh, with a chain of transmission traceable back to the Prophet, and in the narration of Ibn Abi Hatim it is with a chain of transmission traceable back to the Prophet, and this is more likely if its chain of transmission is sound, and God knows best.

Fath al-Qadir

And his saying: 138- **The dye of God** Al-Akhfash and others said: meaning the religion of God. He said: It is in the accusative case as a substitute for religion, as Al-Farra' said. And he said in Al-Kashaf: It is a confirmed source in the accusative case for his saying: **We believe in God** just as -God's promise- was in the accusative case for what preceded it, and it is a verb from *sabagh* like *jalsah* from *jals*, and it is the state in which dyeing occurs, and the meaning is the purification of God because faith is the purification of souls, and this is what Sibawayh said: meaning it is a confirmed source. And the commentators mentioned that the origin of that is that the Christians used to dye their children in water, which is what they call baptism, and they made that a purification for them, so if they did that they said now he has become a true Christian, so God responded to them by saying: **The dye of God** meaning Islam, and he called it dye as a metaphor, and from it is the saying of some of the poets of Hamdan:

Every people have a different color and Hamdan is the best color.

We dyed our children on that, so He honored us by

dyeing us in dyeing

It was said: The dye is the bathing for those who want to enter Islam instead of Christian baptism, as mentioned by Al-Mawardi. Al-Jawhari said: The dye of God is His religion, and this supports what was mentioned above by Al-Farra. It was also said: The dye is circumcision.

Tafsir al-Baghawi

138- The Almighty's saying: **The dye of God**: Ibn Abbas said in the narration of Al-Kalbi, Qatada and Al-Hasan: The religion of God, and He called it a dye because the effect of religion appears on the religious person just as the effect of dye appears on the garment, and it was said because the religious person adheres to it and does not leave it, just as dye adheres to the garment, and Mujahid said: The nature of God, and it is close to the first, and it was said: The Sunnah of God, and it was said: He meant by it circumcision because it dyes its owner with blood, Ibn Abbas said: It is that when a child is born to one of the Christians and seven days pass, they immerse him in their yellow water called the baptismal water and dye him with it to purify him with that water in place of circumcision, and when they do that to him they say: Now he has become a true Christian, so God informed that his religion is Islam, not what the Christians do, and it is an accusative of enticement meaning adhere to the religion of God, Al-Akhfash said it is a substitute for His saying the religion of Abraham **And who is better than God in dyeing** in religion, and it was said: in purification, **And we are His worshippers** obedient.

Tafsir al-Baidawi

138- **The dye of God** meaning God dyed us with His dye, which is the nature of God Almighty upon which He created people, for it is the adornment of man just as the dye is the adornment of the dyed, or God guided us with His guidance and guided us with His proof, or He purified our hearts with faith with His purification, and He called it a dye because the dye appeared on the dyed, and it entered their hearts as dye enters a garment, or for similarity, for the Christians used to dip their children in yellow water which they called baptism and they said: It is a purification for them and by it their Christianity is confirmed, and it was put in the accusative case as a source confirming His saying **We believe**, and it was said as an enticement, and it was said as a substitute for the religion of Abraham, peace be upon him.

And who is better than God at dyeing? There is no dye like His dyeing. **And we are His worshippers**. This is an allusion to them, meaning we do not associate anything with Him as you associate anything with Him. It is in apposition to **We believe**, and that requires His saying **the dye of God** to enter into the object of *say*. And for those who make it an incitement or a substitute, they should imply *say* in apposition to *adhere*, or *follow*

Surat Al-Baqarah 2:138

The dye of Allah, and who is better than Allah at dyeing? And we are His worshippers.

the religion of Abraham. And **say we believe** is in apposition to *follow*, so that there is no need for disjointed structure or poor arrangement.

Surat al-Baqarah 2:139

Say: Do you argue with us about God while He is our Lord and your Lord? And to us are our deeds, and to you are your deeds, and we are sincere to Him?

Tafsir al-Jalalayn

Say to them **Do you argue with us** dispute with us **about God** that He chose a prophet from among the Arabs **and He is our Lord and your Lord** so He has the right to choose whomever He wills **and to Us are our deeds** we will be rewarded for them **and to You are your deeds** you will be rewarded for them so it is not far-fetched that there is in our deeds what we deserve honor for **and we are sincere to Him** religion and work without you so we are more deserving of being chosen and the hamza is for denial and the three sentences are states

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty means by the dye the dye of Islam. This is because when the Christians wanted to convert their children to Christianity, they put them in their water, claiming that this was a sanctification for them, similar to the ritual bath for Muslims, and that it was a dye for them in Christianity.

God Almighty said when they said to His Prophet Muhammad, may God bless him and grant him peace, and his believing companions: **Be Jews or Christians and you will be guided**. Say to them, O Muhammad: O Jews and Christians, rather follow the religion of Abraham, the dye of God which is the best dye, for it is the pure, Muslim faith, and abandon polytheism with God and straying from the path of His guidance.

The dye is placed in the accusative case by reading it in the accusative case, in response to the religion. Likewise, the dye is raised by raising the religion, in response to it.

It may be permissible to raise it in a way other than this. That is on the beginning, meaning: it is the dye of God.

It may be permissible to use it in a way other than responding to the religion, but according to his saying: **Say, 'We believe in God'** to his saying **and we are Muslims to Him**, "the dye of God," meaning: we believe in this faith, so faith then is the dye of God.

And a group of interpreters said the same thing as we said about the interpretation of dye.

Mention of those who said that: Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **The dye of God, and who is better than God at dyeing?** The Jews dye their children as Jews, and the Christians dye their children as Christians, and the dye of God is Islam. So there is no dye better than Islam, nor purer, and it is the religion of God with which He sent Noah and the prophets after

him.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, Ata' said: **The dye of God**, the Jews dyed their children, they went against the natural disposition.

The interpreters differed in their interpretation of his saying: **The dye of God**. Some of them said: The religion of God.

Mention of those who said that: Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **The dye of God**, he said: The religion of God.

Abu Kuraib told us, he said, Waki' told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **The dye of God**, he said: The religion of God, **And who is better than God at dyeing**, and who is better than God at religion.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

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

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Ahmad bin Ishaq told us, Abu Ahmad told us, Fadil bin Marzouq told us, on the authority of Atiyah, regarding his statement: **The dye of God**, he said: The religion of God.

Musa bin Harun told us, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **The dye of God, and who is better than God at dyeing?** He said: The religion of God, and who is better than God at religion.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **The dye of God**, he said: The religion of God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding God's statement: **The dye of God**, he said: The religion of God.

Ibn Al-Barqi told me, he said, Amr bin Abi Salamah told us, he said, I asked Ibn Zayd about the statement of God: **The dye of God**, and he mentioned something similar.

Others said: **The dye of God**, the nature of God.

Mention of those 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: **The dye of**

Surat Al-Baqarah 2:139

Say: Do you argue with us about Allah while He is our Lord and your Lord? And to us are our deeds, and to you are your deeds, and we are sincere to Him?

God, he said: The nature of God upon which He created people.

Al-Muthanna told me, he said, Ishaq told us, he said, Muhammad bin Harb told us, he said, Ibn Lahī'ah told us, on the authority of Ja'far bin Rabi'ah, on the authority of Mujahid: **And who is better than God at dyeing?** He said: The dye is the natural disposition.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: **The dye of God** means Islam, the nature of God upon which He created people. Ibn Jurayj said: Abdullah bin Kathir said to me: **The dye of God**, he said: The religion of God, and who is better than God in religion? He said: It is the nature of God.

Whoever said this statement, directed the dye to the nature, so its meaning is: Rather, we follow the nature of God and His religion upon which He created His creation, and that is the upright religion. From the saying of God Almighty: **Creator of the heavens and the earth** (al-An'am 6:14). Meaning the Creator of the heavens and the earth.

The statement in the interpretation of his saying: **And we are His worshippers**.

Abu Ja'far said: The words of God, the Most High: **And we are His worshippers**, are a command from God, the Most High, to His Prophet, may God bless him and grant him peace, to say to the Jews and Christians, who said to him and to those of his companions who followed him: **Be Jews or Christians**. So He said to His Prophet Muhammad, may God bless him and grant him peace: Say: Rather, we follow the religion of Abraham, the upright one, the dye of God, and we are His worshippers. Meaning: the religion of those who submit to God, who are submissive to Him, in following the religion of Abraham, and in our belief in Him in that, not being arrogant in following His command, and acknowledging the message of His Messengers, as the Jews and Christians were arrogant, so they disbelieved in Muhammad, may God bless him and grant him peace, out of arrogance, transgression, and envy.

Tafsir al-Qurtubi

God Almighty said: "Say: Do you argue with us about God while He is our Lord and your Lord? For us are our deeds, and for you are your deeds, and we are sincere to Him."

Al-Hasan said: The argument was that they said: We are closer to God than you, because we are the sons of God and His beloved. It was also said: Because of the precedence of our fathers and our books, and because we did not worship idols. So the meaning of the verse is: Say to them, O Muhammad, that is, say to these Jews and Christians who claimed that they are the sons of God and His beloved and claimed that they are closer to God than you because of the precedence of their fathers and their books: Do you argue with us?

That is, do you seek from us the proof for your claim and the Lord and the challenge, and everyone is rewarded according to his deeds, so what effect does the precedence of the religion have? The meaning of **in God** means in His religion and closeness to Him and favor for Him. The reading of the group is: **Do you argue with us?** It is permissible to combine two similar letters of the same type with vowels, because the second is like a separate letter. Ibn Muhaisin read *atahajawuna* with assimilation because of the combination of similar letters. Al-Nahhas said: This is permissible except that it is contrary to the majority. It is permissible to say *atahajawuna* by deleting the second *nun*, as Nafi' read **fa bima tabashrun** **What do you give good tidings of?**

God the Almighty said: **And We are sincere to Him** meaning sincere in worship, and it contains the meaning of rebuke, meaning that you have not been sincere, so how do you claim what We are from you? Sincerity in reality is purifying the action from the observation of creation, "The Prophet (peace and blessings of God be upon him) said: God the Almighty says: I am the best partner, so whoever associates a partner with Me, he is for My partner. O people, make your deeds sincere for God the Almighty, for God the Almighty does not accept anything except that which is sincere for Him. And do not say: This is for God and for the womb, for they are for the womb and God has nothing of them. And do not say: This is for God and for your faces, for they are for your faces and God the Almighty has nothing of them." Narrated by Ad-Dahhak bin Qais Al-Fihri, who said: The Messenger of God (peace and blessings of God be upon him) said: ... and he mentioned it. Ad-Darqutni included it. Ruwaym said: Sincerity in action is that its doer does not want any compensation for it in the two abodes or a share from the two angels. Al-Junayd said: "Sincerity is a secret between the servant and God. No angel knows it to write it down, no devil to corrupt it, and no desire to make it sway." Abu al-Qasim al-Qushayri and others reported that the Prophet, may God bless him and grant him peace, said: "I asked Gabriel about sincerity, what it is. He said: I asked the Lord of Glory about sincerity, what it is. He said: It is a secret of my secrets that I have entrusted to the heart of the one of my servants whom I love."

Tafsir Ibn Kathir

God the Almighty says, guiding His Prophet, may God's prayers and peace be upon him, to avoid arguing with the polytheists: "Say: Do you argue with us about God?" That is, do you debate with us about the oneness of God, sincerity to Him, obedience, following His commands, and abandoning His prohibitions? **And He is our Lord and your Lord** The One who controls us and you, deserving of sincerity of divinity to Him alone, with no partner for Him. **And for Us are our deeds, and for You are your deeds** That is, we are innocent of you and what you worship, and you are innocent of us, as He said in the other verse: "And

if they deny you, then say: To Me is my work, and to You is your work. You are innocent of what I do, and I am innocent of what you do." And God the Almighty said: "But if they argue with you, then say: I have submitted myself to God, and so have those who follow me." To the end of the verse. And God the Almighty said, informing about Abraham: "And his people argued with him. He said: Do you argue with me about God?" To the end of the verse. And God the Almighty said: **Have you not seen the one who argued with Abraham about his Lord?** The verse. And He said in this noble verse: **And for Us are our deeds, and for You are your deeds, and We are for Him. We are sincere** meaning we are innocent of you as you are innocent of us, and we are sincere to Him, meaning in worship and turning to Him. Then God Almighty denied their claim that Abraham and those who were mentioned after him of the prophets and the tribes were of their religion, either Judaism or Christianity, so He said: "Say: Are you more knowledgeable or is God?" meaning rather God knows best. He informed us that they were neither Jews nor Christians, as God Almighty said: "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 the verse that follows it. And His statement: **And who is more unjust than he who conceals a testimony he has from God?** Al-Hasan Al-Basri said: They used to read in the Book of God that came to them that the religion is Islam and that Muhammad is the Messenger of God and that Abraham, Ishmael, Isaac, Jacob and the tribes were innocent of Judaism and Christianity, so they bore witness to that for God, and they acknowledged it for themselves for God, so they concealed God's testimony to them regarding that. His statement: **And God is not unaware of what you do** is a severe threat and warning, meaning that His knowledge encompasses your knowledge and He will reward you for it. Then the Almighty said: **That is a nation that has passed on**, meaning that it has gone. **Its is what it earned, and yours is what you have earned**, meaning their is their deeds, and yours is yours. **And you will not be asked about what they used to do**. Your affiliation with them without following them will not benefit you. Do not be deceived by merely being related to them until you are obedient like them to the commands of God and follow His messengers who were sent as bearers of good tidings and warners. For whoever disbelieves in one prophet has disbelieved in all the messengers, especially the master of the prophets and the seal of the messengers and the messenger of the Lord of the worlds to all of mankind and jinn who are accountable. May the prayers and peace of God be upon him and upon all of God's prophets, all of them.

Fath al-Qadir

And His statement: 139- "Say: Do you argue with us about God?" That is, do you argue with us about God: that is, about His religion, closeness to Him, and favor with Him? This is like their saying: **We are the sons of God and His beloved**. Ibn Muhaisin read **Do you argue with us** with assimilation due to the meeting of the two similar letters. And His statement: **And He is our Lord and your Lord** That is, we and you share in His

Lordship over us and our servitude to Him, so how do you claim that you are more deserving of Him than we are and argue with us about that? And His statement: **For us are our deeds and for you are your deeds** That is, for us are deeds and for you are deeds, so you are not more deserving of God than us. This is like His statement, the Most High: "Then say: To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do." His statement: **And we are sincere to Him** means that we are the people of sincerity in worship, unlike you, and this is the standard by which differentiation takes place and the characteristic by which the one who possesses it is more deserving of God Almighty than anyone else. So how do you claim for yourselves what we are more deserving of and more worthy of than you? In it is a rebuke to them and an end to what they have come with in terms of argument and debate.

Tafsir al-Baghawi

139- Say O Muhammad to the Jews and Christians **Do you argue with us about God?** meaning about the religion of God? Argumentation means disputing about God to show the proof, because they said that the prophets were from us and of our religion, and our religion is the most correct, so we are more deserving of God than you. So God Almighty said: Say, **Do you argue with us about God?** "And He is our Lord and your Lord" meaning we and you are equal in God, for He is our Lord and your Lord. "And for us are our deeds, and for you are your deeds **meaning each one will receive the reward for his deeds, so how do you claim that you are more deserving of God?** And we are sincere to Him" while you are polytheists.

Saeed bin Jubair said: Sincerity is for the servant to sincerely dedicate his religion and his work to God, not associating partners with Him in his religion, and not showing off with his work. Al-Fudayl said: Abandoning work for the sake of people is showing off, and working for the sake of people is polytheism, and sincerity is for God to save you from both.

Tafsir al-Baidawi

139- "Say: Do you argue with us? About God?" About His affair and His choosing a prophet from among the Arabs rather than you? It was narrated that the People of the Book said: All the prophets are from us. If I were a prophet, you would be from us. So the verse was revealed: "And He is our Lord and your Lord." He has no special status over any people. He bestows His mercy upon whomever He wills of His servants. "And for us are our deeds, and for you are your deeds." It is not far-fetched that He honors us with our deeds, as if He obligated them to adhere to every doctrine they adopt, in order to silence and rebuke them. For the honor of prophethood is either a favor from God to whomever He wills, and everyone is equal in it, or it is the bestowal of a right upon those who are prepared for it by persevering in obedience and adorning

Surat Al-Baqarah 2:139

Say: Do you argue with us about Allah while He is our Lord and your Lord? And to us are our deeds, and to you are your deeds, and we are sincere to Him?

themselves with sincerity. Just as you have deeds that God may consider in giving them, we also have deeds. "And we are sincere to Him," monotheists, singling Him out with faith and obedience rather than you.

Surat al-Baqarah 2:140

Or do you say that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians? Say, **Are you more knowing, or is God?** And who is more unjust than he who conceals a testimony he has from God? And God is not unaware of what you do.

Tafsir al-Jalalayn

Or rather **do you say** with the *taa* and the *yaa* **that Abraham, Ishmael, Isaac, Jacob, and the tribes were Jews or Christians?** Say to them **Do you know better or does God** meaning God knows best, and Abraham disavowed it by saying {Abraham was neither a Jew nor a Christian} and those mentioned with him were subordinate to him **And who is more unjust than he who conceals** conceals from the people **a testimony he has** that is **from God** meaning no one is more unjust than him and they are the Jews who concealed God's testimony in the Torah to Abraham regarding the monotheism **And God is not unaware of what you do** a threat to them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: "Say: Do you argue with us about God?" Say, O Muhammad, to the community of Jews and Christians, who said to you and your companions: **Be Jews or Christians and you will be guided.** They claimed that their religion is better than your religion, and their book is better than your book, because it was before your book, and they claimed that for that reason they are more deserving of God than you: **Do you argue with us about God, while He is our Lord and your Lord?** In His hand are good things, and to Him is reward and punishment, and recompense for good and bad deeds, so you claim that you are more deserving of God than we are, because your Prophet was before our Prophet, and your book was before our book, and your Lord and our Lord are one, and that each group of us has what he has done and acquired of good and bad deeds, and he is rewarded for the best of them, so he is rewarded or punished, not for lineage and precedence of religion and book.

What he means by his saying: "Say: Do you argue with us?" Say: Do you quarrel with us and argue with us? As 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: "Say: Do you argue with us about God?" Say: Do you quarrel with us?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Say, 'Do you argue with us?' Do you quarrel with us?**

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 you argue with us?** Do you debate with us?

As for his saying: **And we are sincere to Him**, it means: And we are sincere to God in worship and obedience, we do not associate anything with Him, and we do not worship anyone other than Him, just as the idolaters worshipped idols with Him, and the owners of the calf worshipped the calf with Him.

This is from God, the Most High, as a rebuke to the Jews and an argument for the people of faith, in His saying, the Most High, to the believers from the companions of Muhammad, may God bless him and grant him peace: Say, O believers, to the Jews and Christians who said to you: **Be Jews or Christians and you will be guided: Do you argue with us about God?** He means by His saying: **about God**, about the religion of God that He has commanded us to adhere to, and our Lord and your Lord are one, just and do not wrong, and He only rewards the servants for what they have earned. And you claim that you are closer to God than we are, because your religion, your Book, and your Prophet have been ancient, and we are sincere in worshipping Him, and we have not associated anything with Him, but you have associated others in your worship of Him, so some of you worshipped the calf, and some of you worshipped the Messiah, so how can you be better than us and closer to God than us?

Tafsir al-Qurtubi

The Almighty said: **Or do you say** meaning they said, and Hamza, Al-Kisa'i and Asim read in the narration of Hafs **you say** with a *ta*, and it is a good reading, because the speech is consistent, as if the meaning is: Do you argue with us about God or do you say that the prophets were of your religion? So it is the connected *umm*, and according to the reading of those who read it with a disconnected *ya*, so it would be two statements and *umm* would mean *rather*. *Hud* is the predicate of *kana* and the predicate of *in* in the sentence. And it is permissible in places other than the Qur'an to raise *Hud* as the predicate of *in*, and *kana* would be cancelled, as mentioned by Al-Nahhas.

God Almighty says: "Say: Are you more knowing or is God?" This is a confirmation and rebuke of their claim that they were Jews or Christians. God responded to them by saying that He knows them better than you do, meaning that they were neither Jews nor Christians.

God the Almighty said: **And who is more unjust?** The wording is a question, and the meaning is: No one is more unjust. **than he who conceals testimony** meaning their knowledge that the prophets were Muslims. It was said: what they concealed of the description of Muhammad, may God bless him and grant him peace, was said by Qatada, and the first is more similar to the context of the verse. **And God is not unaware of what you do** is a warning and notification that He did not leave their affair in vain and that He will reward them for their deeds. The unaware is the one who does not pay attention to matters out of negligence on his part. It is taken from the word *ghafl* which means a land that is known but has no trace of cultivation. A *ghafl* camel

Surat Al-Baqarah 2:140

Or do you say that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians? Say, "Are you more knowing, or is Allah?" And who is more unjust than he who conceals a testimony he has from Allah? And Allah is not unaware of what you do.

means that it has no mark. A ghafl man means that he has not experienced matters. Al-Kisa'i said: A ghafl land that has not rained. Ghaflat al-al-shay' I **neglected something** means I neglected it while remembering you.

Tafsir Ibn Kathir

God the Almighty says, guiding His Prophet, may God's prayers and peace be upon him, to avoid arguing with the polytheists: "Say: Do you argue with us about God?" That is, do you debate with us about the oneness of God, sincerity to Him, obedience, following His commands, and abandoning His prohibitions? **And He is our Lord and your Lord** The One who controls us and you, deserving of sincerity of divinity to Him alone, with no partner for Him. **And for Us are our deeds, and for You are your deeds** That is, we are innocent of you and what you worship, and you are innocent of us, as He said in the other verse: "And if they deny you, then say: To Me is my work, and to You is your work. You are innocent of what I do, and I am innocent of what you do." And God the Almighty said: "But if they argue with you, then say: I have submitted myself to God, and so have those who follow me." To the end of the verse. And God the Almighty said, informing about Abraham: "And his people argued with him. He said: Do you argue with me about God?" To the end of the verse. And God the Almighty said: **Have you not seen the one who argued with Abraham about his Lord?** The verse. And He said in this noble verse: **And for Us are our deeds, and for You are your deeds, and We are for Him. We are sincere** meaning we are innocent of you as you are innocent of us, and we are sincere to Him, meaning in worship and turning to Him. Then God Almighty denied their claim that Abraham and those who were mentioned after him of the prophets and the tribes were of their religion, either Judaism or Christianity, so He said: "Say: Are you more knowledgeable or is God?" meaning rather God knows best. He informed us that they were neither Jews nor Christians, as God Almighty said: "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 the verse that follows it. And His statement: **And who is more unjust than he who conceals a testimony he has from God?** Al-Hasan Al-Basri said: They used to read in the Book of God that came to them that the religion is Islam and that Muhammad is the Messenger of God and that Abraham, Ishmael, Isaac, Jacob and the tribes were innocent of Judaism and Christianity, so they bore witness to that for God, and they acknowledged it for themselves for God, so they concealed God's testimony to them regarding that. His statement: **And God is not unaware of what you do** is a severe threat and warning, meaning that His knowledge encompasses your knowledge and He will reward you for it. Then the Almighty said: **That is a nation that has**

passed on, meaning that it has gone. **Its is what it earned, and yours is what you have earned**, meaning their is their deeds, and yours is yours. **And you will not be asked about what they used to do.** Your affiliation with them without following them will not benefit you. Do not be deceived by merely being related to them until you are obedient like them to the commands of God and follow His messengers who were sent as bearers of good tidings and warners. For whoever disbelieves in one prophet has disbelieved in all the messengers, especially the master of the prophets and the seal of the messengers and the messenger of the Lord of the worlds to all of mankind and jinn who are accountable. May the prayers and peace of God be upon him and upon all of God's prophets, all of them.

Fath al-Qadir

And his saying: 140- **Or do they say?** Hamzah, Al-Kisa'i, and Asim read in the narration of Hafs **you say** with the upper ta', and according to this reading, the *am* here is equivalent to the hamzah in his saying: **Do you argue with us?** meaning, do you argue with us about God, or do you say that these prophets are of your religion? And according to the reading with the lower ya', it is a disconnected *am*: meaning, rather, they say. And his saying: **Say, Are you more knowledgeable or God?** In it is a rebuke and rebuke: meaning, God informed us that they were neither Jews nor Christians, and you claim that they were Jews or Christians, so are you more knowledgeable or God, glory be to Him. His statement: **And who is more unjust than he who conceals a testimony he has from God?** It is possible that what he means by that is to criticize the People of the Book because they know that these prophets were neither Jews nor Christians, but rather they were of the Islamic faith, so they wronged themselves by concealing this testimony, and even by claiming something that contradicts it, and this is a greater sin than someone who merely conceals it, for no one is more unjust than him. It is possible that what is meant is that if the Muslims concealed this testimony, no one would be more unjust than them, and what is meant by that is to insinuate the People of the Book. It was said that what is meant here is what they concealed of the description of Muhammad, may God bless him and grant him peace. In His statement: **And God is not unaware of what you do**, there is a severe threat and a warning that cannot be added, and a notification that God, the Exalted, will not leave them alone in punishment for this ugly injustice and terrible sin.

Tafsir al-Baghawi

140- The Almighty's saying: **Or do you say?** meaning: Do you say, an interrogative phrase and its meaning is rebuke. Ibn Amir, Hamza, Al-Kisa'i and Hafs read with the letter ta' because of the Almighty's saying: "Say:

Do you argue with us about God?" and after that He said: "Say: Are you more knowledgeable or is God?" and the others read with the letter ya' meaning the Jews and Christians say: "Indeed, Abraham, Ishmael, Isaac, Jacob and the tribes were Jews or Christians. Say: "O Muhammad, are you more knowledgeable" about their religion **or is God?** and God the Almighty has informed us that Abraham was neither a Jew nor a Christian, but rather he was a monotheist, a Muslim. **And who is more unjust than he who conceals** conceals **a testimony he has from God** which is their knowledge that Abraham and his sons were Muslims and that Muhammad, may God bless him and grant him peace, is the truth and a messenger whom God testified to in their books. **And God is not unaware of what you do.**

Tafsir al-Baidawi

140- **Or do you say that Abraham, Ishmael, Isaac, Jacob, and the tribes were Jews or Christians?** The *am* is disconnected and the hamza is for denial. According to Ibn Amir, Hamza, Al-Kisa'i, and Hafz with the *ta*, it is possible that it is equivalent to the hamza in **Do you argue with us**, meaning which of the two matters do you argue with, or claim Judaism or Christianity against the prophets. **Say, Are you more knowing or is God?** The two matters were denied from Abraham by saying: **Abraham was neither a Jew nor a Christian** and it was argued against by saying: **And the Torah and the Gospel were not revealed until after him.** And those who are conjoined with him are his followers in religion according to agreement. **And who is more unjust than he who conceals a testimony he has from God?** meaning God to Abraham about monotheism and innocence from Judaism and Christianity, and the meaning is that no one is more unjust than the People of the Book, because they concealed this testimony. Or from us if we concealed this testimony, and in it is an allusion to their concealing God's testimony for Muhammad, peace and blessings be upon him, regarding his prophethood in their books and elsewhere, and *from* is for beginning as in the Almighty's saying: **Disavowal from God and His Messenger.** "And God is not unaware of what you do" is a warning to them, and it was read with the letter *ya*.

Surat Al-Baqarah 2:141

That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do.

Surat al-Baqarah 2:141

That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do.

Tafsir al-Jalalayn

(That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do.)
Something similar has been presented.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: There are two interpretations of the reading of this. One of them is: **Or do you say** with the letter ta'. Whoever reads it like this, its interpretation is: Say, O Muhammad, to those who say to you from the Jews and Christians: **Be Jews or Christians and you will be guided**: Do you argue with us about God, or do you say that Abraham? So that is conjoined with his saying: **Do you argue with us about God?** The other interpretation is: **Or do they say** with the letter ya'. Whoever reads it like this interprets his saying: Or do they say that he invented it? 32:3, and as it is said: It is camels or sheep. And he made it a renewed question because of the arrival of a renewed predicate, as it is said: Do you stand or does your brother stand? So his saying: Or does your brother stand becomes a renewed predicate for a sentence that is not from the first, and a starting question. If it was a sequence of the first question, it would have been report about the first, so it would have been said: Are you standing or sitting?

Some Arabists have claimed that if this is read in this way with the letter *ya*, then if what comes after *am* is a complete sentence, then it is an appositive to the first question. Because the meaning of the statement is: It was said: Which of these two matters will happen? This or that?

Abu Ja'far said: The correct reading in our view is: **Or do you say** with a ta' without a ya', in apposition to His statement: **Say, do you argue with us?** meaning: Which of these two matters do you do? Do you argue with us about the religion of God, claiming that you are more deserving than us and more guided than us in path, and that our affair and your affair are as we have described, as we have explained previously? Or do you claim that Abraham, Ishmael, Isaac, Jacob, and those whom God has named, were Jews or Christians following your religion, so that people can be justified in your slander and lies? Because Judaism and Christianity came after those whom God named from among His prophets. It is not permissible to read that with a ya', because it is an anomaly from the reading of the reciters.

This verse is also a protest from God, the Most High, to His Prophet, may God bless him and grant him peace, against the Jews and Christians, whose stories God mentioned. God says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these Jews and Christians: Do you argue with us about God, and claim that your religion is better than our religion, and that you are on guidance and we are on misguidance, with a proof from God, the Most High, so you call us to your religion? Then produce your proof for that so that we may follow you in it. Or do you say: Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians following your religion? Then produce proof for what you claim, so that we may believe you, for God has made them leaders to be followed.

Then the Almighty said to His Prophet, may God bless him and grant him peace: Say to them, O Muhammad, if they claim that Abraham, Ishmael, Isaac, Jacob, and the tribes were Jews or Christians: Are you more knowledgeable about them and what religions they followed, or is God?

The statement in the interpretation of the Almighty's saying: **And who is more unjust than he who conceals a testimony he has from God?**

Abu Ja'far said: It means: If the Jews and Christians, who said to you and your companions, **Be Jews or Christians**, claim, O Muhammad, that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians, then who is more unjust than them? He says: And who is more unjust than them? And they concealed a testimony they had from God that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Muslims, so they concealed that and attributed to them Judaism and Christianity. The people of interpretation differed in the interpretation of that: Muhammad ibn 'Amr told me, he said, Abu 'Asim told us, he said, 'Isa told us, on the authority of Ibn Abi Najeh, on the authority of Mujahid, regarding His statement: **And who is more unjust than he who conceals a testimony he has from God**, he said: In the statement of the Jews to Abraham, Ishmael, and those mentioned with them, that they were Jews or Christians. So God says: Do not conceal from Me a testimony if you have it about them. And He knows that they are liars.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And who is more unjust than he who conceals a testimony he has from God**, in what the Jews said to Abraham and Ishmael and those mentioned with them: that they were Jews or Christians. So God said to them: Do not conceal from Me the testimony concerning them, if you have it concerning them. And God knew that they were liars.

Al-Qasim told us, Al-Husayn told us, Ishaq told me, on the authority of Abu Al-Ashhab, on the authority of Al-Hasan that he recited this verse: **Or do you say that Abraham and Ishmael** until His saying: "Say: Are you more knowing or is God? And who is more unjust than he who conceals a testimony he has from God?"

Al-Hasan said: By God, the people had a testimony from God that His prophets were innocent of Judaism and Christianity, just as the people had a testimony from God that your wealth and blood are forbidden among you, so how did they make them permissible?

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And who is more unjust than he who conceals a testimony he has from God?** The People of the Book concealed Islam, even though they knew that it was the religion of God, and they found it written in their Torah and Gospel: they were neither Jews nor Christians, and Judaism and Christianity came after them by a time.

Rather, God Almighty meant by this that if the Jews and Christians claimed that Abraham and those named with him in this verse were Jews or Christians, it would become clear to the polytheists who are their supporters that they were lying and that they were falsely claiming against God's prophets, because Judaism and Christianity occurred after them. And if they denied that Judaism and Christianity were theirs, it would be said to them: **Then come to the religion they were upon, for we and you both acknowledge that they were upon the truth, and we differ in what contradicted the religion they were upon.**

Others said: Rather, what God Almighty meant by His saying: **And who is more unjust than he who conceals a testimony he has from God**, is the Jews in their concealment of the matter of Muhammad, may God bless him and grant him peace, and his prophethood, and they know that and find it in their books.

Mention of those who said that: Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Or do you say that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians?** Those are the People of the Book who concealed Islam while they knew that it was the religion of God, and they adopted Judaism and Christianity, and they concealed Muhammad, may God bless him and grant him peace, while they knew that he was the Messenger of God, may God bless him and grant him peace. They find him written with them in the Torah and the Gospel.

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 who is more unjust than he who conceals a testimony he has from God?** He said: The testimony, the Prophet, may God bless him and grant him peace, is written down with them, and it is what they concealed.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told me, on the authority of his father, on the authority of Al-Rabi', similar to the hadith of Bishr bin Mu'adh, on the authority of Yazid.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And who is more unjust than he who conceals a testimony he has from God**, he said: They are Jews, they ask about the Prophet, may God bless him and grant him peace, and about his description in the Book of God that they have,

so they conceal the description.

Abu Ja'far said: We chose the statement we made in interpreting that because the words of God Almighty: **And who is more unjust than he who conceals a testimony he has from God**, come after the story of those whom God named from among His prophets, and before His story for them. So it is more appropriate for what is between that to be from their stories rather than others.

If someone says: What testimony do the Jews and Christians have from God regarding Abraham, Ishmael, Isaac, Jacob, and the tribes?

It was said: The testimony they have from God regarding their matter is what God revealed to them in the Torah and the Gospel, and He commanded them in them to follow their Sunnah and their religion, and that they were monotheists and Muslims. It is the testimony they have from God that they concealed, when the Prophet of God, may God bless him and grant him peace, called them to Islam, and they said to him: **None will enter Paradise except he who is a Jew or a Christian** (al-Baqarah 2:111).

), and they said to him and his companions: **Be Jews or Christians and you will be guided**. So God revealed these verses about them, in their denial, their concealment of the truth, and their false and fabricated slander against God's prophets.

The statement in the interpretation of the Almighty's saying: **And God is not unaware of what you do**.

Abu Ja'far said: God Almighty means by that: And say to these Jews and Christians, who argue with you, O Muhammad: **And God is not unaware of what you do**, of your concealing the truth in what He obligated you to explain to the people in His Book regarding the matter of Abraham, Ishmael, Isaac, Jacob, and the Tribes in the matter of Islam, and that they were Muslims, and that the Muslim Hanifiyah is the religion of God that all creation must adhere to, excluding Judaism, Christianity, and other religions. And He is not afraid of punishing you for your actions, but He is testing you so that He may reward you with the reward that you are worthy of in this world and the hereafter. So He rewarded them immediately in this world by killing some of them and expelling them from their homeland and home, and He will reward them in the hereafter with a humiliating punishment.

Tafsir al-Qurtubi

He repeated it because it included the meaning of threat and intimidation, meaning that if those prophets were rewarded for their leadership and virtue, then you are more deserving of it, so emphasis was required, and that is why he repeated it.

Tafsir Ibn Kathir

God the Almighty says, guiding His Prophet, may God's prayers and peace be upon him, to avoid

That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do.

arguing with the polytheists: "Say: Do you argue with us about God?" That is, do you debate with us about the oneness of God, sincerity to Him, obedience, following His commands, and abandoning His prohibitions? **And He is our Lord and your Lord** The One who controls us and you, deserving of sincerity of divinity to Him alone, with no partner for Him. **And for Us are our deeds, and for You are your deeds** That is, we are innocent of you and what you worship, and you are innocent of us, as He said in the other verse: "And if they deny you, then say: To Me is my work, and to You is your work. You are innocent of what I do, and I am innocent of what you do." And God the Almighty said: "But if they argue with you, then say: I have submitted myself to God, and so have those who follow me." To the end of the verse. And God the Almighty said, informing about Abraham: "And his people argued with him. He said: Do you argue with me about God?" To the end of the verse. And God the Almighty said: **Have you not seen the one who argued with Abraham about his Lord?** The verse. And He said in this noble verse: **And for Us are our deeds, and for You are your deeds, and We are for Him. We are sincere** meaning we are innocent of you as you are innocent of us, and we are sincere to Him, meaning in worship and turning to Him. Then God Almighty denied their claim that Abraham and those who were mentioned after him of the prophets and the tribes were of their religion, either Judaism or Christianity, so He said: "Say: Are you more knowledgeable or is God?" meaning rather God knows best. He informed us that they were neither Jews nor Christians, as God Almighty said: "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 the verse that follows it. And His statement: **And who is more unjust than he who conceals a testimony he has from God?** Al-Hasan Al-Basri said: They used to read in the Book of God that came to them that the religion is Islam and that Muhammad is the Messenger of God and that Abraham, Ishmael, Isaac, Jacob and the tribes were innocent of Judaism and Christianity, so they bore witness to that for God, and they acknowledged it for themselves for God, so they concealed God's testimony to them regarding that. His statement: **And God is not unaware of what you do** is a severe threat and warning, meaning that His knowledge encompasses your knowledge and He will reward you for it. Then the Almighty said: **That is a nation that has passed on**, meaning that it has gone. **Its is what it earned, and yours is what you have earned**, meaning their is their deeds, and yours is yours. **And you will not be asked about what they used to do**. Your affiliation with them without following them will not benefit you. Do not be deceived by merely being related to them until you are obedient like them to the commands of God and follow His messengers who were sent as bearers of good tidings and warners. For whoever disbelieves in one prophet has disbelieved in all the messengers, especially the master of the prophets and the seal of the messengers and the messenger of the Lord of the worlds to all of mankind and jinn who are accountable. May the prayers and

peace of God be upon him and upon all of God's prophets, all of them.

Fath al-Qadir

And He repeated His Almighty saying: 141- **That was a nation that has passed on** until the end of the verse, to include the meaning of threat and intimidation, which is what is intended in this context.

Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah regarding his statement: **Or were you witnesses?** meaning the People of the Book. He also narrated on the authority of Al-Hasan regarding his statement: **Or were you witnesses?** He said: He says that neither the Jews nor the Christians nor any of the people witnessed Jacob when he took a covenant from his sons when death approached him that they would not worship except God, and they acknowledged that and he testified against them that they had acknowledged their worship and that they were Muslims. He narrated on the authority of Ibn Abbas that he used to say: The grandfather is a father and he recited the verse. He also narrated on the authority of Abu Al-Aliyah regarding the verse that he said: The paternal uncle was called a father. He also narrated something similar on the authority of Muhammad bin Ka'b. Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: Abdullah bin Suriya Al-A'war said to the Prophet, may God bless him and grant him peace: There is no guidance except what we are upon, so follow us, O Muhammad, and you will be guided. The Christians said the same, so God revealed about them: **And they said, 'Be Jews' 10:10**. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: *Hanif* that he said: Following. They also narrated on the authority of Ibn Abbas regarding his statement: *Hanif* he said: A pilgrim. Ibn Abi Hatim narrated on the authority of Muhammad bin Ka'b who said: The upright Hanif. He also narrated on the authority of Khasif who said: The sincere Hanif. He also narrated on the authority of Abu Qilabah who said: The Hanif is the one who believes in all the Messengers from the first of them to the last of them. Ahmad narrated on the authority of Abu Umamah who said: The Messenger of God (peace and blessings of God be upon him) said: **I was sent with the easy Hanif**. Ahmad also narrated, and Bukhari in Al-Adab Al-Mufrad and Ibn Al-Mundhir narrated on the authority of Ibn Abbas who said: "It was said: O Messenger of God, which religion is most beloved to God? He said: The easy Hanif." Al-Hakim narrated in his history and Ibn Asakir from the hadith of As'ad bin Abdullah bin Malik Al-Khuza'i with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him) likewise. Ahmad, Muslim, Abu Dawud and Al-Nasa'i narrated on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) used to recite in the two rak'ahs of Fajr in the first of them the entire verse in Surat Al-Baqarah "Say: We believe in God" and in the second **We believe in God and bear witness that we are Muslims**. Al-Bukhari narrated from Abu Hurairah

who said: The People of the Book used to read the Torah in Hebrew and explain it to the Muslims in Arabic. The Messenger of God (peace and blessings of God be upon him) said: "Do not believe the People of the Book nor disbelieve them, but say: We believe in God" (al-An'am 2:17). Ibn Jarir narrated from Ibn Abbas who said: The tribes, the sons of Jacob, were twelve men, each of whom gave birth to a nation of people. Ibn Jarir and Ibn Abi Hatim narrated something similar from Al-Suddi, and Ibn Kathir narrated it in his Tafsir from Abu Al-Aliyah, Al-Rabi' and Qatadah. Ibn Jarir, Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Asma' wa Al-Sifat from Ibn Abbas who said: Do not say: If they believe in what you believe in, then there is none like God, but say: If they believe in what you believe in. Ibn Abi Dawud narrated in Al-Masahif and Al-Khatib in his History from Abu Jamrah who said: Ibn Abbas used to recite: **If they believe in what you believe in.** Ibn Abi Hatim narrated from Abu Al-Aliyah regarding His statement: **Then they are in dissension,** he said: separation. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **The dye of God,** he said: The religion of God. Abd ibn Hamid and Ibn Jarir narrated on the authority of Mujahid who said: The nature of God upon which He created mankind. Ibn Mardawayh and Ad-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas that the Prophet (peace and blessings of God be upon him) said: "The Children of Israel said: O Moses, does your Lord dye? He said: Fear God. His Lord called out to him: O Moses, they asked you, does your Lord dye? Say: Yes, I dye colors, red, white, black, and all colors are in my dye." And God revealed to His Prophet: **The dye of God, and who is better than God in dyeing?** Ibn Abi Hatim and Abu Al-Shaykh narrated it in Al-Azmah on the authority of Ibn Abbas, with no chain of transmission ending with him. Abd ibn Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatada who said: The Jews dye their children as Jews, and the Christians dye their children as Christians, and the dye of God is Islam, and there is no dye better than the dye of Islam, nor is it purer. It is the religion of God with which He sent Noah and the prophets who came after him. Ibn Al-Najjar narrated in Tarikh Baghdad on the authority of Ibn Abbas regarding his statement: **The dye of God** he said: Whiteness. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Do you argue with us?** he said: Do you quarrel with us. Ibn Jarir narrated on his authority: He said: Do you argue with us? Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada regarding his statement: **And who is more unjust than he who conceals testimony** the verse, he said: Those are the People of the Book who concealed Islam while knowing that it is the religion of God, and adopted Judaism and Christianity, and concealed Muhammad while knowing that he is the Messenger of God. Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid something similar. Ibn Jarir narrated on the authority of Al-Khasan something similar. Ibn Jarir narrated on the authority of Qatada and Al-Rabi' regarding his statement: **That is a nation that has passed on,** he said: He means Abraham, Ishmael, Isaac, Jacob, and the Tribes.

Tafsir al-Baghawi

141. "That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do." He repeated it for emphasis.

Tafsir al-Baidawi

141- "That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do." This is a repetition of the exaggeration in warning and deterrence against what has become ingrained in human nature of boasting about one's fathers and relying on them. It was said: The address is to them in what came before, and in this verse there is a warning for us against following their example. It was also said: What is meant by the nation in the first is the prophets, and in the second is the ancestors of the Jews and Christians.

Surat Al-Baqarah 2:142

The foolish among the people will say, "What has turned them away from the Qiblah which they used to face?" Say, "To God belong the East and the West. He guides whom He wills to a straight path."

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Tafsir al-Jalalayn

The fools the ignorant **among the people** the Jews and the polytheists (will say: What has turned them) what is it that has turned the Prophet, may God bless him and grant him peace, and the believers **from their qiblah which they used to face** facing it in prayer, which is the Holy House in Jerusalem, and the use of the letter seen indicating facing is from informing about the unseen (Say: To God belong the east and the west) meaning all directions, so he commands facing in whichever direction he wishes, with no objection to him **He guides whom He wills** His guidance **to a straight path** way of the religion of Islam meaning and you are among them. This is indicated by:

Tafsir al-Suyuti

The Almighty said: The foolish among the people will say: The verses Ibn Ishaq said: Ismail bin Abi Khalid told me on the authority of Abu Ishaq on the authority of Al-Baraa' who said: The Messenger of God, may God bless him and grant him peace, used to pray towards the Holy House and would often look at the sky to see the command of God. Then God revealed: We have certainly seen the turning of your face towards the heaven. We will surely turn you to a qiblah with which you will be pleased. So turn your face towards Al-Masjid Al-Haram. A man from among the Muslims said: We wish we knew the knowledge of those who died among us before we were turned towards the qiblah, and how about our prayer towards the Holy House. Then God revealed: And God would never let your faith go to waste. And the foolish among the people said: What has turned them away from the qiblah which they used to face? Then God revealed: The foolish among the people will say: To the end of the verse. There are chains of transmission similar to it. In the two Sahihs on the authority of Al-Baraa: Men died facing the qiblah before the qiblah was turned and were killed, so we did not know what to say about them. Then God revealed: And God would never let your faith go to waste.

Ibn Jarir narrated on the authority of Al-Suddi with his chains of transmission that he said: When the Prophet, may God bless him and grant him peace, turned towards the Kaaba after his prayer towards the Holy House, the polytheists of Mecca said: Muhammad is confused about his religion, so he turned his qiblah towards you, and he knew that you were more guided than him in the path, and that he was about to enter your religion. So God revealed the verse: **So that the people will have no argument against you.**

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **That is a nation**, Abraham, Ishmael, Isaac, Jacob, and the Tribes, as: Bishr ibn Mu'adh told us, he said, Yazid told us, on the authority of Sa'id, on the authority of Qatada, that God Almighty said: **That is a nation that has passed on**, meaning: Abraham, Ishmael, Isaac, Jacob, and the Tribes.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Abu Jaafar said: We have previously explained that the nation is the group.

The meaning of the verse is: Say, O Muhammad, to those who dispute with you about God from among the Jews and Christians, if they conceal what they have of testimony regarding the matter of Abraham and those We named with him, and that they were Muslims, and they claim that they were Jews or Christians, then they lie: Indeed, Abraham, Ishmael, Isaac, Jacob, and the tribes are a nation that has passed away - that is, they have gone on their way and turned to their Lord, and have passed away with their deeds and hopes, they have with God what they earned of good in the days of their lives, and they are against what they have acquired of evil, nothing will benefit them except their good deeds, and nothing will harm them except their bad deeds. So know this, O Jews and Christians, for if these are the ones in whom you boast, and you claim that through them you hope to be saved from the punishment of your Lord, with your evil deeds and great sins, nothing will benefit them with God except what they have presented of good deeds, and nothing will harm them except what they have presented of bad deeds, then you are more deserving that nothing will benefit you with God except what you have presented of good deeds, and nothing will harm you except what they have presented of bad deeds. So beware of yourselves, and hasten to leave them with repentance and turning to God for what you are upon of disbelief, misguidance, and slander against God and His prophets and messengers, and abandon relying on the virtues of your fathers and grandfathers, for you will have what you have earned, and you will be liable for what you have acquired, and you will not be asked about the deeds that Abraham, Ishmael, Isaac, Jacob, and the tribes did, because every soul that comes before God on the Day of Resurrection will only be asked about what it has earned and what it has sent forward, not what others sent forward.

Part one is done

And the second part will follow, God willing.

The first: The statement on the interpretation of the Almighty's saying: **The foolish among the people will say**

Tafsir al-Qurtubi

God Almighty says: "The foolish among the people will say, 'What has turned them away from the qiblah which they used to face?' Say, 'To God belong the east and the west. He guides whom He wills to a straight path.'"

There is one issue:

First: The Almighty's saying: **The foolish among the people will say**. God the Almighty knows that they will say about the believers' conversion from Ash-Sham to the Kaaba: **What has turned them away?** And **will say** means *said*. He made the future tense the place of the past, indicating the continuity of that and that they will continue with that saying. He specified by His saying: **of the people** because foolishness can be in inanimate objects and animals. What is meant by fools is all those who say **what has turned them away**. Fools are a plural, the singular of which is *safiyah*, which means light-minded, from their saying: a lightly woven garment, as mentioned earlier. Women are *safiyah*. Al-Mu'arraj said: The fool is the liar who deliberately goes against what he knows. Qatrab: the unjust and ignorant. What is meant by fools here are the Jews in Madinah, as Mujahid said. As-Suddi: the hypocrites. Az-Zajaj: the infidels of Quraysh, when they denied the conversion of the Qiblah, they said: Muhammad longs for his birth and will soon return to your religion. The Jews said: His matter has become confusing and bewildered for him. The hypocrites said: What turned them away from their Qiblah? And they mocked the Muslims. And turning them away means turning them away and diverting them.

Second: The imams narrated, and the wording is Malik's, on the authority of Ibn Omar, who said:

While the people were praying Fajr in Quba, someone came to them and said: The Messenger of God (blessings and peace of God be upon him) has received a Qur'an tonight, and he has been commanded to face the Kaaba, so they faced it. Their faces were towards Ash-Sham, so they turned towards the Kaaba. Al-Bukhari narrated on the authority of Al-Bara' that the Prophet (blessings and peace of God be upon him) prayed towards Jerusalem for sixteen or seventeen months, and he liked that his qiblah should be towards the Kaaba. The first prayer he prayed was the 'Asr prayer, and some people prayed with him. A man who had prayed with the Prophet (blessings and peace of God be upon him) came out and passed by the people of the mosque while they were bowing and said: I bear witness by God that I prayed with the Prophet (blessings and peace of God be upon him) towards Makkah. So they turned as they were towards the Kaaba. The ones who died facing the qiblah before it was changed to face the Kaaba were men who were killed, and we did not know what to say about them. Then God the Almighty revealed: **And God would never let your faith go to waste**. In this narration, it is the 'Asr prayer, and in the narration of Malik, it is the Fajr prayer. It was said: This was revealed to the Prophet, may God bless him and grant him peace, in the mosque of Bani Salamah while he was praying the

noon prayer after two rak'ahs of it, so he turned during the prayer, and that mosque was called the Mosque of the Two Qiblas. Abu al-Faraj mentioned that Ibad ibn Nahik was with the Prophet, may God bless him and grant him peace, in this prayer. Abu Omar mentioned in al-Tamhid on the authority of Nuwaylah bint Aslam, who was one of those who pledged allegiance, she said:

We were praying the noon prayer when Abbad bin Bishr bin Qayzi came and said: The Messenger of God, may God bless him and grant him peace, has faced the qiblah - or he said: the Sacred House - so the men moved to the women's places, and the women moved to the men's places. It was said: The verse was revealed in a prayer other than that, and this is most likely. The first prayer towards the Kaaba was the afternoon prayer, and God knows best. It was narrated:

"The first person to pray facing the Kaaba when the qibla was changed from Jerusalem was Abu Saeed bin Al-Mu'alla. He was passing by the mosque and heard the Messenger of God, may God bless him and grant him peace, addressing the people about changing the qibla from the pulpit while he was reciting this verse: 'We have certainly seen the turning of your face toward the heaven' until he finished the verse. So I said to my companion: 'Come, let us pray two rak'ahs before the Messenger of God, may God bless him and grant him peace, descends so that we will be the first to pray.' So we hid ourselves behind a camel and prayed them. Then the Messenger of God, may God bless him and grant him peace, descended and led the people in the noon prayer that day." Abu Omar said: Abu Saeed bin Al-Mu'alla has no other hadith than this one, and the hadith: 'I used to pray' is about the virtue of Al-Fatihah, narrated by Al-Bukhari, and it has been mentioned previously.

Third: There is a difference of opinion regarding the time of the change of the Qiblah after his arrival in Medina. It was said: It was changed after a year, ten months or seventeen.

A month, as in Bukhari. And it was also narrated by Al-Daraqutni on the authority of Al-Baraa, who said:

We prayed with the Messenger of God (may God's peace and blessings be upon him) for sixteen months after his arrival in Medina, facing Jerusalem. Then God knew the inclination of His Prophet, so He revealed: **We have certainly seen the turning of your face toward the heaven Al-Masjid an-Nabawi**. In this narration, there is no doubt sixteen months. Malik narrated from Yahya ibn Sa'id from Sa'id ibn al-Musayyab that the turning was two months before the Battle of Badr. Ibrahim ibn Ishaq said: That was in Rajab of the year two. Abu Hatim al-Busti said: The Muslims prayed facing Jerusalem for seventeen months and three consecutive days, because his arrival in Medina was on Monday, twelve nights before the end of the month of Rabi' al-Awwal, and God the Almighty commanded him to face the Ka'bah on Tuesday, the fifteenth of Sha'ban.

Fourth: The scholars also differed on how he faced Jerusalem, with three opinions: Al-Hasan said: It was from his opinion and effort, and Ikrimah and Abu

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Al-Aaliyah said it. The second: He was given a choice between it and the Kaaba, so he chose Jerusalem hoping for the Jews to believe and win them over, said Al-Tabari. Al-Zajaj said: As a test for the polytheists because they were accustomed to the Kaaba. The third - which is what the majority say: Ibn Abbas and others - is that he was obliged to face it by the command of God Almighty and His revelation without a doubt, then God abrogated that and commanded him to face the Kaaba in his prayer, and they provided evidence for that with the words of God Almighty: **And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn on his heels** Al-Akhbar 2:13.

Fifth: They also differed when the prayer was first imposed on him in Mecca, was it towards Jerusalem or towards Mecca? There are two opinions. A group said: towards Jerusalem and in Medina for seventeen months, then God directed him to the Kaaba, as Ibn Abbas said. Others said: The first thing that was imposed on him was towards the Kaaba, and he continued to pray towards it throughout his stay in Mecca in the same way as the prayer of Abraham and Ishmael was. Then when he came to Medina, he prayed towards Jerusalem for sixteen or seventeen months, according to the difference of opinion, then God directed him to the Kaaba. Abu Omar said: This is the more correct of the two opinions in my opinion. Another said: That is because when the Prophet (peace and blessings of God be upon him) came to Medina, he wanted to renew his faith with the Jews, so he faced their Qiblah so that this would be more conducive to them. But when their stubbornness became clear and he despaired of them, he wanted to move towards the Kaaba, so he looked at the sky. His love for the Kaaba was because it was the Qiblah of Abraham, according to Ibn Abbas. It was said: Because it was more conducive to the Arabs' conversion to Islam, and it was said: To oppose the Jews, according to Mujahid. It was narrated on the authority of Abu Al-Aaliyah Al-Riyahi that he said: It was the mosque of Salih, peace be upon him, and his qiblah was towards the Kaaba. He said: Moses, peace be upon him, used to pray towards the rock towards the Kaaba, and it is the qiblah of all the prophets, may God's prayers be upon them all.

Sixth: In this verse there is clear evidence that in the rulings of God Almighty and His Book there is abrogating and abrogated, and the nation agreed upon this except for those who deviated, as mentioned above. And the scholars agreed that the qiblah was the first to be abrogated twice, according to one of the two opinions mentioned in the issue before.

Seventh: It also indicates the permissibility of abrogating the Sunnah by the Qur'an, as the Prophet, may God bless him and grant him peace, prayed towards Jerusalem, and there is no Qur'an about that, so the ruling was only from the perspective of the Sunnah, then that was abrogated by the Qur'an.

Based on this, **I was on it** means you are on it.

Eighth: It contains evidence of the permissibility of certainty based on a single report, as facing Jerusalem was a certainty in their Sharia. Then, when the people of Quba came to them and informed them that the qiblah had been changed to the Sacred Mosque, they accepted his words and turned towards the Kaaba, so they abandoned the continuous report based on a single report, which was presumed.

Scholars differed about its permissibility rationally and its occurrence. Abu Hatim said: The preferred opinion is that it is permissible rationally even if the Shari'ah is required to do so, and that it occurred during the time of the Messenger of God (peace and blessings of God be upon him) based on the story of Quba' and the fact that he (peace and blessings of God be upon him) used to send individual governors to the regions and they would convey all the abrogating and abrogated narrations. However, this is forbidden after his death (peace and blessings of God be upon him), based on the consensus of the Companions that the Qur'an and the known mutawatir narrations cannot be lifted by a single narration, so no one from the early Muslims or later Muslims would permit it. Those who forbade this argued that it leads to the impossible, which is lifting the certain by the conjectural. As for the story of the people of Quba' and the governors of the Prophet (peace and blessings of God be upon him), it is based on indications that provide knowledge, either through transmission and verification, or through possibility and estimation. The completion of this is a question and answer in the principles of jurisprudence.

Ninth: This is evidence that whoever was not informed of the abrogating act is bound by the first ruling, contrary to those who said: The first ruling is lifted by the existence of the abrogating act, not by knowledge of it. The first is more correct, because the people of Quba continued to pray toward Jerusalem until the one who came and informed them of the abrogating act, so they turned toward the Kaaba. So if the abrogating act occurs in existence, it is inevitably lifted, but on the condition of knowledge of it, because the abrogating act is a statement, and it is not a statement regarding someone who was not informed of it. The benefit of this difference is in acts of worship performed after abrogation and before the statement, whether they are repeated or not. Accordingly, the issue of the agent in his actions after the dismissal of his principal or his death and before his knowledge of that is based on two opinions. The same applies to the one who is in debt, and the ruler if the one he appointed dies or is dismissed. The correct view is that what each of these did is carried out and his ruling is not returned. Judge Iyad said: The school did not differ regarding the rulings of someone who freed a slave without knowing of his emancipation, that they are the rulings of a free man between him and the people, but between him and God the Most High, they are permissible. They did not differ about the freed woman, that she does not repeat what she prayed after her freedom and before

she knew about it without covering, but they differed about the one who is affected by a reason that changes the ruling of his worship while he is in it, by analogy to the issue of Quba. So whoever prays in one state and then his state changes before he completes his prayer, he completes it and does not interrupt it, and what he has done is sufficient for him. And likewise, like the one who prays naked and then finds a garment during the prayer, or begins his prayer while healthy and then becomes sick, or while sick and recovers, or while sitting and then is able to stand, or a slave woman who is freed while she is in prayer, she takes her veil and builds.

I said: And as for someone who entered into prayer with tayammum and water came upon him, it does not interrupt his prayer, as Malik and al-Shafi'i - may God have mercy on them - and others say. And it was said: It interrupts his prayer, and this is the opinion of Abu Hanifa - may God Almighty have mercy on him - and it will come.

Tenth: It contains evidence for the acceptance of a single report, which is agreed upon by the predecessors and is known by continuous transmission from the habit of the Prophet, may God bless him and grant him peace, in directing his governors and messengers individually to the horizons, to teach the people their religion and convey to them the Sunnah of their Messenger, may God bless him and grant him peace, of commands and prohibitions.

Eleventh: It contains evidence that the Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, little by little and in one situation after another, according to the need for it, until God completed His religion, as He said: **This day I have perfected for you your religion.**

The Almighty's saying: "Say: To God belong the East and the West." He established an argument, meaning that He owns the East and the West and what is between them, so He has the right to command turning in any direction He wishes, and this has been mentioned previously.

The Almighty's saying: **He guides whom He wills** is a reference to God Almighty's guidance of this nation to the Qiblah of Abraham, and God Almighty knows best. The path is the road. The straight path is that which has no crookedness, and this has been mentioned previously.

Tafsir Ibn Kathir

It was said: What is meant by the fools here are the polytheists of the Arabs, as Al-Zajaj said. It was also said: The Jewish rabbis, as Mujahid said. It was also said: The hypocrites, as Al-Suddi said. The verse is general in all of these, and God knows best. Al-Bukhari said: Abu Naim told us, he heard Zuhair from Abu Ishaq, from Al-Bara' **may God be pleased with him:** That the Messenger of God (may God bless him and grant him peace) prayed towards Jerusalem for sixteen or seventeen months, and he liked that his qiblah be towards the House, and that he prayed the first prayer he prayed was the afternoon prayer, and

some people prayed with him, and a man who was praying with him came out and passed by the people of the mosque while they were bowing, and he said: I bear witness by God that I prayed with the Prophet (may God bless him and grant him peace) towards Mecca, so they turned as they were towards the House, and those who died facing the qiblah before it was changed towards the House were men who were killed and we did not know what to say about them, so God revealed: "And God would not let your faith go to waste. Indeed, God is to the people Kind and Merciful." Al-Bukhari alone transmitted it from this source, and Muslim narrated it from another source, and Muhammad bin Ishaq said: Ismail bin Abi Khalid told me from Abu Ishaq, from Al-Bara', who said: The Messenger of God (may God bless him and grant him peace) used to pray towards Jerusalem, and he would often look at the sky awaiting God's command, so God revealed: **We have certainly seen the turning of your face towards the heaven, so We will surely turn you to it.** A Muslim man said: We wish we knew the knowledge of those who died among us before we turned toward the qiblah, and how about our prayers toward the Holy House. So God revealed: **And God would never let your faith go to waste.** And the foolish people, who are the People of the Book, said: **What has turned them away from the qiblah they used to face?** So God revealed: **The foolish people will say** to the end of the verse. Ibn Abi Hatim said: Abu Zur'ah told us, Al-Hasan bin Atiyah told us, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: The Messenger of God, may God bless him and grant him peace, had prayed toward the Holy House for sixteen months, and he loved to face toward the Kaaba, so God revealed: "We have certainly seen the turning of your face toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward the Sacred Mosque." He said: So he faced toward the Kaaba, and the foolish people, who are the Jews, said: **What has turned them away from the qiblah they used to face?** So God revealed: "Say: To God belongs the East and the West. He guides whom He wills to a straight path." And Ali bin Abi Talhah said on the authority of Ibn Abbas: The Messenger of God, may God bless him and grant him peace, said: God's Messenger (may God's peace and blessings be upon him) when he migrated to Medina, God ordered him to face Jerusalem, so the Jews rejoiced, so the Messenger of God (may God's peace and blessings be upon him) faced it for about a month and a half. The Messenger of God (may God's peace and blessings be upon him) loved the direction of Abraham's qiblah, so he used to supplicate to God and look at the sky, so God the Almighty revealed: **Then turn your faces toward it,** meaning toward it. The Jews were suspicious of that and said: Why did He turn them away from the qiblah they were facing? So God revealed: "Say: To God belong the East and the West. He guides whom He wills to a straight path." Many hadiths have been narrated on this subject, and the gist of the matter is that the Messenger of God (may God's peace and blessings be upon him) was ordered to face the rock of Jerusalem, so he was in Mecca praying between the two corners, so the Kaaba would be in front of him while he was facing the rock of Jerusalem. When he migrated to Medina, it was impossible to combine

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them, so God ordered him to face Jerusalem, Ibn Abbas and the majority said, then these differed, was the order to do so by the Qur'an or by something else according to two opinions? Al-Qurtubi narrated in his interpretation on the authority of Ikrimah, Abu Al-Aaliyah and Al-Hasan Al-Basri: That the direction towards Jerusalem was by his own efforts, peace be upon him. What is meant is that the direction towards Jerusalem after his arrival, peace be upon him, in Medina, and the matter continued like that for several months, and he used to pray and implore a lot that he would be directed towards the Kaaba, which is the qiblah of Abraham, peace be upon him. So that was answered and he was ordered to turn towards the ancient house. So the Messenger of God, peace be upon him, addressed the people and informed them of that. The first prayer he prayed towards it was the afternoon prayer, as mentioned in the two Sahihs, the narration of Al-Bara'. And it was mentioned by Al-Nasa'i from the narration of Abu Saeed bin Al-Mu'alla that it was the noon prayer, and he said: I and my companion were the first to pray towards the Kaaba. More than one of the interpreters and others mentioned that the change of the qiblah was revealed to the Messenger of God after he had prayed two rak'ahs of the noon prayer, and that was in the mosque of Bani Salamah, so it was called the mosque of the two qiblahs. And in the hadith of Nuwaylah bint Muslim: That the report of that came to them while they were praying the noon prayer, she said: So the men changed to the place of the women and the women changed to the place of the men. This was mentioned by Sheikh Abu Omar bin Abdul Barr Al-Namri. As for the people of Quba', but the report did not reach them until the dawn prayer of the second day, as it came in the two Sahihs on the authority of Ibn 'Umar **may God be pleased with them both**, that he said: While the people were in Quba' praying the dawn prayer, someone came to them and said: The Messenger of God (blessings and peace of God be upon him) received a Qur'an tonight and he was commanded to face the Ka'bah, so they faced it. Their faces were towards Ash-Sham, so they turned towards the Ka'bah. This is evidence that the abrogating ruling is not binding until after it is known, even if it was revealed and communicated beforehand, because they were not commanded to repeat the 'Asr, Maghrib and 'Isha' prayers, and God knows best. When this happened, some of the hypocrites, doubters and infidels among the Jews became suspicious, deviated from the right path, and became confused and doubtful, and they said: **What has turned them away from the qiblah which they were facing?** That is, they said: Why do these people sometimes face this and sometimes face that? So God revealed their answer in His saying: "Say: To God belong the East and the West," meaning the rule, the management and the entire command belong to Him. **So wherever you turn, there is the face of God. And Righteousness is not that you turn your faces toward the East or the West, but righteousness is of him who believes in God**, meaning the whole affair is in obeying God's commands. Wherever He directs us,

we turn. Obedience is in obeying His command, even if we turn in different directions every day. We are His slaves and at His disposal, and His servants, wherever He directs us, we turn. And He, the Most High, has great care for His slave and Messenger Muhammad, may the prayers and peace of God be upon him and his nation, as He guided them to the Qiblah of Abraham, the Friend of the Most Merciful, and made their turning to the Kaaba, built in His name alone, with no partner for Him, the most honorable of the houses of God on earth, as it is the building of Abraham, the Friend of the Most Merciful, peace be upon him. For this reason He said: "Say: To God belong the East and the West. He guides whom He wills to a straight path."

Imam Ahmad narrated on the authority of Ali bin Asim, on the authority of Husayn bin Abd al-Rahman, on the authority of Amr bin Qais, on the authority of Muhammad bin al-Ash'ath, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said, meaning regarding the People of the Book: "They do not envy us for anything as much as they envy us for Friday, to which God has guided us and from which they have gone astray, and for the Qiblah, to which God has guided us and from which they have gone astray, and for our saying behind the imam: 'Amen.'"

And the Almighty said: **And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.** The Almighty says: We only turned you to the Qiblah of Abraham, peace be upon him, and chose it for you to make you the best of the nations so that you will be witnesses over the nations on the Day of Resurrection, because everyone acknowledges your virtue. The middle here means the best, and the best, as it is said: Quraysh is the middle of the Arabs in lineage and home, meaning the best of them, and the Messenger of God, may God bless him and grant him peace, was the middle among his people, meaning the most honorable of them in lineage, and from this is the middle prayer which is the best of the prayers, which is the afternoon prayer, as proven in the Sahihs and other books. And when God made this nation the middle, He distinguished it with the most perfect laws, the most correct methods, and the clearest doctrines, as the Almighty said: "He has chosen you and has not placed upon you in religion any difficulty - the religion of your father Abraham. He named you Muslims before and in this, that the Messenger may be a witness over you and you may be witnesses over the people." And Imam Ahmad said: Waki' narrated to us from Al-A'mash from Abu Salih from Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **Noah will be called on the Day of Resurrection.** The Resurrection, and it will be said to him: Did you deliver the message? He will say: Yes. His people will be called and it will be said to them: Did he deliver it to you? They will say: No warner came to us, and no one came to us. It will be said to Nuh 71: Who will bear witness for you? He will say: Muhammad and his nation. He said: This is what God

said: {And thus We have made you a just community}. He said: The middle way is justice. So you will be called and you will bear witness for him that you delivered the message, then I will bear witness against you. Narrated by Al-Bukhari, Al-Tirmidhi, Al-Nasa'i and Ibn Majah through various chains of transmission on the authority of Al-A'mash. Imam Ahmad also said: Abu Mu'awiyah told us, Al-A'mash told us on the authority of Abu Salih, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "The Prophet will come on the Day of Resurrection with two men or more than that. His people will be called and it will be said: Did this man deliver the message to you? They will say: No. It will be said to him: Did you deliver the message to your people? He will say: Yes. It will be said: Who will bear witness for you? He will say: Muhammad and his nation. Muhammad and his nation will be called and it will be said to them: Did this man deliver the message to his people? They will say: Yes. It will be said: What is your knowledge? They will say: Our Prophet came to us and informed us that the Messengers have conveyed the message." This is what the Almighty said: **And thus We have made you a just community**, meaning: just, **that you may be witnesses over the people and the Messenger may be a witness over you**. Ahmad also said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, regarding the Almighty's statement: **And thus We have made you a just community**, he said: just. Al-Hafiz Abu Bakr bin Mardawayh and Ibn Abi Hatim narrated from the hadith of Abd Al-Wahid bin Ziyad from Abu Malik Al-Ashja'i from Al-Mughirah bin Utaybah bin Nabas, a scribe for us told me from Jabir bin Abdullah from the Prophet, may God bless him and grant him peace, who said: "My nation and I will be on a hill on the Day of Resurrection, overlooking the creation. There is no one among the people who does not wish that he was one of us, and there is no prophet who his people denied except that we bear witness that he has conveyed the message of his Lord, may He be glorified and exalted." Al-Hakim narrated in his Mustadrak and Ibn Mardawayh also, and the wording is his, from the hadith of Mus'ab bin Thabit from Muhammad bin Ka'b Al-Qurazi from Jabir bin Abd God said: The Messenger of God (peace and blessings of God be upon him) attended a funeral in Banu Maslamah and I was next to the Messenger of God (peace and blessings of God be upon him). Some of them said: By God, O Messenger of God, what a good man he was! He was chaste and a Muslim and... They spoke well of him. The Messenger of God (peace and blessings of God be upon him) said: You are as you say. The man said: God knows what is hidden, but as for what we saw from him, that is it. The Prophet (peace and blessings of God be upon him) said: It is due, it is due. Then he attended a funeral in Banu Haritha and I was next to the Messenger of God (peace and blessings of God be upon him). Some of them said: O Messenger of God, what a bad man he was if he spoke harshly. They spoke ill of him. The Messenger of God (peace and blessings of God be upon him) said to some of them: You are as you say. The man said: God knows what is hidden, but as for what we saw from him, that is it. The Messenger of

God (peace and blessings of God be upon him) said: It is due. Mus'ab ibn Thabit said: Then Muhammad ibn Ka'b said to us: The Messenger of God (peace and blessings of God be upon him) spoke the truth. Then he recited: **And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you**. Then Al-Hakim said: This is a sound chain of transmission, although they did not include it. Imam Ahmad said: Yunus ibn Muhammad told us: Dawud ibn Abi Al-Furat told us, on the authority of Abdullah ibn Buraydah, on the authority of Abu Al-Aswad, that he said: I came to Madinah and found it a disease had broken out there, and they were dying a terrible death. So I sat with Umar ibn Al-Khattab, and a funeral passed by him, and he praised its owner, so he said: It is due, it is due. Then another passed by and he spoke ill of it, so Umar said: It is due. Abu Al-Aswad said: It is not due, O Commander of the Faithful. He said: I said as the Messenger of God (peace and blessings of God be upon him) said: **Any Muslim for whom four people testify to his goodness, God will admit him to Paradise**. We said: And three? He said: And three? We said: And two? He said: And two. Then we did not ask him about one. And this is how Al-Bukhari, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Dawud ibn Abi Al-Furat. Ibn Mardawayh said: Ahmad ibn Uthman ibn Yahya told us, Abu Qilabah al-Raqashi told us, Abu al-Walid told us, Nafi' ibn Umar told us, Umayyah ibn Safwan told us, on the authority of Abu Bakr ibn Abi Zuhair al-Thaqafi, on the authority of his father, who said: "I heard the Messenger of God, may God bless him and grant him peace, say about prophecy: 'You will soon know the best of you from the worst of you.' They said: 'How, O Messenger of God?' He said: 'With good praise and bad praise. You are God's witnesses on earth.'" It was narrated by Ibn Majah on the authority of Abu Bakr ibn Abi Shaybah on the authority of Yazid ibn Harun, and Imam Ahmad narrated it on the authority of Yazid ibn Harun, Abd al-Malik ibn Umar, and Shuraih on the authority of Nafi' on the authority of Ibn Umar, on his authority.

And the Almighty said: "And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom God has guided." God the Almighty says: We only prescribed for you, O Muhammad, to face first toward the Holy House, then We turned you away from it to the Kaaba, so that the state of those who follow you and obey you and face with you wherever you face would be made clear, from those who turn back on their heels, that is, apostatize from their religion, even though this act, which is turning the face from the Holy House to the Kaaba, is great in the souls except for those whose hearts God has guided and who are certain of the truth of the Messenger, and that everything he brought is the truth in which there is no doubt, and that God does what He wills and decrees what He wills, so He has the right to charge His servants with whatever He wills and abrogate whatever He wills, and He has complete wisdom and conclusive proof in all of that, unlike those in whose hearts is disease, for whenever a matter occurs, it causes them doubt, just as those who believe become certain and believe, as God the

Surat Al-Baqarah 2:142

The foolish among the people will say, "What has turned them away from the Qiblah which they used to face?" Say, "To God belong the East and the West. He guides whom He wills to a straight path."

Almighty said: "And when a surah is revealed, some of them say, 'Which of you has this increased in faith?' But as for those who believe, And it increased their faith, and they rejoiced. And as for those in whose hearts is disease, it increased their uncleanness upon their uncleanness." And God Almighty said: **And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.** For this reason, those who remained steadfast in believing in the Messenger, may God bless him and grant him peace, and following him in that and heading where God commanded them without doubt or suspicion were among the leaders of the Companions. Some of them went to the extent that the first of the Muhajireen and Ansar were those who prayed towards the two Qiblahs. Al-Bukhari said in his interpretation of this verse: Musaddad told us, Yahya told us, on the authority of Sufyan, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, who said: While the people were praying the dawn prayer in the Quba Mosque, a man came and said: The Qur'an has been revealed to the Prophet, may God bless him and grant him peace, and he has been commanded to face the Kaaba, so face it. So they headed towards the Kaaba. Muslim narrated it from another source on the authority of Ibn Umar, and Al-Tirmidhi narrated it from the hadith of Sufyan Al-Thawri, and he has that they were bowing and then turned towards the Kaaba while they were bowing. Muslim also narrated it from the hadith of Hammad bin Salamah on the authority of Thabit on the authority of Anas, similarly. This indicates the perfection of their obedience to God and His Messenger and their submission to the commands of God Almighty, may God be pleased with them all.

And his saying: **And God would not let your faith be lost** meaning that your prayers towards the Holy House before that would not have been lost in the reward of God. And in the Sahih from the hadith of Abu Ishaq al-Sabi' on the authority of al-Baraa' he said: A group of people died who used to pray towards the Holy House, so the people said: What is their situation in that? Then God revealed: **And God would never let your faith go to waste.** Al-Tirmidhi narrated it on the authority of Ibn Abbas and authenticated it. Ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas. **And God would never let your faith go to waste**, meaning in the first Qiblah and your belief in your Prophet and following him to the other Qiblah, meaning that He would give you the reward for both. **Indeed, God is to the people Kind and Merciful.** Al-Hasan al-Basri said: **And God would never let your faith go to waste**, meaning that God would never let Muhammad, may God bless him and grant him peace, go to waste with him wherever he went. **Indeed, God is to the people Kind and Merciful.** In the Sahih, it is reported that the Messenger of God, may God bless him and grant him peace, saw a woman from the captives who had been separated from her child. Whenever she found a child from the captives, she would take him and hold him to her chest while she was going around to watch her child. When she found

him, she hugged him to her and breastfed him. The Messenger of God, may God bless him and grant him peace, said: **Do you think that this woman would throw her child into the fire when she is able not to throw him?** They said: No, O Messenger of God. He said: **By God, God is more merciful to His servants than a mother is to her child.**

Fath al-Qadir

His saying: 142- **He will say** This is report from God the Almighty to His Prophet, may God bless him and grant him peace, and to the believers that the foolish Jews and hypocrites will say this statement when the Qiblah is changed from the Holy House to the Kaaba. It was said that **He will say** means he said, and the past was expressed in the future tense to indicate its continuity and persistence. It was said that the report of this report was before the change to the Kaaba, and that the benefit of that is that if report of something bad happens before it happens, it is a way of belittling its shock, alleviating its terror, and breaking its spirit. Fools is the plural of fool, which is the liar who relies on falsehood and contradicts what is known, as some linguists said. It was said in Al-Kashshaf: They are light-hearted, and the same is in Al-Qamoos. We have already mentioned in the interpretation of His statement: **Except for he who makes a fool of himself** what should be referred to, and the meaning of: **What turned them away** is what turned them away **from the qiblah which they were facing** which is Jerusalem. So God responded to them by saying: "Say: To God belongs the east and the west" so He has the right to command facing in any direction He wishes. And in His statement: **He guides whom He wills** there is an indication that turning the qiblah to Mecca is a guidance for the Prophet, may God bless him and grant him peace, and for the people of his religion to the straight path.

Tafsir al-Baghawi

142. The Almighty said: **The fools will say** the ignorant **among the people, what has turned them** turned them away **from the qiblah which they used to face** meaning Jerusalem. The qiblah is a verb from the verb **to face** and was revealed about the Jews and the polytheists of Mecca who criticized the change of the qiblah from Jerusalem to Mecca. They said to the polytheists of Mecca: Muhammad's matter has been in doubt and he longs for his birthplace and has headed toward your country and is returning to your religion. Then God Almighty said: "Say: To God belong the east and the west" He owns and the creation is His slaves.

He guides whom He wills to a straight path.

Tafsir al-Baidawi

142- **The foolish among the people will say** whose dreams have become dim, and who have taken them lightly by imitation and turning away from looking. He means by this those who deny the change of the Qiblah from among the hypocrites, Jews and polytheists. The benefit of presenting the report with it is to settle the soul, prepare the answer and show the miracle. **What has turned them away** what has diverted them. **From their Qiblah which they were facing** meaning the Holy House, and the Qiblah is originally the state in which a person faces, so it became a custom for the place towards which one turns for prayer. **Say, 'To God belongs the East and the West'** no place is specific to Him over another place with an intrinsic characteristic that prevents another from establishing His position, but rather the point is in the impression of His command and not the specificity of the place. **He guides whom He wills to a straight path** which is what wisdom approves, and what interest requires from turning towards the Holy House at one time, and the Kaaba at another.

Surat Al-Baqarah 2:143

And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it was a great sin except for those whom Allah has guided. And Allah would not let a person perish. Your faith that God is to the people Kind and Merciful.

Surat al-Baqarah 2:143

And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it was a great sin except for those whom God has guided. And God would not let a person perish. Your faith that God is to the people Kind and Merciful.

Tafsir al-Jalalayn

And thus as We have guided you to it **We have made you** O nation of Muhammad **a just nation** the best and just **that you may be witnesses over the people** on the Day of Resurrection that their messengers conveyed to them **and the Messenger may be a witness over you** that he conveyed to you **And We did not make** We made **the qiblah** for you now the direction **that you were facing** at first, which is the Kaaba, and the Prophet, may God bless him and grant him peace, used to pray toward it, but when he migrated, he was ordered to face Jerusalem in order to win over the Jews, so he prayed toward it for six or seventeen months, then he changed **except that We might know** the knowledge of the appearance **who would follow the Messenger** and believe him **from who would turn back on his heels** that is, return to disbelief, doubting the religion and thinking that the Prophet, may God bless him and grant him peace, was confused about his affair, and a group of them had apostatized because of that **and indeed** is a lightened form of the heavy one, and its subject is omitted, meaning: Indeed, it *was* meaning turning toward it *great* difficult for the people **except for those whom God has guided** of them **and God would not let your faith go to waste** that is Your prayers towards the Holy House, but He rewards you for it because the reason for its revelation was the question about those who died before the conversion **Indeed, God is to the people** the believers **Kind and Merciful** in not wasting their deeds, and compassion is the intensity of mercy and the most eloquent is presented for the comma

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **The fools among the people will say** Abu Ja'far said: What He means by His saying, may His praise be glorified: **The fools will say**, is that the ignorant **among the people** will say, and they are the Jews and the

hypocrites. And God, the Almighty, called them fools because they belittled the truth. So the rabbis of the Jews ignored it, and their ignorant and stupid people among them were too arrogant to follow Muhammad, may God bless him and grant him peace, since he was from the Arabs and not from the Children of Israel, and the hypocrites were confused and became dull.

And what we said about the fools - that they are the Jews and the hypocrites - the people of interpretation said. Mention of those who said: They are the Jews: Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, the Almighty and Majestic: "The fools among the people will say: What has turned them away from their Qiblah?" He said: The Jews will say it, when they meet the Holy House. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, I was told by Ahmad bin Yunus, on the authority of Zuhair, on the authority of Abu Ishaq, on the authority of Al-Bara': **The fools among the people will say**, he said: The Jews. Abu Kurayb told us, he said, Waki' told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Bara': **The fools among the people will say**, he said: The Jews. Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Abu Ishaq, on the authority of Al-Bara' regarding His statement: **The fools among the people will say**, he said: The People of the Book. Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, he said: The Jews. Others said: **The fools** are the hypocrites. Mention of those who said that: Musa told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: The verse **The fools among the people will say** was revealed about the hypocrites. The statement in the interpretation of the words of God Almighty: **What has turned them away from their Qiblah which they used to face?** Abu Ja'far said: He means by His words, may He be glorified: **What has turned them away**: what turned them away from their Qiblah? It is from the saying of the one who says: So-and-so turned his back to me if he turned his face away from him and turned his back to him, so likewise His saying: **What has turned them away?** what turned their faces? As for His saying: **from their Qiblah**, the Qiblah of everything is what faces its face. Rather, it is an action of the one who is in a state of humiliation and sitting, from the saying of the one who says: I faced so-and-so, if I became facing him, facing him, so he is my Qiblah and I am his Qiblah, if each one of them faces the face of the other. Abu Ja'far: So the interpretation of the statement - if that is its meaning - is: The foolish people will say to you, O believers in God and His Messenger, - if you turn your faces away from the qiblah of the Jews which was your qiblah before I

commanded you to turn your faces away from it towards the Sacred Mosque -: What is it that turned the faces of these people, turning them away from the place they used to face with their faces in their prayers? So God, the Most High, informed His Prophet, may God bless him and grant him peace, what the Jews and hypocrites would say when his qiblah and the qiblah of his companions were turned away from the Levant to the Sacred Mosque, and He informed him what his response to them should be, so He said to him: If they say that to you, O Muhammad, then say to them: "To God belong the East and the West. He guides whom He wills to a straight path." The reason for that was that the Prophet, may God bless him and grant him peace, prayed towards Jerusalem for a period of time, the amount of which we will mention later, God willing, then God, the Most High, wanted to turn the qiblah of His Prophet, may God bless him and grant him peace, towards the Sacred Mosque. So He informed him of what the Jews would say when he turned his face away and the face of His companions divided it, and what should be his response to them from the answer. Mention the period during which the Messenger of God, may God bless him and grant him peace, and his companions prayed towards Jerusalem, and what was the reason for his prayer towards it? And what prompted the Jews and hypocrites to say what they said when God changed the qiblah of the believers from Jerusalem to the Kaaba? The people of knowledge differed regarding the period during which the Messenger of God, may God bless him and grant him peace, prayed towards Jerusalem after the migration. Some of them said what: Abu Kurayb told us, he said, Yunus bin Bakir told us - and Ibn Humayd told us, he said, Salamah told us - they both said, Muhammad bin Ishaq told us, he said, Muhammad bin Abi Muhammad told me, he said, Saeed bin Jubair told me, or Ikrimah - Muhammad was uncertain - from Ibn Abbas, he said: When the qiblah was changed from Ash-Sham to the Kaaba - and it was changed in Rajab, at the beginning of seventeen months from the arrival of the Messenger of God, may God bless him and grant him peace, to Medina - the Messenger of God, may God bless him and grant him peace, came to Rifa'ah bin Qais, Qardam bin Amr, Ka'b bin Al-Ashraf, and Nafi' bin Abi Nafi'. This is what Ibn Humayd said, and Abu Kurayb said: And Rafi' bin Abi Rafi' and Al-Hajjaj bin Amr - an ally of Ka'b bin Al-Ashraf - and Al-Rabi' bin Al-Rabi' bin Abi Al-Haqiq, and Kinanah bin Abi Al-Haqiq, and they said: O Muhammad, what has turned you away from the Qiblah which you were facing, while you claim that you are on the religion and faith of Abraham? Return to the Qiblah which you were facing, and we will follow you and believe you! They only want to tempt him away from his religion. So God revealed about them: "The foolish among the people will say: 'What has turned them away from the Qiblah which they used to face?'" until His saying: **Except that We may test who follows the Messenger from who turns on his heels.** Abu Kurayb narrated to us, he said: Abu Bakr bin Ayyash narrated to us, Al-Bara' said: "The Messenger of God, may God bless him and grant him peace, prayed towards the Holy House for seventeen months, and he desired to be turned towards the Ka'bah. He said: While we were praying one day, someone passed by us and said: Do you not know that the Prophet, may God bless him and grant

him peace, has turned towards the Ka'bah? He said: We have prayed two Raka'ahs towards here, and we have prayed two Raka'ahs towards here." - Abu Krayb: It was said to him: Is Abu Ishaq in it? He remained silent. Ibn Wakee' told us, he said: Yahya bin Adam told us, on the authority of Abu Bakr bin Ayyash, on the authority of Abu Ishaq, on the authority of Al-Bara', he said: "We prayed seventeen months after the arrival of the Prophet, may God bless him and grant him peace, to Medina towards the Holy House." Muhammad bin Bashir told us, Yahya told us, on the authority of Sufyan, who said, Abu Ishaq told us, on the authority of al-Bara' ibn 'Azib, who said: "I prayed with the Prophet, may God bless him and grant him peace, towards Jerusalem for sixteen months, or seventeen months" - Sufyan was uncertain - then he turned us towards the Ka'bah. Al-Muthanna told me, who said, al-Nufaili told us, who said, Zuhair told us, who said, Abu Ishaq told us, on the authority of al-Bara': "When the Messenger of God, may God bless him and grant him peace, first came to Medina, he stayed with his grandfathers - or his maternal uncles - from the Ansar, and that he prayed towards Jerusalem for sixteen months, and he liked that his qiblah should be towards the House, and that he prayed the 'Asr prayer with some people, and a man from among those who prayed with him came out, and passed by the people of the mosque while they were bowing, and said: I bear witness that I prayed with the Messenger of God, may God bless him and grant him peace, towards Mecca. So they turned as they were towards the House. He liked to turn towards the House, and the Jews liked that the Messenger of God, may God bless him and grant him peace, prayed towards Jerusalem, and so did the People of the Book, but when he turned his face towards the House, they disapproved of that." He told me. Imran bin Musa said, Abdul Warith told us, Yahya bin Saeed told us, on the authority of Ibn Al-Musayyab, who said: "The Messenger of God, may God bless him and grant him peace, prayed towards Jerusalem after he had arrived in Medina for sixteen months, then he turned towards the Kaaba two months before Badr." Others said: Amr bin Ali told us, Abu Asim told us, Uthman bin Saad Al-Katib told us, Anas bin Malik told us: "The Prophet of God, may God bless him and grant him peace, prayed towards Jerusalem for nine or ten months." While he was standing praying the noon prayer in Medina, and he had prayed two rak'ahs towards Jerusalem, he turned his face towards the Kaaba, so the fools said: **What turned them away from the qiblah that they were facing?** Others said: Muhammad bin Al-Muthanna told us, Abu Dawud told us, Al-Mas'udi told us, on the authority of Amr bin Murrah, on the authority of Ibn Abi Laila, on the authority of Muadh bin Jabal: The Messenger of God, may God bless him and grant him peace, arrived in Medina and prayed towards Jerusalem for thirteen months. Ahmad bin Al-Muqaddam Al-Ajli told us, Al-Mu'tamar bin Sulayman told us, I heard my father He said, Qatada narrated to us, on the authority of Saeed bin Al-Musayyab: The Ansar prayed the first Qiblah, three Hajj pilgrimages before the arrival of the Prophet, may God bless him and grant him peace, and that the Prophet, may God bless him and grant him peace, prayed the first Qiblah after his arrival in Medina sixteen months, or as he said. And both hadiths are narrated by Qatada on the authority of

And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it was a great sin except for those whom Allah has guided. And Allah would not let a person perish. Your faith that God is to the people Kind and Merciful.

Saeed. He mentioned the reason why the Messenger of God, may God bless him and grant him peace, prayed towards Jerusalem, before it was imposed on him to face the Kaaba. The scholars differed on that. Some of them said: That was by the choice of the Prophet, may God bless him and grant him peace. Those who said that mentioned: Ibn Hamid narrated to us, he said, Yahya bin Wadheeh Abu Tamila narrated to us, he said, Al-Hussein bin Waqid narrated to us, on the authority of Ikrimah - and on the authority of Yazid Al-Nahwi, on the authority of Ikrimah - and Al-Hasan Al-Basri said: The first thing that was abrogated from the Qur'an was the Qiblah. That is because the Prophet, may God bless him and grant him peace, was facing the rock of Jerusalem, which was the Qiblah of the Jews. So the Prophet, may God bless him and grant him peace, faced it for seventeen months so that they would believe in him and follow him, and he called the illiterate Arabs to that. So God Almighty said: **And to God belongs the East.** And the Maghreb, so wherever you turn, there is the Face of God. Indeed, God is All-Encompassing and Knowing." Al-Muthanna bin Ibrahim told me, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding His statement: **The foolish among the people will say, 'What has turned them away from their Qiblah which they used to face?'** They mean Jerusalem. Al-Rabi' said, Abu Al-'Aliyah said: The Prophet of God, may God bless him and grant him peace, was given the choice to turn his face wherever he wished, so he chose Jerusalem in order to unite the People of the Book, so his Qiblah was for sixteen months, and during that time he was turning his face to the sky, then God turned him to the Sacred House. Others said: Rather, the action of the Prophet, may God bless him and grant him peace, and his companions was by God's command upon them. Mention of those who said that: Al-Muthanna told me, he said, Abdullah bin Salih told us, he said, Mu'awiyah bin Salih told us, on the authority of Ali bin Abi Talhah, on the authority of Ibn 'Abbas, he said: When the Messenger of God, may God bless him and grant him peace, migrated to Medina, and the majority of its people were Jews, God commanded him to face Jerusalem. The Jews rejoiced, so the Messenger of God, may God bless him and grant him peace, faced it for a few months, and the Messenger of God, may God bless him and grant him peace, was He loved the direction of the Qiblah of Abraham, peace be upon him, and he used to supplicate and look at the sky. Then God, the Almighty, revealed: **We have certainly seen the turning of your face toward the heaven** (al-Baqarah 2:144). The Jews doubted that and said: **What has turned them away from the Qiblah which they used to face?** So God, the Almighty, revealed: "Say: To God belongs the East and the West." Al-Qasim told us, Al-Husayn told us, Hajaj told me, Ibn Jurayj said: The Messenger of God, may God bless him and grant him peace, prayed the first thing he prayed toward the Kaaba, then he turned toward the Holy House. The

Ansar had prayed toward the Holy House before his arrival for three pilgrimages, and he prayed after his arrival for sixteen months, then God, the Almighty, made him turn toward the Kaaba. Mention the reason for which he said: **What has turned them away from the Qiblah which they used to face?** The people of interpretation differed about that. Two sayings were narrated from Ibn Abbas about it. One of them is what: Ibn Hamid told us, Salamah told us, Ibn Ishaq told us, Muhammad ibn Abi Muhammad told me, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas said: Some Jews said that to the Prophet, may God bless him and grant him peace, and they said to him: Return to the Qiblah you were facing, so we will follow you and believe you! They wanted to tempt him away from his religion. The other statement is: What I mentioned from the hadith of Ali bin Abi Talha about him that came before. Bishr bin Muadh told us, he said, Yazid told us, on the authority of Saeed, on the authority of Qatada, his saying: **The foolish among the people will say, 'What has turned them away from the Qiblah they were facing?'** He said: The Ansar prayed towards Jerusalem for two years before the Prophet, may God bless him and grant him peace, came to Medina, and the Prophet of God, may God bless him and grant him peace, prayed after his arrival in Medina as an emigrant, towards Jerusalem for sixteen months, then God directed him after that towards the Kaaba, the Sacred House. Some people said about that: **What has turned them away from the Qiblah they were facing?** The man longed for his birth! So God Almighty said: "Say, 'To God belongs the East and the West. He guides whom He wills to a straight path.'" It was said: The one who said this statement was the hypocrites. They only said that to mock Islam. Who said that: Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: When the Prophet, may God bless him and grant him peace, turned towards the Sacred Mosque, the people differed about it and were divided into groups. The hypocrites said: Why were they on the Qiblah for a time, then they abandoned it and turned towards another? So God revealed about al-Munafiqun 63: **The foolish among the people will say** the entire verse. The statement in the interpretation of the words of God the Almighty: "Say: To God belong the East and the West. He guides whom He wills to a straight path." Abu Ja'far said: By that, the Almighty means: Say, O Muhammad - to those who said to you and your companions: What turned you away from your Qiblah from Jerusalem, which you were facing, to facing towards the Sacred Mosque? -: To God belongs the Kingdom of the East and the West, meaning by that: The Kingdom of what is between the two poles of the rising sun and the two poles of its setting, and what is between them of the world, He guides whom He wills of His creation, directing him and granting him success to the straight path, which is the straight path - and by that he means: to the Qiblah of Abraham whom He

made an Imam for the people - and He disappoints whom He wills of them, leading them astray from the path of truth. And what God the Almighty meant by His words: **He guides whom He wills to a straight path** is: Say, O Muhammad: Indeed, God guided us by facing towards the Sacred Mosque as the Qiblah of Abraham, and He led you astray - O Jews. The hypocrites and the group of polytheists - so let us down from what He guided us to.

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: **And thus We have made you a just community**. The meaning is: Just as the Kaaba is in the middle of the earth, so We have made you a just community, meaning We have made you below the prophets and above the nations. The middle is justice, and the origin of this is that the most honorable of things is the middle. Al-Tirmidhi narrated on the authority of Abu Saeed bin Al-Khudri.

On the authority of the Prophet, may God bless him and grant him peace, regarding the Almighty's saying: **And thus We have made you a just community**, he said: *Just*. He said: This is a good, authentic hadith. And in the revelation: **Their most just said**, meaning the most just and best of them. And Zuhair said:

They are the middle ground that people are satisfied with their judgment if one of the nights descends upon most of them.

last :

You are the middle of the neighborhood, know the small matter or one of the big ones

Another said:

Do not go into matters excessively. Do not ask too much if you ask.

Be moderate among all people

The middle of the valley: the best place in it and the most grass and water. And since the middle is far from extremism and negligence, it is praiseworthy. That is, this nation did not go to extremes like the Christians did with regard to their prophets, nor did they fall short like the Jews with regard to their prophets. In the hadith:

The best of things are those that are in the middle. And in it, on the authority of Ali, may God be pleased with him: You should follow the middle path, for to it descends the high and to it ascends the low. So-and-so is from the middle of his people, and he is the middle of his people, and the middle of his people, meaning from their best and most noble. He was in the middle, but not from the middle that is between two things in anything. The middle **with a sukoon on the seen** is the adverb, you say: I prayed in the middle of the people. And I sat in the middle of the house **with a sukoon** because it is a noun. Al-Jawhari said: And every place where there is reconciliation between the two is in the middle, and if there is no reconciliation

between the two, then it is in the middle with a sukoon, and sometimes it is in the middle but that is not correct.

Second: The Almighty's saying: **So that you may be** is in the accusative case with the letter *kay*, meaning that you may be. *Witnesses* is the predicate of *kan*. "On the people" meaning on the Day of Resurrection for the prophets over their nations, as was proven in Sahih Al-Bukhari on the authority of Abu Saeed Al-Khudri who said: "The Messenger of God, may God bless him and grant him peace, said: Noah, peace be upon him, will be called on the Day of Resurrection and will say, 'At Your service and at Your pleasure, O Lord.' He will say, 'Did you convey the message?' He will say, 'Yes.' It will be said to his nation, 'Did you convey the message?' They will say, 'No warner came to us.' He will say, 'Who will bear witness for you?' They will say, 'Muhammad and his nation.' They will bear witness that he conveyed the message and the Messenger will be a witness over you." This is what the Almighty said: **And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you**. Ibn Mubarak mentioned this hadith in length with its meaning, and in it: "Then those nations will say, 'How can someone who did not live to see us bear witness against us?' The Lord, glory be to Him, will say to them, 'How can you bear witness against someone you did not live to see?' They will say, 'Our Lord, You sent to us a Messenger and sent down to us Your covenant and Your Book and related to us that they had conveyed the message, so we bore witness to what You entrusted us with.' The Lord will say, 'They have spoken the truth.'" This is what the Almighty said: **And thus We have made you a just community** - and the middle is justice - **that you will be witnesses over the people and the Messenger will be a witness over you**. Witnesses over the people, and the Messenger will be a witness over you." Ibn An'am said: It has reached me that on that day the nation of Muhammad, peace be upon him, will bear witness, except for those who have compassion for their brothers in their hearts. A group said: The meaning of the verse is that some of you will bear witness over others after death, as was proven in Sahih Muslim on the authority of Anas:

"On the authority of the Prophet, may God bless him and grant him peace, that he said when a funeral passed by him and he spoke well of it, he said: It is due, due, due. Then another passed by him and he spoke ill of it, he said: It is due, due, due. Umar said: May my father and mother be sacrificed for you! A funeral passed by and he spoke well of it, so I said: It is due, due, due. Then another funeral passed by and he spoke ill of it, so I said: It is due, due, due. Then the Messenger of God, may God bless him and grant him peace, said: Whoever you speak well of, Paradise is due for him, and whoever you speak ill of, Hell is due for him. You are God's witnesses on earth. You are God's witnesses on earth. You are God's witnesses on earth." Narrated by al-Bukhari with the same meaning. In some of its chains of transmission other than in the two Sahihs, he recited: **So that you may be witnesses over the people and the Messenger may be a witness over you**. Abaan and Laith narrated on the authority of Shahr ibn Hawshab on the authority of Ubadah ibn al-Samit who said: I heard the Messenger of God, may God bless him and grant him peace, say:

And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it was a great sin except for those whom Allah has guided. And Allah would not let a person perish. Your faith that God is to the people Kind and Merciful.

“My nation has been given three things that were not given to anyone except the prophets: Whenever God sent a prophet, He would say to him, ‘Call upon Me and I will respond to you,’ and He would say to this nation, ‘Call upon Me and I will respond to you.’ Whenever God sent a prophet, He would say to him, ‘He has not placed any difficulty upon you in religion,’ and He would say to this nation, ‘He has not placed any difficulty upon you in religion.’ When God sent a prophet, He would make him a witness over his people and He would make this nation witnesses over the people.” Narrated by Al-Tirmidhi, Al-Hakim Abu Abdullah, in Nawadir Al-Usul.

Third: Our scholars said: Our Lord, Blessed and Exalted be He, informed us in His Book of what He bestowed upon us of His favor upon us in the name of justice and His taking on the burden of witnessing over all of His creation. He made us first in place even though we were last in time, as He, peace be upon him, said:

We are the last, the first. This is evidence that only the just will testify, and the word of another will not be implemented against another unless he is just. The explanation of justice and its ruling will come at the end of the surah, God willing.

Fourth: It is evidence of the validity of consensus and the obligation to rule by it, because if they were just, they would testify against the people. Every era is a witness against those who came after it, so the words of the Companions are evidence and a witness against the Successors, and the words of the Successors are against those who came after them. Since the nation was made witnesses, then it is obligatory to accept their words. There is no meaning to the statement of those who said: It is intended for the entire nation, because then there is no consensus on it until the Day of Judgment. This is explained in the books of Usul al-Fiqh.

The Almighty says: **And the Messenger will be a witness over you.** It was said: It means with your deeds on the Day of Resurrection. It was also said: **Upon you** means for you, meaning he will testify to your faith. It was also said: It means he will testify to you that he conveyed the message to you.

The Almighty said: **And We did not make the qiblah which you used to face.** It was said that what is meant by qiblah here is the first qiblah, because He said: **I used to face it.** It was also said: the second, so the kaf is redundant, meaning you are facing it now, as mentioned above, and as He said: **You are the best nation produced for mankind,** meaning you, according to some of them, and it will come.

God the Almighty said: **Except that We may know who follows the Messenger.** Ali ibn Abi Talib, may God be pleased with him, said: The meaning of **except that We may know** is to see. The Arabs place knowledge in

place of seeing, and seeing in place of knowledge, as in the Almighty’s saying: **Have you not seen how your Lord dealt with you?** meaning **Have you not known?** It was also said: The meaning is **except that you may know that We know**, for the hypocrites were in doubt about God’s knowledge of things before they came to be. It was also said: The meaning is **to distinguish the people of certainty from the people of doubt**, as narrated by Ibn Fawrak, and mentioned by al-Tabari on the authority of Ibn Abbas. It was also said: The meaning is **except that the Prophet and his followers may know**, and God the Almighty informed us of that about Himself, just as it is said: The prince did such-and-such, but his followers did it. Al-Mahdawi mentioned it and it is good. It was also said: Its meaning is **to know Muhammad**, so He attributed His knowledge to Himself, the Almighty, as a specification and distinction, just as He referred to Himself, the Almighty, in His saying:

O son of Adam, I was sick and you did not visit me. The first is more apparent, and that its meaning is the knowledge of witnessing that necessitates recompense, and He, glory be to Him, is the Knower of the unseen and the seen. He knows what will be before it is. Conditions differ based on information, but His knowledge does not differ, rather it relates to everything with a single relation.

And thus everything that is mentioned in the Book of this meaning from the Almighty’s saying: **And that God may make evident those who believe and take from among you witnesses**, “And We will surely test you until We make evident those who strive hard among you and the patient,” and the like. The verse is an answer to the Quraysh in their saying: **What has turned them away from their Qiblah which they used to face?** The Quraysh were accustomed to the Kaaba, so God the Almighty wanted to test them with something other than what they were accustomed to, to show who follows the Messenger and who does not. Al-Zuhri read **except to know**, so *who* is in the nominative case according to this reading, because it is the name of what its agent is not named. And according to the reading of the group, it is in the accusative case as the object. **Follows the Messenger** means in what he was commanded to face the Kaaba. **Of those who turn back on their heels** means of those who turn away from their religion, because when the Qiblah was changed, some Muslims turned away and some became hypocrites. That is why He said: **And if it is a great sin**, meaning changing it, as Ibn Abbas, Mujahid, and Qatadah said. The meaning in Arabic is: And if the change is.

The Almighty said: **And if it were a great burden.** Al-Far’i said that *in* and *lam* have the same meaning as *ma* and *illa*, while the Basrans say: it is the heavy *in* that has been lightened. Al-Akbfash said: meaning, even if the qiblah, the turning, or the turning away were a great burden. **Except for those whom God has**

guided, meaning He has created guidance, which is faith, in their hearts, as God the Almighty said: **Those are the ones in whose hearts He has inscribed faith.**

God the Almighty said: **And God would never let your faith go to waste.** The scholars agreed that it was revealed about someone who died while praying towards Jerusalem, as was proven in Bukhari from the hadith of Al-Bara' bin Azib, as mentioned above. Al-Tirmidhi narrated on the authority of Ibn Abbas who said: When the Prophet (blessings and peace of God be upon him) turned towards the Kaaba, they said: O Messenger of God, what about our brothers who died while praying towards Jerusalem? So God the Almighty revealed: **And God would never let your faith go to waste**, the verse. He said: This is a good and authentic hadith. So he called prayer faith because it includes intention, words, and deeds. Malik said: I am reminded by this verse of the Murji'ah's statement: Prayer is not part of faith.

Muhammad ibn Ishaq said: **And God would not let your faith go to waste** meaning facing the Qiblah and believing in your Prophet. This is what most Muslims and scholars of the principles of jurisprudence agree with. Ibn Wahb, Ibn al-Qasim, Ibn Abd al-Hakam, and Ashab narrated on the authority of Malik: **And God would not let your faith go to waste.** He said: Your prayers.

God the Almighty said: **Indeed, God is to the people Kind and Merciful.** Kindness is more intense than mercy. Abu Amr ibn al-Ala' said: Kindness is more intense than mercy, and the meaning is close. We have already discussed its language, poetry, and meanings in the Most High Book in Explaining the Beautiful Names of God, so let us look there. The Kufians and Abu Amr read *Ra'uf* with the weight of *fa'*, which is the language of Banu Asad, and from it is the saying of al-Walid ibn Uqbah:

And the worst of seekers, so do not be like him fighting his uncle, the compassionate and merciful.

Al-Nasa'i narrated that the language of Banu Asad is *ra'af* on the pattern of *fa'al*. Abu Ja'far ibn al-Qa'qa' read *ra'uf* with a heavy *fa'al* without a hamza, and likewise he made easy every hamza in the Book of God Almighty, whether it is silent or moving.

Tafsir Ibn Kathir

It was said: What is meant by the fools here are the polytheists of the Arabs, as Al-Zajaj said. It was also said: The Jewish rabbis, as Mujahid said. It was also said: The hypocrites, as Al-Suddi said. The verse is general in all of these, and God knows best. Al-Bukhari said: Abu Naim told us, he heard Zuhair from Abu Ishaq, from Al-Bara' **may God be pleased with him:** That the Messenger of God (may God bless him and grant him peace) prayed towards Jerusalem for sixteen or seventeen months, and he liked that his qiblah be towards the House, and that he prayed the first prayer he prayed was the afternoon prayer, and some people prayed with him, and a man who was praying with him came out and passed by the people of the mosque while they were bowing, and he said: I

bear witness by God that I prayed with the Prophet (may God bless him and grant him peace) towards Mecca, so they turned as they were towards the House, and those who died facing the qiblah before it was changed towards the House were men who were killed and we did not know what to say about them, so God revealed: "And God would not let your faith go to waste. Indeed, God is to the people Kind and Merciful." Al-Bukhari alone transmitted it from this source, and Muslim narrated it from another source, and Muhammad bin Ishaq said: Ismail bin Abi Khalid told me from Abu Ishaq, from Al-Bara', who said: The Messenger of God (may God bless him and grant him peace) used to pray towards Jerusalem, and he would often look at the sky awaiting God's command, so God revealed: **We have certainly seen the turning of your face towards the heaven, so We will surely turn you to it.** A Muslim man said: We wish we knew the knowledge of those who died among us before we turned toward the qiblah, and how about our prayers toward the Holy House. So God revealed: **And God would never let your faith go to waste.** And the foolish people, who are the People of the Book, said: **What has turned them away from the qiblah they used to face?** So God revealed: **The foolish people will say to the end of the verse.** Ibn Abi Hatim said: Abu Zur'ah told us, Al-Hasan bin Atiyah told us, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: The Messenger of God, may God bless him and grant him peace, had prayed toward the Holy House for sixteen months, and he loved to face toward the Kaaba, so God revealed: "We have certainly seen the turning of your face toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward the Sacred Mosque." He said: So he faced toward the Kaaba, and the foolish people, who are the Jews, said: **What has turned them away from the qiblah they used to face?** So God revealed: "Say: To God belongs the East and the West. He guides whom He wills to a straight path." And Ali bin Abi Talhah said on the authority of Ibn Abbas: The Messenger of God, may God bless him and grant him peace, said: God's Messenger (may God's peace and blessings be upon him) when he migrated to Medina, God ordered him to face Jerusalem, so the Jews rejoiced, so the Messenger of God (may God's peace and blessings be upon him) faced it for about a month and a half. The Messenger of God (may God's peace and blessings be upon him) loved the direction of Abraham's qiblah, so he used to supplicate to God and look at the sky, so God the Almighty revealed: **Then turn your faces toward it**, meaning toward it. The Jews were suspicious of that and said: Why did He turn them away from the qiblah they were facing? So God revealed: "Say: To God belong the East and the West. He guides whom He wills to a straight path." Many hadiths have been narrated on this subject, and the gist of the matter is that the Messenger of God (may God's peace and blessings be upon him) was ordered to face the rock of Jerusalem, so he was in Mecca praying between the two corners, so the Kaaba would be in front of him while he was facing the rock of Jerusalem. When he migrated to Medina, it was impossible to combine them, so God ordered him to face Jerusalem, Ibn Abbas and the majority said, then these differed, was the order to do so by the Qur'an or by something else

Surat Al-Baqarah 2:143

And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it was a great sin except for those whom Allah has guided. And Allah would not let a person perish. Your faith that God is to the people Kind and Merciful.

according to two opinions? Al-Qurtubi narrated in his interpretation on the authority of Ikrimah, Abu Al-Aaliyah and Al-Hasan Al-Basri: That the direction towards Jerusalem was by his own efforts, peace be upon him. What is meant is that the direction towards Jerusalem after his arrival, peace be upon him, in Medina, and the matter continued like that for several months, and he used to pray and implore a lot that he would be directed towards the Kaaba, which is the qiblah of Abraham, peace be upon him. So that was answered and he was ordered to turn towards the ancient house. So the Messenger of God, peace be upon him, addressed the people and informed them of that. The first prayer he prayed towards it was the afternoon prayer, as mentioned in the two Sahihs, the narration of Al-Bara'. And it was mentioned by Al-Nasa'i from the narration of Abu Saeed bin Al-Mu'alla that it was the noon prayer, and he said: I and my companion were the first to pray towards the Kaaba. More than one of the interpreters and others mentioned that the change of the qiblah was revealed to the Messenger of God after he had prayed two rak'ahs of the noon prayer, and that was in the mosque of Bani Salamah, so it was called the mosque of the two qiblahs. And in the hadith of Nuwaylah bint Muslim: That the report of that came to them while they were praying the noon prayer, she said: So the men changed to the place of the women and the women changed to the place of the men. This was mentioned by Sheikh Abu Omar bin Abdul Barr Al-Namri. As for the people of Quba', but the report did not reach them until the dawn prayer of the second day, as it came in the two Sahihs on the authority of Ibn 'Umar **may God be pleased with them both**, that he said: While the people were in Quba' praying the dawn prayer, someone came to them and said: The Messenger of God (blessings and peace of God be upon him) received a Qur'an tonight and he was commanded to face the Ka'bah, so they faced it. Their faces were towards Ash-Sham, so they turned towards the Ka'bah. This is evidence that the abrogating ruling is not binding until after it is known, even if it was revealed and communicated beforehand, because they were not commanded to repeat the 'Asr, Maghrib and 'Isha' prayers, and God knows best. When this happened, some of the hypocrites, doubters and infidels among the Jews became suspicious, deviated from the right path, and became confused and doubtful, and they said: **What has turned them away from the qiblah which they were facing?** That is, they said: Why do these people sometimes face this and sometimes face that? So God revealed their answer in His saying: "Say: To God belong the East and the West," meaning the rule, the management and the entire command belong to Him. **So wherever you turn, there is the face of God.** And **Righteousness is not that you turn your faces toward the East or the West, but righteousness is of him who believes in God**, meaning the whole affair is in obeying God's commands. Wherever He directs us, we turn. Obedience is in obeying His command, even

if we turn in different directions every day. We are His slaves and at His disposal, and His servants, wherever He directs us, we turn. And He, the Most High, has great care for His slave and Messenger Muhammad, may the prayers and peace of God be upon him and his nation, as He guided them to the Qiblah of Abraham, the Friend of the Most Merciful, and made their turning to the Kaaba, built in His name alone, with no partner for Him, the most honorable of the houses of God on earth, as it is the building of Abraham, the Friend of the Most Merciful, peace be upon him. For this reason He said: "Say: To God belong the East and the West. He guides whom He wills to a straight path."

Imam Ahmad narrated on the authority of Ali bin Asim, on the authority of Husayn bin Abd al-Rahman, on the authority of Amr bin Qais, on the authority of Muhammad bin al-Ash'ath, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said, meaning regarding the People of the Book: "They do not envy us for anything as much as they envy us for Friday, to which God has guided us and from which they have gone astray, and for the Qiblah, to which God has guided us and from which they have gone astray, and for our saying behind the imam: 'Amen.'"

And the Almighty said: **And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.** The Almighty says: We only turned you to the Qiblah of Abraham, peace be upon him, and chose it for you to make you the best of the nations so that you will be witnesses over the nations on the Day of Resurrection, because everyone acknowledges your virtue. The middle here means the best, and the best, as it is said: Quraysh is the middle of the Arabs in lineage and home, meaning the best of them, and the Messenger of God, may God bless him and grant him peace, was the middle among his people, meaning the most honorable of them in lineage, and from this is the middle prayer which is the best of the prayers, which is the afternoon prayer, as proven in the Sahihs and other books. And when God made this nation the middle, He distinguished it with the most perfect laws, the most correct methods, and the clearest doctrines, as the Almighty said: "He has chosen you and has not placed upon you in religion any difficulty - the religion of your father Abraham. He named you Muslims before and in this, that the Messenger may be a witness over you and you may be witnesses over the people." And Imam Ahmad said: Waki' narrated to us from Al-A'mash from Abu Salih from Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **Noah will be called on the Day of Resurrection.** The Resurrection, and it will be said to him: Did you deliver the message? He will say: Yes. His people will be called and it will be said to them: Did he deliver it to you? They will say: No warner came to us, and no one came to us. It will be said to Nuh

71: Who will bear witness for you? He will say: Muhammad and his nation. He said: This is what God said: {And thus We have made you a just community}. He said: The middle way is justice. So you will be called and you will bear witness for him that you delivered the message, then I will bear witness against you. Narrated by Al-Bukhari, Al-Tirmidhi, Al-Nasa'i and Ibn Majah through various chains of transmission on the authority of Al-A'mash. Imam Ahmad also said: Abu Mu'awiyah told us, Al-A'mash told us on the authority of Abu Salih, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "The Prophet will come on the Day of Resurrection with two men or more than that. His people will be called and it will be said: Did this man deliver the message to you? They will say: No. It will be said to him: Did you deliver the message to your people? He will say: Yes. It will be said: Who will bear witness for you? He will say: Muhammad and his nation. Muhammad and his nation will be called and it will be said to them: Did this man deliver the message to his people? They will say: Yes. It will be said: What is your knowledge? They will say: Our Prophet came to us and informed us that the Messengers have conveyed the message." This is what the Almighty said: **And thus We have made you a just community**, meaning: just, **that you may be witnesses over the people and the Messenger may be a witness over you**. Ahmad also said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, regarding the Almighty's statement: **And thus We have made you a just community**, he said: just. Al-Hafiz Abu Bakr bin Mardawayh and Ibn Abi Hatim narrated from the hadith of Abd Al-Wahid bin Ziyad from Abu Malik Al-Ashja'i from Al-Mughirah bin Utaybah bin Nabas, a scribe for us told me from Jabir bin Abdullah from the Prophet, may God bless him and grant him peace, who said: "My nation and I will be on a hill on the Day of Resurrection, overlooking the creation. There is no one among the people who does not wish that he was one of us, and there is no prophet who his people denied except that we bear witness that he has conveyed the message of his Lord, may He be glorified and exalted." Al-Hakim narrated in his Mustadrak and Ibn Mardawayh also, and the wording is his, from the hadith of Mus'ab bin Thabit from Muhammad bin Ka'b Al-Qurazi from Jabir bin Abd God said: The Messenger of God (peace and blessings of God be upon him) attended a funeral in Banu Maslamah and I was next to the Messenger of God (peace and blessings of God be upon him). Some of them said: By God, O Messenger of God, what a good man he was! He was chaste and a Muslim and... They spoke well of him. The Messenger of God (peace and blessings of God be upon him) said: You are as you say. The man said: God knows what is hidden, but as for what we saw from him, that is it. The Prophet (peace and blessings of God be upon him) said: It is due, it is due. Then he attended a funeral in Banu Haritha and I was next to the Messenger of God (peace and blessings of God be upon him). Some of them said: O Messenger of God, what a bad man he was if he spoke harshly. They spoke ill of him. The Messenger of God (peace and blessings of God be upon him) said to some of them: You are as you say.

The man said: God knows what is hidden, but as for what we saw from him, that is it. The Messenger of God (peace and blessings of God be upon him) said: It is due. Mus'ab ibn Thabit said: Then Muhammad ibn Ka'b said to us: The Messenger of God (peace and blessings of God be upon him) spoke the truth. Then he recited: **And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you**. Then Al-Hakim said: This is a sound chain of transmission, although they did not include it. Imam Ahmad said: Yunus ibn Muhammad told us: Dawud ibn Abi Al-Furat told us, on the authority of Abdullah ibn Buraydah, on the authority of Abu Al-Aswad, that he said: I came to Madinah and found it a disease had broken out there, and they were dying a terrible death. So I sat with Umar ibn Al-Khattab, and a funeral passed by him, and he praised its owner, so he said: It is due, it is due. Then another passed by and he spoke ill of it, so Umar said: It is due. Abu Al-Aswad said: It is not due, O Commander of the Faithful. He said: I said as the Messenger of God (peace and blessings of God be upon him) said: **Any Muslim for whom four people testify to his goodness, God will admit him to Paradise**. We said: And three? He said: And three? We said: And two? He said: And two. Then we did not ask him about one. And this is how Al-Bukhari, Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Dawud ibn Abi Al-Furat. Ibn Mardawayh said: Ahmad ibn Uthman ibn Yahya told us, Abu Qilabah al-Raqashi told us, Abu al-Walid told us, Nafi' ibn Umar told us, Umayyah ibn Safwan told us, on the authority of Abu Bakr ibn Abi Zuhair al-Thaqafi, on the authority of his father, who said: "I heard the Messenger of God, may God bless him and grant him peace, say about prophecy: 'You will soon know the best of you from the worst of you.' They said: 'How, O Messenger of God?' He said: 'With good praise and bad praise. You are God's witnesses on earth.'" It was narrated by Ibn Majah on the authority of Abu Bakr ibn Abi Shaybah on the authority of Yazid ibn Harun, and Imam Ahmad narrated it on the authority of Yazid ibn Harun, Abd al-Malik ibn Umar, and Shuraih on the authority of Nafi' on the authority of Ibn Umar, on his authority.

And the Almighty said: "And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom God has guided." God the Almighty says: We only prescribed for you, O Muhammad, to face first toward the Holy House, then We turned you away from it to the Kaaba, so that the state of those who follow you and obey you and face with you wherever you face would be made clear, from those who turn back on their heels, that is, apostatize from their religion, even though this act, which is turning the face from the Holy House to the Kaaba, is great in the souls except for those whose hearts God has guided and who are certain of the truth of the Messenger, and that everything he brought is the truth in which there is no doubt, and that God does what He wills and decrees what He wills, so He has the right to charge His servants with whatever He wills and abrogate whatever He wills, and He has complete wisdom and conclusive proof in all of that, unlike those in whose hearts is disease, for whenever a matter

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And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it was a great sin except for those whom Allah has guided. And Allah would not let a person perish. Your faith that God is to the people Kind and Merciful.

occurs, it causes them doubt, just as those who believe become certain and believe, as God the Almighty said: "And when a surah is revealed, some of them say, 'Which of you has this increased in faith?' But as for those who believe, And it increased their faith, and they rejoiced. And as for those in whose hearts is disease, it increased their uncleanness upon their uncleanness." And God Almighty said: **And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.** For this reason, those who remained steadfast in believing in the Messenger, may God bless him and grant him peace, and following him in that and heading where God commanded them without doubt or suspicion were among the leaders of the Companions. Some of them went to the extent that the first of the Muhajireen and Ansar were those who prayed towards the two Qiblahs. Al-Bukhari said in his interpretation of this verse: Musaddad told us, Yahya told us, on the authority of Sufyan, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, who said: While the people were praying the dawn prayer in the Quba Mosque, a man came and said: The Qur'an has been revealed to the Prophet, may God bless him and grant him peace, and he has been commanded to face the Kaaba, so face it. So they headed towards the Kaaba. Muslim narrated it from another source on the authority of Ibn Umar, and Al-Tirmidhi narrated it from the hadith of Sufyan Al-Thawri, and he has that they were bowing and then turned towards the Kaaba while they were bowing. Muslim also narrated it from the hadith of Hammad bin Salamah on the authority of Thabit on the authority of Anas, similarly. This indicates the perfection of their obedience to God and His Messenger and their submission to the commands of God Almighty, may God be pleased with them all.

And his saying: **And God would not let your faith be lost** meaning that your prayers towards the Holy House before that would not have been lost in the reward of God. And in the Sahih from the hadith of Abu Ishaq al-Sabi'i on the authority of al-Baraa' he said: A group of people died who used to pray towards the Holy House, so the people said: What is their situation in that? Then God revealed: **And God would never let your faith go to waste.** Al-Tirmidhi narrated it on the authority of Ibn Abbas and authenticated it. Ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas. **And God would never let your faith go to waste**, meaning in the first Qiblah and your belief in your Prophet and following him to the other Qiblah, meaning that He would give you the reward for both. **Indeed, God is to the people Kind and Merciful.** Al-Hasan al-Basri said: **And God would never let your faith go to waste**, meaning that God would never let Muhammad, may God bless him and grant him peace, go to waste with him wherever he went. **Indeed, God is to the people Kind and Merciful.** In the Sahih, it is reported that the Messenger of God, may God bless

him and grant him peace, saw a woman from the captives who had been separated from her child. Whenever she found a child from the captives, she would take him and hold him to her chest while she was going around to watch her child. When she found him, she hugged him to her and breastfed him. The Messenger of God, may God bless him and grant him peace, said: **Do you think that this woman would throw her child into the fire when she is able not to throw him?** They said: No, O Messenger of God. He said: **By God, God is more merciful to His servants than a mother is to her child.**

Fath al-Qadir

And His statement: 143- **And thus We have made you** meaning, like that making, We have made you. It was said that its meaning is: And just as the Kaaba is in the middle of the earth, so We have made you a middle nation. And the middle is the choice or the just, and the verse is open to both meanings, and among what is open to them is the saying of Zuhair:

They are the middle ground, and people are satisfied with their judgment if one of the nights descends upon most of them.

And the same is said by another:

You are the middle of the neighborhood, know the small matter or one of the big ones

It has been proven that the Prophet, may God bless him and grant him peace, interpreted the middle here as justice, as will come, so it is necessary to refer to that, including the words of the rajaz poet:

Don't go overboard with things.

Don't ask if you ask too much

Be moderate among all people

Since the middle ground is free from exaggeration and shortcoming, it is praiseworthy: that is, this nation did not go to extremes like the Christians did with regard to Jesus, nor did they fall short like the Jews with regard to their prophets. It is said that so-and-so is the middle and central of his al-Nas 114: that is, their best. And His statement: **So that you may be witnesses over mankind** means on the Day of Resurrection you will bear witness for the prophets over their nations that they conveyed to them what God commanded them to convey to them, and the Messenger will be a witness over his nation that they did what he commanded them to convey to them. And similar to it is His statement, the Most High: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** It was said that His statement, **over you** means for you: that is, he bears witness to their faith. And it was said that its meaning is: he bears witness over you for conveying

the message to you. It was said in Al-Kashshaf: Since the witness is like the watcher and the one who dominates over the one who is witnessed to, the word of superiority was brought, and from it is His statement, the Most High: **And God is Witness over all things.** "You were the watcher over them, and You are Witness over all things." End quote. A group said: The meaning of the verse is that some of you will bear witness against others after death. It was also said: What is meant is that you will be witnesses over people in this world in matters that are not valid except with the testimony of just people. And what will come from the hadith that explains the meaning of the verse, God willing, is that the word *upon* was delayed in the testimony of the nation over people, and it was presented in the testimony of the Messenger over them, because the purpose, as the author of Al-Kashshaf said in the first, is to prove their testimony over the nations, and in the second, to specify them with the Messenger being a witness over them. And his statement: **And We did not make the qiblah which you were facing** It was said: What is meant by this qiblah is Jerusalem: that is, We did not make it except to know who follows and who turns away. This is supported by his statement: **You were facing it** if the revelation of this verse was after the qiblah was changed to the Kaaba. It was also said: What is meant is the Kaaba: that is, We did not make the qiblah which you are facing now after it was toward Jerusalem except for that purpose, and **you were** means the state. It was also said: What is meant by this is the qiblah which he was facing before facing Jerusalem, because he used to face the Kaaba in Mecca, then when he migrated he headed toward Jerusalem to win over the Jews, then he was changed to the Kaaba. And his saying: **Except that We may know.** It was said that what is meant by knowledge here is seeing. And it was said that what is meant is except that you may know that we know that the hypocrites were in doubt. And it was said: So that the Prophet may know. And it was said: What is meant is so that we may know that it is present and occurring. And thus what was mentioned with the explanation of the knowledge of God, the Most High, must be interpreted with something like this, like his saying: **And that God may know those who believe and take from among you witnesses.** And his saying: **And if it were a great sin** means that it was nothing but a great sin, as al-Farra' said regarding *an* and *inna* that they have the same meaning as *ma* and *illa*. The Basrans said: It is the heavy one that was lightened, and the pronoun in *kana* refers to what is indicated by His statement: **And We did not make the qiblah which you were facing** of changing, turning away, making, or apostasy. Al-Akhfash mentioned the meaning of that, and there is nothing to prevent the pronoun from referring to the mentioned qiblah: that is, even if the qiblah described as being yours was difficult except for those whom God guided to faith, so their hearts expanded to believe you, and their minds accepted what you brought. This exception is empty because what preceded it is in the strength of negation: that is, because it is not light or easy except for those whom God guided. And His statement: **God would not let your faith go to waste**, Al-Qurtubi said: The scholars agreed that it was revealed about the one who died while praying towards the Holy House, then he said: So He called prayer faith because it comes together in

intention, word, and action. And it was said: What is meant is the steadfastness of the believers in faith when the qiblah is changed, and their lack of doubt as others doubted. And the first must be said, and the destination is due to what will come from his interpretation of the verse by the Prophet (blessings and peace of God be upon him) in that regard. And the Compassionate is the one who is very compassionate, and it is more severe than mercy. Abu Amr ibn al-Ala' said: Compassion is greater than mercy, and the meanings are similar. Abu Ja'far ibn Yazid ibn al-Qa'qa' read *rauf* without a hamza, and it is the language of Banu Asad, and from it is the saying of al-Walid ibn Utbah:

The worst of the victors, so do not be like him, he is fighting his uncle, the Most Merciful, the Compassionate.

Al-Bukhari, Muslim and others narrated on the authority of Al-Baraa' that "the first time the Prophet (peace and blessings of God be upon him) came to Madinah, he came to his maternal uncles from the Ansar, and that he prayed towards the Holy House for sixteen or seventeen months, and he liked that his qiblah be towards the House, and the first prayer he prayed was the afternoon prayer, and some people prayed with him. Then a man who had prayed with him came out and passed by the people of the mosque while they were bowing and said: I bear witness by God that I prayed with the Prophet (peace and blessings of God be upon him) towards the Ka'bah, so they turned as they were towards the House. The Jews were amazed that he prayed towards the Holy House, and the People of the Book, but when he turned his face towards the House, they disapproved of that. The ones who died facing the qiblah before it was changed towards the House were men, and they were killed, so we did not know what to say about them, so God revealed: 'And God would never let your faith go to waste. God is Most Kind and Merciful to mankind.' " And there are other chains of transmission and similar wordings. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: The first thing abrogated in the Qur'an was the qiblah. Ibn Abi Shaybah, Abu Dawud in his Naskh, and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas, "The Prophet, may God bless him and grant him peace, used to pray in Mecca facing Jerusalem with the Kaaba in front of him. After he moved to Medina for sixteen months, God turned him towards the Kaaba." There are many hadiths on this topic with the same content as mentioned above. Likewise, hadiths were narrated about the time when facing the Qiblah was revealed, and about how the worshippers should turn when they heard about it, and they were praying, so we will not go on mentioning them at length. Saeed bin Mansour, Ahmad, Al-Nasa'i, Al-Tirmidhi who authenticated it, Al-Hakim who authenticated it, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, Al-Isma'ili in his Sahih, and Al-Hakim who authenticated it, narrated on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement, **And thus We have made you a just community**, he said: Just. Ibn Jarir narrated on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, something similar. Ibn

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And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it was a great sin except for those whom Allah has guided. And Allah would not let a person perish. Your faith that God is to the people Kind and Merciful.

Jarir narrated on the authority of Ibn Abbas something similar. Ahmad, Al-Bukhari, Al-Tirmidhi, Al-Nasa'i and others narrated on the authority of Abu Sa'id that he said: The Messenger of God (peace and blessings of God be upon him) said: "Noah will be called on the Day of Resurrection and it will be said to him: Did you convey the message? He will say: Yes. His people will be called and it will be said to them: Did he convey the message to you? They will say: No warner came to us, and no one came to us. Noah will be asked: Who will bear witness for you? He will say: Muhammad and his nation." This is what God said: **And thus We have made you a just community.** He said: The middle way is justice. So you will be called and you will bear witness for him that you conveyed the message, and I will bear witness against you. Sa'id ibn Mansur, Ahmad, Al-Nasa'i and Ibn Majah narrated something similar on the authority of Abu Sa'id. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Jabir that the Prophet (peace and blessings of God be upon him) said: "My nation and I will be on a hill overlooking the creation on the Day of Resurrection. There will be no one among the people who will not wish that he were one of us, and there will be no prophet who was denied by his people but that we will bear witness that he conveyed the message of his Lord." Ibn Jarir narrated on the authority of Abu Saeed in his statement: **And thus We have made you a just community that you will be witnesses over the people that the messengers had conveyed and the Messenger will be a witness over you** of what you did. Al-Bukhari, Muslim and others narrated on the authority of Anas who said: "They passed by a funeral procession and it was praised well, so the Prophet, may God bless him and grant him peace, said: It is due, due, due. They passed by a funeral procession and it was praised badly, so the Prophet, may God bless him and grant him peace, said: It is due, due, due. Umar asked him and he said: Whoever you praise well, Paradise is due for him, and whoever you praise badly, Hell is due for him. You are the witnesses of God on earth, you are the witnesses of God on earth, you are the witnesses of God on earth." Al-Hakim Al-Tirmidhi added: "Then the Messenger of God, may God bless him and grant him peace, recited: "And thus We have made you a just community" the verse." There are hadiths on this topic, some of them on the authority of Jabir with a chain of transmission traceable back to the Prophet, according to Ibn Al-Mundhir and Al-Hakim, who authenticated it, and some on the authority of Umar with a chain of transmission traceable back to the Prophet, according to Ibn Abi Shaybah, Ahmad, Al-Bukhari, Al-Tirmidhi and Al-Nasa'i. And from it on the authority of Abu Zuhair Al-Thaqafi, with a chain of transmission traceable to the Prophet, as narrated by Ahmad, Ibn Majah, Al-Tabarani, Al-Daraqutni in Al-Ifrad, Al-Hakim in Al-Mustadrak, and Al-Bayhaqi in Al-Sunan, and from it on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet, as narrated by Ibn Jarir and Ibn Abi Hatim, and from

Salamah bin Al-Akwa', with a chain of transmission traceable to the Prophet, as narrated by Ibn Abi Shaybah, Ibn Jarir, and Al-Tabarani. Ibn Jarir narrated on the authority of Ata', regarding the words of God the Almighty: **And We did not make the qiblah which you used to face** he said: meaning Jerusalem **except that We might test** he said: We would test them to know who would submit to His command. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas, regarding his words: **except that We might test** he said: to distinguish the people of certainty from the people of doubt **and indeed it is a great sin** meaning turning it against the people of polytheism and doubt. Ibn Jarir narrated on the authority of Ibn Jurayj, who said: It reached me that some people who had accepted Islam returned and said: Once here and once there. Ahmad, Abd bin Hamid, Al-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Ibn Hibban, Al-Tabarani and Al-Hakim narrated - and authenticated it - on the authority of Ibn Abbas, who said: "When the Messenger of God, may God bless him and grant him peace, turned towards the Qiblah, they said: 'O Messenger of God, what about those who died while praying towards Jerusalem?' So God revealed: 'And God would never let your faith go to waste.'" The hadith of Al-Bara' was mentioned above. There are many hadiths on this topic, as well as reports from the early Muslims.

Tafsir al-Baghawi

143. **And thus We have made you a just community** was revealed about the leaders of the Jews. They said to Muadh ibn Jabal: Muhammad did not make you face our qiblah except out of envy, and our qiblah is the qiblah of the prophets. Muhammad knows that we are just among the people. Muadh said: We are on the truth and justice. So God Almighty revealed: **And thus** meaning and thus. It was said: The kaf is for comparison, meaning just as We chose Abraham and his descendants and selected them. **And thus We have made you a just community** is a response to His statement: **And We had chosen him in this world** 130-Al-Baqarah, meaning just and good. God Almighty said: **The most just of them said** 28-Al-Qalam, meaning the best and most just of them. The best of things are the middle ones. Al-Kalbi said: It means people of a religion that is moderate between extremism and negligence because they are both reprehensible in religion.

Abdul Wahid bin Ahmad Al-Malhi told us, I told Abu Ma'shar Ibrahim bin Muhammad bin Al-Hussein Al-Warraaq, I told Abu Abdullah Muhammad bin Zakariya bin Yahya, I told Abu Al-Salt, I told Hammad bin Zaid, on the authority of Abu Nadra, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, who said: "The Messenger of God, may God

bless him and grant him peace, stood among us one day after the afternoon prayer and did not leave anything until the Day of Resurrection except that he mentioned it in that place of his, until when the sun was over the tops of the palm trees and the edges of the walls, he said: 'As for what has passed of this world, nothing remains except what remains of this day of yours. Beware, this nation will die after seventy nations, which are the last of them, the best of them, and the most honorable of them to God Almighty.'"

God the Almighty says: **So that you may be witnesses over the people** on the Day of Resurrection that the Messengers have conveyed the message to them. Ibn Jurayj said: I said to Ata' what is the meaning of God the Almighty's saying: **So that you may be witnesses over the people?** He said: The nation of Muhammad, may God bless him and grant him peace, are witnesses over whoever abandons the truth from among the people, all of them. **And the Messenger Muhammad, may God bless him and grant him peace, will be a witness over you** justifying and purifying you. This is because God the Almighty will gather the first and the last on one plain, then He will say to the disbelievers of the past nations: **Did there not come to you a warner?** Al-Mulk 8 They will deny and say: **No bearer of good tidings or warner has come to us.** God the Almighty will ask the prophets, peace be upon them, about that and they will say: **They lied, we conveyed it to them.** So He will ask them for evidence - and He is more knowledgeable about them - to establish the argument. Then the nation of Muhammad, may God bless him and grant him peace, will be brought and they will testify for them that they have conveyed the message. The past nations will say: **How did they know? They only came after us?** He will ask this nation and they will say, **You sent to us a Messenger and revealed to him a Book in which you informed us of the message of the Messengers and you are truthful in what you have informed us.** Then Muhammad, may God bless him and grant him peace, will be brought and asked about the state of his nation and he will purify them and bear witness to their truthfulness. Abdul Wahid bin Ahmad Al-Malhi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Ishaq bin Mansour informed us, Abu Usamah informed us, Al-A'mash informed us, Abu Salih informed us, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Noah will be brought on the Day of Resurrection and it will be said to him, 'Did you convey the message?' He will say, 'Yes, O Lord.' He will ask his nation, 'Did I convey the message to you?' They will say, 'No warner came to us.' It will be said, 'Who are your witnesses?' He will say, 'Muhammad and his nation.' The Messenger of God, may God bless him and grant him peace, will say, 'You will be brought and you will bear witness.' Then the Messenger of God, may God bless him and grant him peace, will recite, 'And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.'"

The Almighty said: **And We did not make the qiblah which you were facing** meaning changing it, meaning the Holy House in Jerusalem, so it is a case of deleting the complement, and it is possible that the second

object of making is deleted, on the assumption that **And We did not make the qiblah which you were facing** was abrogated, and it was said that its meaning is the one you are facing, which is the Kaaba, like the Almighty's saying: **You are the best nation** meaning you.

Except that We may know who follows the Messenger. If it is said, what is the meaning of His statement:

Except that We may know? He is All-Knowing of all things before it is related to what exists, its meaning is to know the knowledge that the one who works on it deserves reward and punishment. It is said: **Except that We may know**, meaning: to see and distinguish who follows the Messenger in the qiblah **from who turns on his heels** and apostatizes. In the hadith, when the qiblah was changed, a group of Muslims apostatized to Judaism, and they said: Muhammad has returned to the religion of his fathers. The people of meaning said: Its meaning is except that We may know who follows the Messenger from who turns on his heels, as if it had previously been known to him that changing the qiblah was a reason for the guidance of some people and the misguidance of others. The future tense may also come with the meaning of the past, as God Almighty said: **Then why did you kill the prophets of God?** 91-Al-Baqarah, meaning why did you kill them? **And if it was** meaning it had been, meaning the turning to the Kaaba. It is said: the metaphor refers back to the qiblah, and it is said: to the Kaaba. Al-Zajaj said: **And if the change was great, heavy and severe, Except for those whom God has guided**, meaning God has guided them. Sibawayh said: **And if it was**)) An affirmation that resembles an oath, and that is why the letter *lam* was included in its answer, **And God would not let your faith go to waste.** This is because Huyayy ibn Akhtab and his Jewish companions said to the Muslims: Tell us about your prayers toward the Holy House in Jerusalem. If they are guidance, then you have turned away from them, and if they are misguidance, then you have drawn closer to God through them, and whoever among you dies upon them has died upon misguidance. So the Muslims said: Guidance is what God has commanded, and misguidance is what God has forbidden.

They said: What is your testimony about those among you who died facing our Qiblah? Before the Qiblah was changed, As'ad ibn Zararah from Banu Najjar and Al-Bara' ibn Ma'rur from Banu Salamah had died. They were leaders and other men. Their clans went to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, God has turned you to the Qiblah of Abraham, so what about our brothers who died while praying towards the Holy House? Then God Almighty revealed: **And God would never let your faith go to waste** meaning your prayers towards the Holy House. **Indeed, God is to mankind Kind and Merciful.** The people of Hijaz, Ibn 'Amir and Hafs read *Ra'uf* with a full vowel on the weight of *Fa'ul* because most of the names of God Almighty are on the weight of *Fa'ul* and *Fa'il*, and *Ash-Shakur* and *Al-Raheem* and *Al-Kareem* and others. Abu Ja'far softens the hamza, and the others read it with a short vowel on the weight of *Fa'l*. Jarir said:

You see that Muslims have a right over you as an act of the Most Compassionate, Most Merciful.

Surat Al-Baqarah 2:143

And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it was a great sin except for those whom Allah has guided. And Allah would not let a person perish. Your faith that God is to the people Kind and Merciful.

Compassion is the most severe mercy.

Tafsir al-Baidawi

143- **And also** refers to the concept of the previous verse, that is, just as We made you guided to the straight path, or made your qiblah the best qiblah. **We made you a middle nation** that is, the best, or just, purified by knowledge and action. It is originally a name for a place where the area is equal from the sides, then it was borrowed for the praiseworthy qualities because they fall between the two extremes of excess and deficiency, such as generosity between extravagance and miserliness, and courage between rashness and cowardice, then it was applied to the one who is described by them, equal in it the singular and the plural, and the masculine and feminine like all the names that are described by it, and it was used as evidence that consensus is an argument, because if what they agreed upon was false, then their justice would be undermined by it. **So that you may be witnesses over the people and the Messenger will be a witness over you** is a reason for making, meaning that you may know by contemplating what He has set up for you of arguments, and what He has sent down to you from the Book, that He, the Most High, has not been stingy with anyone nor has He wronged anyone, but rather He has made clear the ways and sent the messengers, so they conveyed and advised. But those who disbelieved were driven by misery to follow desires, and to turn away from the signs, so you bear witness to that over your contemporaries and those before you, or after you. It was narrated that "on the Day of Resurrection, the nations will deny the message of the prophets, so God will demand from them proof of the message - and He knows them best - to establish the argument against the deniers. Then the nation of Muhammad, may God bless him and grant him peace, will be brought and testify, and the nations will say: How did you know? They will say: We know that from the information of God Almighty in His Book, which speaks through the tongue of His truthful Prophet. Then Muhammad, may God bless him and grant him peace, will be brought and asked about the state of his nation, and he will testify to their justice." And this testimony, even though it is for them, but since the Messenger, may God bless him and grant him peace, was like a watchful observer over his nation, it was preceded by Ali, and the connection was presented to indicate their exclusivity, so the Messenger will be a witness against them. **And We did not make the qiblah which you used to face** meaning the direction you used to face, which is the Kaaba, for he, may God bless him and grant him peace, used to pray toward it in Mecca, then when he migrated, he was ordered to pray toward the rock in order to win over the Jews. Or the rock, according to the saying of Ibn Abbas, may God be pleased with them both: "His

qiblah in Mecca was Jerusalem, except that he made the Kaaba between him and it. So what is reported about it is the first abrogating qiblah, and the second abrogated qiblah. The meaning is that the origin of your command is to face the Kaaba, and we did not make Jerusalem your qiblah."

Except that We may test the people thereby and know who follows you in praying towards it from who turns back on his heels. "Except that We may test the people thereby and know who follows you in praying towards it from who turns back from your religion in devotion to the Qiblah of his fathers." Or **So that We may know now who follows the Messenger from who does not follow him, and there was no obstacle that would disappear with its disappearance.** According to the first, its meaning is: We did not return you to what you were upon except to know who is steadfast in Islam from who turns back on his heels due to his anxiety and weakness of faith. If it is said: How can His knowledge be the ultimate in generalities while He has always been All-Knowing? I say: This and similar things are in consideration of the current connection which is the basis of the reward, and the meaning is so that Our knowledge is connected to it existing. It was said: So that His Messenger and the believers may know, but He attributed it to Himself because they are His special ones, or to distinguish the firm from the unstable, like the Most High's saying: **So that God may distinguish the wicked from the good.** So He placed knowledge in the place of the distinction caused by it, and the reading of **to know** in the passive form bears witness to it, and knowledge either means knowledge, or is suspended from what is in *from* the meaning of interrogation, or its second object is **from those who turn away**, meaning so that We may know who follows the Messenger, distinguished from those who turn away.

And if it were a great sin "if is the lightened form of the heavy sin, and the lam" is the separator. The Kufians said that it is the negative and the "lam" means except. The pronoun is for what is indicated by the Almighty's saying: "And We did not make the qiblah which you used to face" of making, or apostasy, or turning, or transferring, or the qiblah. "Lakbira **was read with the nominative case, so kan**" would be redundant. "Except for those whom God has guided" to the wisdom of the rulings, who are steadfast in faith and following. "And God would not let your faith go to waste" meaning your steadfastness in faith. It was said: Your faith in the abrogated qiblah, or your prayers towards it, because it was narrated: "When he, peace be upon him, turned towards the Kaaba, they said: How about those who died, O Messenger of God, before the transfer from our brothers? So the verse **Indeed, God is to the people Kind and Merciful** was revealed. He does not waste their rewards nor does he abandon their righteousness. Perhaps he presented *al-Ra'uf* which is more eloquent in preserving the separators. The two

imams, Ibn 'Amir, and Hafs read *al-Ra'uf* with a long vowel, and the rest with a short vowel.

Surat Al-Baqarah 2:144

We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do.

Surat al-Baqarah 2:144

We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And God is not unaware of what they do.

Tafsir al-Jalalayn

We may verify **see the turning of your face** toward the **sky** looking forward to the revelation and eager for the command to face the Kaaba, and he would have liked that because it was the qiblah of Abraham and because it is more conducive to the conversion of the Arabs to Islam **So We will surely turn you** We will turn you **to a qiblah that pleases you** that you love **So turn your face** face in prayer *toward* (the Sacred Mosque) meaning the Kaaba **And wherever you are** addressing the nation **Turn your faces** in prayer (toward it. And indeed, those who were given the Scripture know that) meaning turning to the Kaaba **is the truth** established **from their Lord** because of what is in their books of the description of the Prophet, may God bless him and grant him peace, that he turns to it **And God is not unaware of what you do** with the *taa'*, O believers, of obeying His command, and with the *yaa'*, meaning the Jews, of denying the command of the qiblah

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And thus We have made you a middle nation.** Abu Ja'far said: What He, the Most High, means by His saying: **And thus We have made you a middle nation**, is that just as We have guided you, O believers in Muhammad, peace be upon him, and in what he brought to you from God, so We have singled you out with success for the Qiblah of Abraham and his religion, and We have preferred you with that over those other than you from the people of religions, so We have singled you out and preferred you over others from the people of religions, by making you a middle nation. We have explained that the nation is the generation of people and the class of them and others. As for the middle, in the speech of the Arabs, it is the best. It is said: So-and-so is of average lineage among his people, meaning of average lineage, if they mean by that his lineage is high, and he is average among his people, and middle, just as it is said: a sheep with dry milk and dry milk, and just as God Almighty said: So strike for them a dry path in the sea (Ta-Ha: 77), and Zuhair ibn Abi Salma said about the middle:

They are the middle ground, and people are satisfied with their judgment if one of the nights descends upon most of them.

Abu Ja'far said: I see that the middle in this place is the middle that means: the part that is between the two sides, like the middle of the house, the middle is heavy, and it is not permissible to lighten it in its sin. I see that God Almighty described them as being middle, because of their moderation in religion, so they are not people of extremism in it, the extremism of the Christians who extremism in monasticism, and what they said about Jesus what they said about him - nor are they people of shortcomings in it, the shortcomings of the Jews who changed the book of God, and killed their prophets, and lied about their Lord, and disbelieved in him, but they are people of moderation and balance in it. So God described them with that, because the most beloved of matters to God is the middle. As for the interpretation, it came that the middle is justice. And that is the meaning of the best, because the best of people are their just ones. Mention of those who said: the middle is justice. Salim bin Junadah and Ya'qub bin Ibrahim told us, they said, Hafs bin Ghiyath told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, in his saying: **And thus We have made you a middle nation**, he said: Just. Mujahid bin Musa and Muhammad bin Bashar narrated to us, they said, Ja'far bin Awn narrated to us, on the authority of Al-A'mash, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, similarly. Muhammad bin Bashar narrated to us, he said, Mu'ammil narrated to us, he said, Sufyan narrated to us, on the authority of Al-A'mash, on the authority of Abu Sa'id Al-Khudri: **And thus We have made you a just community**, he said: Just. Ali bin Isa narrated to me, he said, Sa'id bin Sulayman narrated to us, on the authority of Hafs bin Ghiyath, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And thus We have made you a just community**, he said: Just. Abu Kurayb narrated to us, he said, Ibn Yaman narrated to us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id: **And thus We have made you a just community**, he said: Just. Muhammad bin Amr narrated to me, he said, Abu Asim narrated to us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid regarding the statement of God Almighty: **And thus We have made you a just community**, he said: Just. Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **A middle nation**, he said: Just. Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada,

regarding his statement: **A middle nation**, he said: Just. Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on al-Rabi', regarding his statement: **A middle nation**, he said: Just. Muhammad bin 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 thus We have made you a middle nation**, he said: We made you a just nation. Al-Muthanna told me, he said, Suwayd bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Rashid bin Sa'd, he said, Ibn An'am al-Ma'afari told us, On the authority of Habban ibn Abi Jabalah, who traces it back to the Messenger of God, may God bless him and grant him peace: **And thus We have made you a just nation**, he said: The middle is justice. Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata', Mujahid and Abdullah ibn Kathir: **A just nation**, they said: Just. Mujahid said: Just. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And thus We have made you a just nation**, he said: They are in the middle between the Prophet, may God bless him and grant him peace, and the nations. The statement in the interpretation of the words of God the Almighty: **That you may be witnesses over the people and the Messenger may be a witness over you**, Abu Ja'far said: The word *witnesses* is the plural of *witness*. So the meaning of that is: And thus We have made you a just nation, so that you may be witnesses for My prophets and messengers over their nations by the declaration that they have conveyed what I was commanded to convey of My messages to their nations, and My Messenger Muhammad, may God bless him and grant him peace, will be a witness over you, by your belief in him and in what he brought to you from Me, as: He told me Abu al-Sa'ib said, Hafs narrated to us, on the authority of al-A'mash, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, said: "Noah, peace be upon him, will be called on the Day of Resurrection and it will be said to him: 'Did you convey what you were sent with?' He will say: 'Yes.' His people will be asked: 'Did you convey it?' They will say: 'No warner came to us!' He will be asked: 'Who knows that?' He will say: 'Muhammad and his nation.'" This is what He said: **And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you**. Mujahid ibn Musa narrated to us, he said, Ja'far ibn Awn narrated to us, he said, al-A'mash narrated to us, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner - except that he added to it: **They will be called and testify that he has conveyed**. Muhammad ibn Bashir narrated to us, he said, Mu'ammil narrated to us, he said, Sufyan narrated to us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id: **And thus We have made you a just community that you will be witnesses over the people** - that the Messengers have conveyed - **and the Messenger will be a witness over you**, of what you have done, or You did. Abu Kurayb narrated to us, he said, Ibn Fadil narrated to us, on the authority of Abu Malik Al-Ashja'i, on the authority of Al-Mughirah bin Utaybah bin Al-Nahhas: That one of their scribes narrated to them on the authority of Jabir

bin Abdullah: "The Prophet, may God bless him and grant him peace, said: 'My nation and I will be on a hill on the Day of Resurrection, overlooking all creation. There is no nation but that he would wish to be from it, O nation, and there is no prophet who was denied by his people but that we will be his witnesses on the Day of Resurrection that he delivered the messages of his Lord and advised them.' He said: 'And the Messenger will be a witness over you.' Issam bin Rawad bin Al-Jarrah Al-Asqalani narrated to me, he said, my father narrated to us, he said, Al-Awza'i narrated to us, on the authority of Yahya bin Abi Katheer, on the authority of Abdullah bin Abi Al-Fadl, on the authority of Abu Hurairah, he said: I went out with the Prophet, may God bless him and grant him peace, to a funeral, and when he prayed over the dead, the people said: 'What a good man!' The Prophet, may God bless him and grant him peace, said: 'It is due.' Then I went out with him to another funeral, and when they prayed over the dead, the people said: 'What a bad man!' The Prophet, may God bless him and grant him peace, said: 'It is due.' So Abi bin Ka'b said: O Messenger of God, what do you say, **It is obligatory?** He said: The saying of God, the Almighty: **So that you may be witnesses over the people**. Ali bin Sahl al-Ramli told me, he said, al-Walid bin Muslim told us, he said, Abu Amr told me, on the authority of Yahya, he said, Abdullah bin Abi al-Fadl al-Madini told me, he said, Abu Hurairah told me: A funeral procession was brought to the Messenger of God, may God bless him and grant him peace, and the people said: What a good man! Then he mentioned something similar to the hadith of Issam on the authority of his father. Abu Kurayb told us, he said, Zaid bin Habbab told us, he said, Ikrimah bin Ammar Qar told us, Iyas bin Salamah bin al-Akwa' told me on the authority of his father, he said: We were with the Prophet, may God bless him and grant him peace, and a funeral procession passed by him, and he praised it with good praise, so he said: It is obligatory. Another funeral procession passed by him, and he praised it less than that, so he said: It is obligatory! They said: O Messenger of God, what is it obligatory? He said: The angels are God's witnesses in heaven, and you are God's witnesses on earth, so whatever you bear witness to is obligatory. Then he recited: **And say, 'Work, and God will see your work.'** And His Messenger and the believers" (al-Tawbah 9:105). 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: **So that you may be witnesses over the people**, you may be witnesses for Muhammad, peace be upon him, over the nations, the Jews, the Christians, and the Magians. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, he said: "The Prophet, peace be upon him, will come on the Day of Resurrection to his group, and no one will be with him, so the nation of Muhammad, peace be upon him, will testify for him that he has conveyed the message to them." Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of his father, that he heard Ubayd ibn Umair similarly. Al-Qasim told us, he said, Al-Husayn told us, he said,

We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do.

Hajjaj told us, on the authority of Ibn Jurayj, he said, Ibn Abi Nujayh told me, on the authority of his father, he said: The Prophet, peace be upon him, will come on the Day of Resurrection to his group, and no one will be with him, so the nation of Muhammad, peace be upon him, will testify for him that he has conveyed the message to them.” God’s Messenger (may peace be upon him) said on the Day of Resurrection, and he mentioned something similar, but Ubayd ibn Umair did not mention something similar. Bishr ibn Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, **So that you may be witnesses over the people**, meaning that their messengers had conveyed the message of their Lord to their people, **and the Messenger will be a witness over you**, that he had conveyed the messages of his Lord to his nation. Al-Hasan ibn Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Zayd ibn Aslam: The people of Noah will say on the Day of al-Qiyamah 75: Noah did not convey to us! So Noah, peace be upon him, will be called and asked: Did you convey to them? He will say: Yes. It will be said: Who are your witnesses? He will say: Ahmad, peace be upon him, and his nation. So you will be called and asked, and you will say: Yes, he conveyed to them. So the people of Noah, peace be upon him, will say: How can you bear witness against us when you have not yet met us? They will say: The Prophet of God, peace be upon him, came and informed us that he had conveyed to you, and it was revealed to him that he had conveyed to you, so we believed him. He said: So Noah, peace be upon him, will be believed. And they belie them. He said: **So that you may be witnesses over the people and the Messenger may be a witness over you**. Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **So that you may be witnesses over the people**, so that this nation may be witnesses over the people that the Messengers have conveyed to them, and the Messenger may be a witness over this nation that he has conveyed what he was sent with. Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Zaid bin Aslam: The nations will say on the Day of al-Qiyamah 75: By God, this affliction almost became all of the prophets! When they see what God has given them. Al-Muthanna told us, he said: Suwaid bin Nasr told us, he said: Ibn al-Mubarak told us, on the authority of Rashdin bin Saad, he said: Ibn An’am al-Ma’afari told me, on the authority of Hubban bin Abi Jabalah, with a chain of transmission back to the Messenger of God, may God bless him and grant him peace, who said: “When God gathers His servants on the Day of Resurrection, the first to be called will be Israfil, and his Lord will say to him: What did you do during My covenant? Did you convey My covenant? He will say: Yes, my Lord, I have.” Gabriel, peace be upon them, was brought to him. Gabriel is called and it is said to him: Did Israfil convey to you my covenant? He says: Yes, my Lord, he conveyed it to me. Israfil is left alone, and Gabriel is asked: Did you convey my

covenant? He says: Yes, I conveyed it to the messengers. The messengers are called and it is said to them: Did Gabriel convey to you my covenant? They say: Yes, our Lord. Gabriel is left alone, and it is said to the messengers: What did you do with my covenant? They say: We conveyed it to our nations. The nations are called and it is said: Did the messengers convey to you my covenant? Some of them are liars and some are believers. The messengers say: We have witnesses against them who testify that we conveyed it along with your testimony. He says: Who will testify for you? They say: The nation of Muhammad. The nation of Muhammad, peace be upon him, is called and he says: Do you bear witness that these messengers of Mine conveyed my covenant to those to whom they were sent? They say: Yes, our Lord, we bear witness that they conveyed it. Those nations say: How can those who did not And the Lord, Blessed and Exalted be He, will say to them: How do you bear witness against those you have not attained? They will say: Our Lord, You sent to us a Messenger, and sent down to us Your covenant and Your Book, and You told us that they had reached the age of maturity, so we bore witness to what You entrusted to us. The Lord will say: They have spoken the truth. This is what He said: **And thus We have made you a just community** - and the middle way is justice - **that you may be witnesses over the people and the Messenger may be a witness over you**. Ibn An’am said: It has reached me that on that day the nation of Muhammad, may God bless him and grant him peace, will bear witness, except for he who has compassion in his heart for his brother. Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding His statement: **that you may be witnesses over the people**, meaning by that: those who were steadfast on guidance, so they are the ones who will be witnesses over the people on the Day of Resurrection, for their denial of the Messengers of God and their disbelief in the signs of God. I was told by Ammar, he said, Ibn Abi Ja’far told us, on the authority of his father, on the authority of Al-Rabi’, regarding His statement: **that you may be witnesses over the people**, He says: “So that you may be witnesses over the nations who passed away before you, regarding what their messengers brought to them, and regarding what they denied them. So they will say on the Day of Resurrection and be amazed: There was a nation that was not in our time, so they believed in what our messengers brought, and we denied what they brought! So they were amazed to the utmost. His statement: “And the Messenger will be a witness over you,” means: regarding their belief in him, and in what was revealed to him. 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: **So that you may be witnesses over the people**, meaning: that they bore witness over the generations regarding what God Almighty named for them. Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated

to me, he said, Ibn Jurayj said: I said to Ata': What is his statement: **So that you may be witnesses over the people?** He said: The nation of Muhammad, they witnessed over those who abandoned the truth when faith and guidance came to them, from those who were before us. Abdullah bin Katheer said it. He said: Ata' said: Witnesses over those who abandoned the truth from those who abandoned it from all the people, this came to the nation of Muhammad, may God bless him and grant him peace, in their book, **And the Messenger will be a witness over you**, that they believed in the truth when it came to them, and they believed in it. Yunus narrated to me, he said, Ibn Wahb informed us, he said, Ibn Zayd said regarding his statement: **So that you may be witnesses over the people and the Messenger will be a witness over you**, "The Messenger of God, may God bless him and grant him peace, said, 'A witness over his nation, and they are witnesses over the nations.'" They are one of the witnesses of whom God Almighty said: **And on the Day when the witnesses will stand** (Ghafir 40:51), the four: the angels who count our deeds, for us and against us, and he recited His statement: **And every soul will come with it a driver and a witness.** (He said: 21) And he said: This is the Day of Resurrection. He said: And the prophets are witnesses over their nations. He said: And the nation of Muhammad, may God bless him and grant him peace, are witnesses over nations. He said: And the stages 7 are the bodies and the skins. The statement in the interpretation of the words of God Almighty: **And We did not make the qiblah which you were facing except that We might make evident who would follow the Messenger from who would turn on his heels.** Abu Ja'far said: God Almighty means by His words: **And We did not make the qiblah which you were facing**, and We did not make your turning away from the qiblah which you were facing, O Muhammad, so We turned you away from it, except to make evident who would follow you from who would not follow you from who would turn on his heels. And the qiblah which the Messenger of God, may God bless him and grant him peace, was facing, which God meant by His words: **And We did not make the qiblah which you were facing**, is the qiblah which you were facing before He turned you to the Ka'bah, as: Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi: **And We did not make the qiblah which you were facing**, meaning: the House of Al-Qasim narrated to us, Al-Hussein narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: I said to Ata': **And what made the qiblah that you used to face?** He said: The qiblah is Jerusalem.

Abu Ja'far said: The reason for not mentioning the turning away from it was to be satisfied with the indication of what has been mentioned of the speech on its meaning, like all the other similar things that we have mentioned before. We only said: That is its meaning, because the trial of God and the companions of His Messenger in the direction of the qiblah was only - according to what the reports have agreed upon - when the change was made from the Holy House to the Ka'bah, until - according to what has been mentioned - some men who had converted to Islam and followed the Messenger of God, may God bless him and grant him peace, became disgusted, and many of the hypocrites - because of that - showed their

hypocrisy, and said: What is wrong with Muhammad that he turns us once here and once there! And the Muslims said about those of their Muslim brothers who had passed while they were praying towards the Holy House: Our deeds and their deeds are null and void! The polytheists said: "Muhammad, peace be upon him, was confused about his religion! So that was a trial for the people and a test for the believers." That is why God, the Most High, said: **And We did not make the qiblah which you were facing except that We might make evident who would follow the Messenger from who would turn back on his heels**, meaning: We did not make your turning away from the qiblah which you were facing and your transfer to another, as God, the Most High, said: **And We did not make the vision which We showed you except as a trial for the people** (Al-Isra': 60) meaning: We did not make your report about the vision which We showed you. That is because if he had not informed the people of what he had been shown, there would have been no trial for anyone in it. Likewise, the first qiblah which was towards Jerusalem, if he had not been turned away from it towards the Kaaba, there would have been no trial or trial for anyone in it. Mentioning the narrations that were narrated in that meaning what we said: Bishr ibn Mu'adh narrated to us, he said, Yazid narrated to us, on the authority of Saeed, on the authority of Qatadah, he said: The qiblah was a trial and a test. The Ansar prayed towards Jerusalem for two years before the arrival of the Prophet of God, may God bless him and grant him peace. "After his arrival in Medina as an immigrant, the Prophet of God, may God bless him and grant him peace, prayed towards Jerusalem for seventeen months. Then God directed him towards the Kaaba, the Sacred House." Some people said about that: **Why did He turn them away from the Qiblah they were facing?** The man longed for his birth! God the Almighty said: "Say: To God belongs the East and the West. He guides whom He wills to a straight path." Some people said - when the Qiblah was turned towards the Sacred House - **What about our deeds that we used to do towards our first Qiblah?** So God the Almighty revealed: **And God would never let your faith go to waste.** God may test His servants with whatever He wills of His command, one command after another, to know who will obey Him and who will disobey Him, and all of that is acceptable, since in that there is faith in Him, sincerity to Him, and submission to His judgment. Musa told me, Amr told us, Asbat told us, on the authority of al-Suddi, who said: "The Prophet, may God bless him and grant him peace, used to pray towards Jerusalem, but the Kaaba overturned it. When he turned towards the Sacred Mosque, people differed about it and were divided into groups. The hypocrites said: Why were they on the qiblah for a time, then they abandoned it and turned towards another one? The Muslims said: If only we knew about our brothers who died while praying towards Jerusalem! Did God accept it from us and from them, or not? The Jews said: Muhammad longed for the country of his father and his birthplace, and if he had remained on our qiblah, we would have hoped that he would be the companion we are waiting for! The polytheists of Mecca said: Muhammad was confused about his religion, so he turned his qiblah towards you, and he knew that you were better guided than him, and he is about to enter your religion! So God, the

Surat Al-Baqarah 2:144

We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do.

Most High, revealed about al-Munafiqun 63: 'The foolish among the people will say: What has turned them away from their qiblah which they used to face?' until His saying: 'And it is indeed difficult except for those whom God has guided.' And He revealed about the others the verses: After that, Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, who said: I said to Ata': "Except that We may know who follows the Messenger from who turns back on his heels." Ata' said: He tests them, to know who submits to His command. Ibn Jurayj said: It has reached me that some people who converted to Islam returned and said: Once here and once there! Abu Ja'far said: If someone were to say to us: Did God not know who would follow the Messenger and who would turn on his heels, except after the follower had followed and the one who turned on his heels had turned on his heels, until he said: We did not do what we did of changing the qiblah except to know who would follow the Messenger of God (blessings and peace of God be upon him) and who would turn on his heels? It would be said: God, the Most High, is the One who knows all things before they come into being, and His statement: **And We did not make the qiblah which you were facing except that We might know who would follow the Messenger from who would turn on his heels**, is not a report [from] that He did not know that except after its existence. If he were to say: What is the meaning of that? It would be said to him: As for its meaning with us, it is: And We did not make the qiblah which you were facing except that We might know who would follow the Messenger and who would turn on his heels. So God, the Most High, said: **Except that We might know**, and its meaning is to know My Messenger and My friends. Since the Messenger of God (*peace be upon him*) and his followers were from his party, and it was the custom of the Arabs to attribute to the leader what the followers of the leader did, and what was done to them to him, such as their saying: Umar ibn al-Khattab conquered the lands of Iraq and collected its tax, but his companions did that, for a reason that he had in that, and like what was narrated in its equivalent from the Prophet (*peace be upon him*) that he said: "God, the Most High, says: I fell ill and My servant did not visit Me, and I asked him for a loan and he did not lend Me, and he reviled Me, and it was not appropriate for him to revile Me." Abu Kurayb narrated to us, he said: Khalid narrated to us, on the authority of Muhammad ibn Ja'far, on the authority of al-'Ala' ibn 'Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah, he said: "The Messenger of God (*peace be upon him*) said: God said: I asked My servant for a loan and he did not lend Me, and he reviled Me, and it was not appropriate for him to revile Me! He says: Woe to him! And I am time, I am time." Ibn Hamid narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of al-'Ala' ibn 'Abd al-Rahman,

On the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may God

bless him and grant him peace, something similar.

So the Almighty added borrowing and visiting to Himself, and that was done by someone else, since that was narrated from the Arabs by hearing: I am hungry in something other than my stomach, and naked in something other than my back, meaning: the hunger of his family and children and the nakedness of their backs. So is His saying: **Except that We may know**, meaning: My friends and my party may know. And the people of interpretation said something similar to what we said about that. Those who said that mentioned: Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Saih told me, on the authority of Ali Abu Talhah, on the authority of Ibn Abbas: **And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels**. Ibn Abbas said: To distinguish the people of certainty from the people of polytheism and doubt. Some of them said: That was only said because the Arabs put knowledge in place of seeing, and seeing in place of knowledge, as the Almighty said: **Have you not seen how your Lord dealt with the companions of the elephant?** (al-Fil 105:1), so he claimed the meaning of **Have you not seen** is, **Have you not known?** He claimed that the meaning of his saying: **Except that we may know**, is: Except that we may see who follows the Messenger. He claimed that the words of the speaker: I saw, I knew, and I witnessed are letters that follow one another, so that some of them are placed in place of others, as Jarir ibn Atiyah said:

As if you did not witness Al-Qeet, Al-Hajeb, and Amr bin Amr when he called, **O Darem!**

Meaning: As if you did not know Al-Qayt, because between the death of Al-Qayt and Hajeb and the time of Jarir, there is a period of time that is not hidden. That is because those he mentioned died in the pre-Islamic era, and Jarir was a short time after the advent of Islam. Abu Ja'far said: This is a far-fetched interpretation. Because seeing, even if it is used in place of knowledge, because it is impossible for someone to see something, seeing it does not necessitate that he has seen it, if he is of sound nature. So it is permissible, from the aspect that he established seeing, to add to it his establishment of it as knowledge, and it is correct to indicate by mentioning seeing the meaning of knowledge for that reason. So that is not, even though it is [permissible] in seeing - for what we have described - permissible in knowledge, so mentioning the report about knowledge indicates seeing. Because a person may know many things that he has not seen and does not see, and it is impossible for him to see something except that he knows it, as we have previously explained [about it]. Although it is not found in any of the speech of the Arabs that it is said: I knew such-and-such, meaning I saw it. Rather, it is permissible to direct the meanings of what is in the Book of God that He revealed to Muhammad, may God bless him and grant him peace,

of speech, to what was

Existing like it in the speech of the Arabs, without what was not present in their speech. So what is present in their speech is **I saw** meaning: I knew, and not present in their speech is **I knew** meaning: I saw, so it is permissible to direct **except to know** to the meaning: except to see. Others said: **Except to know** was only said because the hypocrites, the Jews, and the disbelievers in God denied that God Almighty knows something before it happens. And they said - when it was said to them: Some of the people of the Qiblah

They will turn back on their heels, if the Qiblah of Muhammad (peace be upon him) is changed to the Kaaba: That will not happen! Or they said: That is false! So when God did that, and changed the Qiblah, and those who disbelieved because of that disbelieved, God, the Most High, said: I did not do it except so that we may know what others knew - you polytheists who deny My knowledge of what will happen of things before it comes into being - that I am All-Knowing of what will happen of what has not yet come into being. So it is as if the meaning of those who say this statement in interpreting His statement: **Except that we may know** is: Except that we may make clear to you that We know who follows the Messenger and who turns back on his heels. And even if this has a way of being, it is far from the concept. And others said: It was only said: **Except that we may know**, and He is All-Knowing before it comes into being and in every case, in a way.

Being gentle with His servants and attracting them to His obedience, as He, the Most High, 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': 24), and He knew that He was upon right guidance and that they were upon manifest error. However, He was gentle with them in His address, for He did not say: **We are upon right guidance and you are upon manifest error**. Similarly, His statement: **Except that we may know**, means to them: Except that you may know, since you were ignorant of it before it came into being. So He attributed knowledge to Himself, as a gentleness in His address to them. We have already explained the statement that is more deserving of the truth in that regard. As for His statement: **Whoever follows the Messenger**, it means: the one who follows Muhammad, may God bless him and grant him peace, in what God commands him to do, so he is directed towards the direction towards which Muhammad, may God bless him and grant him peace, is directed. As for his statement: **of those who turn back on their heels**, it means: of those who turn back from their religion, and become hypocrites, or disbelievers, or oppose Muhammad, may God bless him and grant him peace, in that, of those who appear to follow him, as Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about his statement: **And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels**, he said: of those who, when doubt enters them, turn back from God and turn back as a disbeliever on their heels. The root of the word **apostate on their heels** is: the one who turns back on his heels, returning with his back on the path

he had taken, turning away from it. So it was said for everyone who turns back from a matter he was doing, whether it was religion or good. And from that is His statement: **So they turned back upon their footsteps, retracing** (al-Kahf 18:64), meaning: they returned to the path they had taken. The apostate is called an apostate because he has turned back from his religion and the faith he was following. It is also said that he turned back on his heels because he turned back on his heels to the direction he was in at the beginning of his journey before returning from it. This is made an example for every person who abandons a matter and takes up another, if he turns away from what he was doing, to what he was abandoning and takes it. So it is said: So-and-so turned back on his heels, and turned back on his heels. The statement in the interpretation of the words of God Almighty: **And indeed it is a great sin except for those whom God has guided**. Abu Ja'far said: The people of interpretation differed about what God Almighty described as being a great sin except for those whom God has guided. Some of them said: What He Almighty meant by the great sin was turning away from the Holy House towards the Sacred Mosque and the conversion. And the feminine form of great sin is used to feminize turning away.

Those who said that: Al-Muthanna told me, he said, Abdullah bin Saleh told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, that God said: **And indeed it is a great sin except for those whom God has guided**, meaning: changing it. Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa bin Maimun told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, the Almighty: **And indeed it is a great sin except for those whom God has guided**, he said: What they were commanded to do of changing to the Kaaba from the Holy House. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. Al-Hasan bin Yahya told us, he said, Abdul Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding His statement: **And indeed it is a great sin except for those whom God has guided**, he said: It is a great sin when the Qiblah was changed to the Sacred Mosque, so it was a great sin except for those whom God has guided. Others said: Rather, the major one is the exact qiblah that the Prophet (peace and blessings of God be upon him) used to face from Jerusalem before the conversion. Those who said that were mentioned: I was told by Ammar ibn al-Hasan, who said: Abdullah ibn Abi Jaafar told us, on the authority of his father, on the authority of al-Rabi', on the authority of Abu al-Aaliyah: **And indeed it is a great sin**, meaning the qiblah of Jerusalem, **except for those whom God has guided**. Some of them said: Rather, the major one is the prayer that they used to perform facing the first qiblah. Those who said that were mentioned:

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And if it is indeed difficult except for those whom God has guided**, he said: Your prayer until God guides you to the qiblah. Yunus told me this another time, he said, Ibn Wahb told us, he said: Ibn Zayd said: **And if it is indeed difficult**, he said: Your prayer here - meaning: towards the Holy House in Jerusalem for sixteen months - and your turning

We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do.

here. Some grammarians of Basra said: The great sin was made feminine because of the feminization of the qiblah, and God, the Most High, meant it because of His saying, **And if it is indeed difficult**. Some grammarians of Kufa said: Rather, the great sin was made feminine because of the feminization of turning away and detouring. So the interpretation of the statement is according to what the speakers of this statement interpreted: And We did not make Our turning you away from the qiblah which you were facing and Our turning you away from it, except that We might make evident who would follow the Messenger from who would turn back on his heels. And if Our turning you away from it and Our turning you away **is indeed difficult except for those whom God has guided**. This interpretation is the most correct of the interpretations in my opinion. Because the people were only troubled by the Prophet's (peace and blessings of God be upon him) turning his face from the first Qiblah to the other, not the Qiblah itself or the prayer. Because the first Qiblah and the prayer had been and were not troublesome to them. Unless the feminine of the word *major* is directed to the Qiblah, and he says: Mentioning the Qiblah is sufficient instead of mentioning the turning and the change, because the speech indicates the meaning of that, as we have described to you in its counterparts. So that would be a correct interpretation and an understandable doctrine. The meaning of his statement: *major* is great, as Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And indeed it is great except for those whom God has guided**, he said: Great in the hearts of the people, in what Satan introduces to the son of Adam, he said: Why did they pray in this direction for sixteen months and then deviate! So that was great in the hearts of those who do not know or reason and the hypocrites, so they said: What is this religion? As for those who believed, God, the Most High, established that in their hearts. And he recited the statement of God: **And indeed it is difficult except for those whom God has guided**, he said: Your prayer until He guides you to the Qiblah. Abu Ja'far said: As for His statement: **Except for those whom God has guided**, he means by it: And if our turning you away from the Qiblah which you were facing is difficult except for the one whom God, the Most High, has guided, so He has guided him to believe in you and to have faith in that, and to follow you in it, and in what God, the Most High, has revealed to you, as: Al-Muthanna told me, he said, Abu Salih told us, he said, Mu'awiyah bin Salih told me, on the authority of Ali bin Abi Talhah, on the authority of Ibn 'Abbas: **And indeed it is difficult except for those whom God has guided**, he says: Except for the humbly submissive, meaning: those who believe in what God, the Most High, has revealed.

The statement in the interpretation of the Almighty's saying: **And God would never let your faith go to waste**. Abu Ja'far said: It was said that by faith, in this place, he meant prayer. He mentioned the narrations that

were narrated about that, and he mentioned the statement of those who said it: Abu Kurayb told us, he said, Waki' and Ubaydullah told us - and Sufyan bin Waki' told us, he said, Ubaydullah bin Musa told us - all of them, on the authority of Israel, on the authority of Samak, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, he said: When the Messenger of God, may God bless him and grant him peace, was directed towards the Ka'bah, they said: What about those of our brothers who died before that, while they were praying towards the Holy House? So God, may His praise be exalted, revealed: **And God would never let your faith go to waste**. Isma'il bin Musa told me, he said, Sharik told us, on the authority of Abu Ishaq, on the authority of Al-Baraa, regarding the statement of God, may He be exalted: **And God would never let your faith go to waste**, he said: Your prayers towards the Holy House.

Ahmad ibn Ishaq al-Ahwazi narrated to us, he said: Abu Ahmad al-Zubayri narrated to us, he said: Sharik narrated to us, on the authority of Abu Ishaq, on the authority of al-Baraa, something similar. Al-Muthanna narrated to me, he said: Abdullah ibn Muhammad ibn Nufayl al-Harrani narrated to us, he said: Zuhair narrated to us, he said: Abu Ishaq narrated to us, on the authority of al-Baraa, he said: Before the qiblah was changed to the Kaaba, some men died and were killed, and we did not know what to say about them. Then God, the Most High, revealed: **And God would never let your faith go to waste**. Bishr ibn Muadh al-Aqdi narrated to us, he said: Yazid ibn Zurai' narrated to us, he said: Saeed narrated to us, on the authority of Qatada, he said: When the qiblah was changed to the Sacred House, some people said: What about the deeds that we used to do in our qiblah? Then God, the Most High, revealed: **And God would never let your faith go to waste**.

Musa bin Harun told me, Amr bin Hammad told me, Asbat told us, on the authority of Al-Suddi, who said: "When the Messenger of God, may God bless him and grant him peace, turned toward the Sacred Mosque, the Muslims said: 'If only we knew about our brothers who died while praying toward the Holy House! Did God accept it from us and from them or not?' So God, the Most High, revealed about them: 'And God would never let your faith go to waste.' He said: Your prayer toward the Holy House. He says: That is obedience and this is obedience. I was told by Ammar bin Al-Hasan, who said: Ibn Abi Ja'far told us, on the authority of his father, on Al-Rabi' who said: When the Qiblah was turned toward the Sacred House, some people said: 'What about the deeds that we used to do toward our first Qiblah?' So God, the Most High, revealed: 'And God would never let your faith go to waste.'" Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, he said, Ibn Jurayj narrated to me, Dawud ibn Abi Asim narrated to me, he said: "When the Messenger of God (peace and blessings of God be upon him) was directed to the Kaaba, the Muslims said: Our

companions who used to pray towards Jerusalem have perished, so this verse was revealed: 'And God would not let your faith go to waste.'" Muhammad ibn Sa'd narrated to us, he said, my father narrated to me, he said, my uncle narrated to me, he said, my father narrated to me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And God would not let your faith go to waste**, he said: Your prayers that you prayed before the Qiblah was established. So the believers feared that those of them who prayed would not have their prayers accepted. Yunus ibn Abd al-A'la narrated to me, he said, Ibn Wahb narrated to us, he said, Ibn Zayd said: **And God would not let your faith go to waste**, your prayers. Muhammad ibn Ismail al-Fazari narrated to us, he said, Al-Mu'ammil narrated to us, he said, Sufyan narrated to us, Yahya ibn Sa'id narrated to us, on the authority of Sa'id ibn al-Musayyab, regarding this verse: **And God would not let your faith go to waste**, he said. Your prayers towards Jerusalem.

Abu Jaafar said: We have previously demonstrated that faith is belief. And belief may be by word alone, by action alone, or by both.

The meaning of his saying: **And God would not let your faith go to waste** - according to what the narration suggests that it is prayer - is: And God would not let your belief in His Messenger, peace be upon him, go to waste, through your prayer that you prayed towards the Holy House on his command, because that was from you belief in My Messenger, following My command, and obedience from you to Me.

He said: And his loss of it, may His praise be glorified - if he were to lose it - is to leave his companions and workers alone for it, so it is lost and becomes void, like the case of a man losing his money, and that is his destruction of it in something for which there is no compensation in the immediate or the deferred. So God, the Most High, informed that He would not invalidate the work of a worker who did a work for Him and it was an act of obedience to Him, so He would not make him repeat it, even if that obligation was abrogated after the worker did it according to what He charged him with of his work. So if someone were to say: How did God, the Most High, say: **And God would never let your faith go to waste**, and attribute faith to the living who were addressed, while the people who were addressed were only concerned about their brothers who had died while praying towards the Holy House, and this verse was revealed about that matter of theirs? It was said: Even though the people were concerned about that, they were also concerned about the loss of the reward for their prayers that they had prayed towards the Holy House before the conversion to the Kaaba, and they thought that their work had been invalidated and lost, so God, the Most High, revealed this verse at that time, and directed the address to the living and included the dead among them? Because it is the custom of the Arabs - when the addressee and the absent person come together in the report - to make the addressee prevail and the absent person enter into the address, so they say to a man whom they addressed in the manner of reporting about him and another absent person who is not present: We did to you both and we did to you both, in the manner of addressing them both while they are

present, and they do not consider it permissible to say: We did to them both, while they are addressing one of them, so they return the addressee to the count of the absent person 7.

The statement in the interpretation of the Almighty's saying: **Indeed, God is to the people Kind and Merciful**.

Abu Ja'far said: What is meant by His Most High's statement: **Indeed, God is to the people Kind and Merciful** is that God is merciful to all of His servants. Mercy is the highest meaning of mercy, and it is general for all of creation in this world, and for some of them in the hereafter.

As for the Most Merciful: He is the One with mercy for the believers in this world and the Hereafter, as we have explained previously. What He, the Most High, meant by that is that God, the Almighty, is too merciful to waste their obedience with which they obeyed Him and not reward them for it, and too compassionate to them to hold them accountable for abandoning what He did not impose upon them - that is: Do not grieve over your dead who died while praying towards the Holy House - for I will reward them - for their obedience to Me with the prayers that they performed in this way - because I am too merciful to them to waste for them a deed that they did for Me. And do not grieve over them, for I will not hold them accountable for abandoning the prayer towards the Kaaba, because I did not impose that upon them, and I am too compassionate to My creation to punish them for abandoning what I did not command them to do.

There are different forms of the word *Ra'uf*. One of them is *Ra'uf* on the pattern of *fa'ala*, as Al-Walid bin Uqba said:

The worst of the seekers - do not call him - the killer of his uncle, the Compassionate, the Merciful.

This is the general reading of the readers of Kufa. The other is *Ra'uf*, on the pattern of *Fa'ul*, which is the general reading of the readers of Medina, and *Ra'if*, which is the language of Ghatafan, on the pattern of *Fa'l*, like Hadhar. And *Ra'fa'ala*, on the pattern of *Fa'l*, with the Jazm of the 'ayn, which is the language of Banu Asad. The reading is according to one of the first two faces.

Tafsir al-Qurtubi

God Almighty says: "We have certainly seen the turning of your face toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And God is not unaware of what they do."

Scholars said: This verse was revealed before the words of God the Almighty: **The foolish among the people will say**. The meaning of **turn your face** is to turn your face to the sky, as stated by At-Tabari. Az-Zajaj said: **Turn your eyes to look at the sky**, and the meanings are similar. He mentioned the sky

Surat Al-Baqarah 2:144

We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do.

specifically because it is specifically mentioned to glorify what is attributed to it and returns from it, such as rain, mercy, and revelation. The meaning of **be pleased with it** is to love it. As-Suddi said: When he prayed towards Jerusalem, he would raise his head to the sky, waiting for what he was commanded to do. He loved to pray towards the Kaaba, so God the Almighty revealed: **Indeed, We have seen the turning of your face towards the heaven.** Abu Ishaq narrated on the authority of Al-Bara' who said: The Messenger of God, may God bless him and grant him peace, prayed towards Jerusalem for sixteen or seventeen months. The Messenger of God, may God bless him and grant him peace, loved to face towards the Kaaba, so God the Almighty revealed: **Indeed, We have seen the turning of your face towards the heaven.** This meaning and the statement about it have already been presented, and praise be to God.

The Almighty's saying: **Then turn your face toward the Sacred Mosque.** There are five issues in this:

First: The Almighty's saying: **Then turn** is a command. **Turn your face toward** meaning toward **the Sacred Mosque**, meaning the Kaaba, and there is no disagreement about this. It was said: Facing the entire House, on the authority of Ibn Abbas. Ibn Omar said: Facing the gutter of the Kaaba, as Ibn Atiyya said. The gutter is the qibla of Medina and the people of Ash-Sham, and there is the qibla of the people of Andalusia.

I said: Ibn Jurayj narrated on the authority of Ata', on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: The House is the qiblah for the people of the mosque, and the mosque is the qiblah for the people of the sanctuary, and the sanctuary is the qiblah for the people of the earth in its east and west from my nation.

Second: The Almighty's saying: **half of the Sacred Mosque.** The part has several meanings: it can be the side or direction, as in this verse, and it is a circumstance of place, as you say: **facing it, his direction.** The circumstance is in the accusative case because it is a superfluous noun in the position of the direct object, and also because the verb occurs in it. Dawud ibn Abi Hind said: In the letter of Ibn Masoud, **Turn your face towards the Sacred Mosque.** The poet said:

I say to Umm Zinba': Set the chests of Al-Eisa towards Banu Tamim.

Another said:

And a terror has enveloped you from one side of your mouth, and it is an injustice that will completely overwhelm you.

Another said:

Except for the one who conveys Amr as a messenger,

and the message is of no avail to half of Amr.

Halving something: half of it, and from it the hadith:

Purity is half of faith. It is one of the opposites. It is said: **Shatar ila kada** if he approached it, and **Shatar 'an kada** if he distanced himself from it and turned away from it. As for the clever man, it is because he has embarked on a path other than straightness, and he is the one who has exhausted his family with wickedness. He has been clever in both of them. Some of them were asked about the clever man, and he said: He is the one who has embarked on distancing himself from what God has forbidden.

Third: There is no disagreement among the scholars that the Kaaba is a Qiblah in every horizon, and they agreed that whoever sees it and witnesses it is obligated to face it, and that if he neglects to face it while he sees it and knows its direction, then his prayer is not valid, and he must repeat every prayer he has prayed, as mentioned by Abu Omar. They agreed that whoever is absent from it must face its direction, its side, and its direction, and if it is hidden from him, then he must infer that with everything he can from the stars, winds, mountains, and other things that can be used to infer its direction. And whoever sits in the Sacred Mosque, let his face be toward the Kaaba and look at it with faith and hope, because looking at the Kaaba is an act of worship, as stated by Ata' and Mujahid.

Fourth: They differed as to whether the obligation of the absent person is to face the eye or the direction. Some of them said the first. Ibn al-Arabi said: It is weak, because it is an obligation for something that cannot be reached. Some of them said the direction, and this is correct for three reasons: The first: It is the possible thing to which the obligation is connected. The second: It is what is commanded in the Qur'an, as God Almighty said: "So turn your face toward al-Masjid al-Haram. And wherever you are" meaning on the earth, east or west, **turn your faces toward it.**

Third: The scholars used as evidence the long row, which is known for certain to be several times the width of the house.

Fifth: This verse is a clear proof for what Malik and those who agreed with him said, that the ruling for the worshipper is that he should look in front of him, not at the place of his prostration. Al-Thawri, Abu Hanifa, Al-Shafi'i and Al-Hasan ibn Hayy said: It is preferable for him to look at the place of his prostration. Sharik Al-Qadi said: He should look at the place of prostration when standing, at the place of his feet when bowing, at the place of his nose when prostrating, and at his lap when sitting. Ibn Al-Arabi said: He should only look in front of him, because if he bends his head, some of the standing that is required of him will be lost in the head, which is the most honorable of the limbs. If he raises his head and forces himself to look at the ground, then that is a great hardship and difficulty, and there is no

difficulty that has been placed upon us in religion. However, that is better for whoever is able to do it.

The Almighty said: **And indeed, those who were given the Scripture** meaning the Jews and Christians **know that it is the truth from their Lord** meaning changing the qiblah from Jerusalem. If it is said: How do they know that when it is not part of their religion nor in their Scripture? Two answers have been given: The first is that when they knew from their Scripture that Muhammad, may God bless him and grant him peace, was a prophet, they knew that he only spoke the truth and commanded only it. The second is that they knew from their religion that abrogation was permissible, even though some of them denied it, so they became knowledgeable about the permissibility of changing the qiblah.

The Almighty said: **And God is not unaware of what they do.** Its meaning was mentioned earlier. Ibn Amir, Hamza, and Al-Kisa'i read **ya ta'malun** with a ta', addressing the People of the Book or the nation of Muhammad, may God bless him and grant him peace. In both cases, it is a notification that God Almighty does not neglect the deeds of His servants nor is He unaware of them, and it includes a threat. The rest read it with a ya' from below.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas: The first thing that was abrogated from the Qur'an was the qiblah, and that was when the Messenger of God, may God bless him and grant him peace, migrated to Medina and most of its people were Jews, so God commanded him to face Jerusalem. The Jews were happy, so the Messenger of God, may God bless him and grant him peace, faced it for a few months, and he loved the qiblah of Abraham, so he would call to God and look at the sky, so God revealed: **We have certainly seen the turning of your face toward the heaven** until His saying: **So turn your faces toward it.** The Jews were suspicious of that and said: "What has turned them away from the qiblah which they were facing? Say: To God belongs the East and the West." And He said: **So wherever you turn, there is the Face of God.** And God the Most High said: **And We did not make the qiblah which you were facing except that We might make evident who would follow the Messenger from who would turn on his heels.** And Ibn Mardawayh narrated from the hadith of Al-Qasim Al-Umari on the authority of his uncle Ubaidullah bin Umar on the authority of Dawud bin Al-Hussain on the authority of Ikrimah on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, finished his prayer facing Jerusalem, he would raise his head toward the sky, so God revealed: "So We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram," toward the Kaaba, toward the gutter, which Gabriel, peace be upon him, led in prayer. Al-Hakim narrated in his Mustadrak from the hadith of Shu'bah, on the authority of Ya'la ibn Ata', on the authority of Yahya ibn Qamtah, who said: I saw Abdullah ibn Amr sitting in al-Masjid al-Haram facing the gutter, and he recited this verse: **So We will surely turn you to a qiblah with**

which you will be pleased, he said toward the gutter of the Kaaba. Then he said: Its chain of transmission is authentic, but they did not narrate it. Ibn Abi Hatim narrated it on the authority of al-Hasan ibn Arafah, on the authority of Hisham, on the authority of Ya'la ibn Ata', on his authority. And so said another, and it is one of the two sayings of Al-Shafi'i **may God be pleased with him**, that the purpose is to hit the Kaaba itself, and the other saying, and the majority are of the opinion, is that what is meant is facing it, as Al-Hakim narrated from the hadith of Muhammad bin Ishaq from Umair bin Ziyad Al-Kindi from Ali bin Abi Talib **may God be pleased with him, Turn your face towards the Sacred Mosque.** He said, **The direction is before it.** Then he said: Its chain of transmission is authentic, and they did not include it. This is the saying of Abu Al-Aliyah, Mujahid, Ikrimah, Saeed bin Jubayr, Qatadah, Al-Rabi' bin Anas and others. And as mentioned previously in the other hadith, **Whatever is between the east and the west is the qiblah.** Al-Qurtubi said: Ibn Jurayj narrated from Ata' from Ibn Abbas **may God be pleased with them both** that the Messenger of God (blessings and peace of God be upon him) said: "The House is the qiblah for the people of the mosque, and the mosque is the qiblah for the people of the sanctuary, and the sanctuary is the qiblah for the people of the earth in its east and west from my nation." Abu Na'im Al-Fadl bin Dukayn said: Zuhair narrated to us from Abu Ishaq from Al-Baraa' that the Prophet (blessings and peace of God be upon him) prayed towards the Holy House for sixteen months, or seventeen months, and he liked his qiblah towards the House? He prayed the afternoon prayer and some people prayed with him. A man who was praying with him came out and passed by the people of the mosque while they were bowing and said: I bear witness to God that I prayed with the Messenger of God, may God bless him and grant him peace, before Mecca. So they turned around as they were before the House.

And Abd al-Razzaq said: Israel told us on the authority of Abu Ishaq on the authority of al-Bara' who said: When the Messenger of God, may God bless him and grant him peace, came to Medina, he prayed towards Jerusalem for sixteen or seventeen months. The Messenger of God, may God bless him and grant him peace, loved to turn towards the Kaaba, so the verse **Indeed We have seen the turning of your face, toward the heaven** was revealed, so he turned towards the Kaaba. And al-Nasa'i narrated on the authority of Abu Sa'id ibn al-Mu'alla who said: We used to go to the mosque during the time of the Messenger of God, may God bless him and grant him peace, and we would pray in it. One day we passed by and the Messenger of God, may God bless him and grant him peace, was sitting on the pulpit, so I said: Something has happened, so I sat down, and the Messenger of God, may God bless him and grant him peace, recited this verse: **Indeed We have seen the turning of your face, toward the heaven, so We will surely turn you to a qiblah with which you will be pleased** until he finished the verse, so I said to my companion: Come, let us bow two rak'ahs before the Messenger of God, may God bless him and grant him peace, descends, so that we will be the first to pray, so we hid ourselves and prayed it. Then the Prophet, may God bless him and grant him peace, came down and prayed the noon

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We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do.

prayer for the people that day. Ibn Mardawayh also narrated on the authority of Ibn Umar: The first prayer that the Messenger of God, may God bless him and grant him peace, prayed towards the Kaaba was the noon prayer, and it is the middle prayer. It is well-known that the first prayer that he prayed towards the Kaaba was the afternoon prayer, and for this reason the report from the people of Quba was delayed until the dawn prayer. Al-Hafiz Abu Bakr Ibn Mardawayh said: Sulayman Ibn Ahmad told us, Al-Husayn Ibn Ishaq Al-Tastari told us, Raja Ibn Muhammad Al-Saqti told us, Ishaq Ibn Idris told us, Ibrahim Ibn Ja'far told us, my father told me on the authority of his grandmother, Umm Abi Nuwaylah Bint Muslim, who said: We prayed the noon or afternoon prayer in the mosque of Bani Haritha, so we faced the mosque of Ilya and prayed two rak'ahs. Then someone came to tell us that the Messenger of God, may God bless him and grant him peace, had faced the Sacred House, so the women moved in the place of the men and the men in the place of the women, so we prayed the two remaining prostrations while facing the Sacred House. Then a man from Bani Haritha told me that the Prophet, may God bless him and grant him peace, said: **Those are men who believe in the unseen.** Ibn Mardawayh also said: Muhammad Ibn Ali Ibn Dahim narrated to us Ahmad bin Hazim narrated to us Malik bin Ismail Al-Nahdi narrated to us Qais narrated to us from Ziyad bin Alama from Ammarah bin Aws who said: While we were praying towards the Holy House and we were bowing, a caller called out at the door: The Qiblah has been changed to the Kaaba. He said: I bear witness that our Imam has deviated, so he and the men and boys turned while they were bowing towards the Kaaba. And His saying: **And wherever you are, turn your faces towards it** is an order from God the Almighty to face the Kaaba from all directions of the earth, east, west, north and south. Nothing is excluded from this except the voluntary prayer while travelling, for he prays it wherever his back and heart are directed towards the Kaaba. And likewise in the case of sword fighting, he prays in any case. And likewise, whoever is ignorant of the direction of the Qiblah prays according to his own effort even if he is mistaken in the matter itself, because God the Almighty does not burden a soul beyond its capacity.

Question The Malikis have used this verse as evidence that the worshipper should look in front of him and not at the place of his prostration, as was stated by al-Shafi'i, Ahmad and Abu Hanifa. The Malikis said, with his saying: **Turn your face towards the Sacred Mosque**, if he looked at the place of his prostration, he would need to do so by bowing, which is contrary to the perfection of standing. Some of them said: The worshipper should look at his chest while standing. Sharik al-Qadi said: While standing, he should look at the place of his prostration, as the majority of the group said, because it is more effective in submission and more emphatic in humility, and the hadith has been reported about it. As for while bowing,

he should look at the place of his feet, while while prostrating, at the place of his nose, and while sitting, at his lap.

And His statement: **And indeed, those who were given the Scripture know that it is the truth from their Lord**, meaning, the Jews who denied your reception and your turning away from the Holy House, know that God Almighty will direct you to it with what is in their books from their prophets of the description and attribute of the Messenger of God, may God bless him and grant him peace, and his nation, and what God Almighty has singled him out with and honored him with of the great, complete Sharia, but the People of the Scripture conceal that among themselves out of envy, disbelief, and stubbornness, and for this reason God Almighty threatens them with His statement: **And God is not unaware of what they do.**

Fath al-Qadir

His saying: 144- **We have certainly seen the turning of your face.** Al-Qurtubi said in his interpretation: The scholars said: This verse was revealed before His saying: **The fools will say.** The meaning of **has certainly** is to increase the vision, as the author of Al-Kashshaf said, and the meaning of **turn your face** is to turn your face to the sky, as Qatrub said. Al-Zajjaj said: You turn your eyes in looking at the sky, and the meaning is close. His saying: **Then We will surely turn you** is either from the word *wilayah*: meaning We will give you that. Or from the word *tawali*: meaning We will make you turn towards its direction, and this is more appropriate for His saying: **Then turn your face towards Al-Masjid Al-Haram.** What is meant by **the direction** here is the side and the direction, and it is in the accusative case as a circumstantial case, and from it the poet said:

I say to Umm Zinba': Set the camels' chests towards Banu Tamim.

And from it also the saying of another:

Is there anyone who can convey the message of Omar as a messenger? But a message is of no avail to half of Omar.

Half may mean half, such as **Ablution is half of faith**, and such as the saying of Antarah:

I am a man from the best of Abs, I have a strong position in my side and I protect the rest with the sword

He said that because his father was from the leaders of Abs and his mother was a slave woman, and it is used to mean some in general. There is no dispute that what is meant by the part of the mosque here is the Kaaba. Al-Qurtubi narrated the consensus that facing the Kaaba is obligatory for the one who sees it, and that the one who does not see it faces the side, and he provides evidence for that with whatever evidence he can provide, and the pronoun in his

saying: **that it is the truth** refers to what the speech indicates of turning to the direction of the Kaaba, and the knowledge of the People of the Book of that is either because it was conveyed to them from their prophets or they found in the revealed books of God that this prophet faces the Kaaba, or because they knew from their books or their prophets that there would be abrogation in this Shariah, so that would require them to enter Islam and follow the Prophet, may God bless him and grant him peace. His saying: **And God is not unaware of what they do** has already been explained. Ibn Amir, Hamza, and Al-Kisa'i read **ya ta'malunu** with the upper tha' to address the People of the Book or the nation of Muhammad, may God bless him and grant him peace, and the rest read it with the lower ya'.

Tafsir al-Baghawi

144. The Almighty said: **We have certainly seen the turning of your face toward the heaven.** This verse, although it was later in recitation, is earlier in meaning, as it is the beginning of the story, and the matter of the qiblah was the first of the matters of the Sharia to be abrogated. That is because the Messenger of God, may God bless him and grant him peace, and his companions were in Mecca facing the Kaaba. When he migrated to Medina, God ordered him to pray toward the rock of the Holy House in order to be closer to the Jews' belief in him if he prayed toward their qiblah, with what they found of his description in the Torah. So he prayed sixteen or seventeen months after the migration toward the Holy House. He loved to face the Kaaba because it was the qiblah of his father Abraham, peace be upon him. Mujahid said: He loved that for the sake of the Jews because they were saying that Muhammad, may God bless him and grant him peace, differs from us in our religion and follows our qiblah. So he said to Gabriel, peace be upon him: I wish that God would turn me toward the Kaaba because it is the qiblah of my father Abraham, peace be upon him. Gabriel said: I am only a servant like you and you are honored by your Lord, so ask your Lord, for you are in a high place with God Almighty. [So he returned] Gabriel, peace be upon him, and the Messenger of God, may God bless him and grant him peace, kept looking at the sky, hoping that Gabriel would send down what he liked regarding the matter of the qiblah, so God Almighty sent down

We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased, that is, one you love and desire. **So turn your face toward al-Masjid al-Haram,** that is, toward it, and he meant the Kaaba and the sacred sanctuary. **And wherever you are,** on land or sea, east or west, **turn your faces toward it,** when praying.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ishaq bin Nasr told us, Ibn Jurayj told us, on the authority of Ata', who said, I heard Ibn Abbas, may God be pleased with them both, say: When the Prophet, may God bless him and grant him peace, entered the House, he supplicated in

all its corners and did not pray until he left it. When he left, he bowed two rak'ahs facing the Kaaba **and said, This is the qiblah.**

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Amr bin Khalid told us, Zuhair told us, Abu Ishaq told us, on the authority of Al-Baraa', that the first time the Prophet, may God bless him and grant him peace, came to Medina, he stayed with his grandfathers or he said his maternal uncles from the Ansar, and that he prayed facing Jerusalem for sixteen or seventeen months, and he liked that his qiblah be facing the House, and that he prayed the first Asr prayer and some people prayed with him, and a man from those who prayed with him came out and passed by the people of the Quba Mosque while they were bowing, and he said: I bear witness by God that I prayed with the Messenger of God, may God bless him and grant him peace, facing Mecca, so they turned as they were facing the House, and the Jews were amazed that he prayed facing Jerusalem because it was the qiblah of the People of the Book, but when he turned his face towards the House, they disapproved of that, and Al-Baraa' said in this hadith of his: that he died facing the qiblah before some men changed and were killed, so we did not know what to say about them, so God Almighty revealed **And God would never let your faith go to waste.**

The change of the Qiblah occurred in Rajab, two months after the sun had passed its zenith, before the Battle of Badr. Mujahid and others said: This verse was revealed while the Messenger of God, may God bless him and grant him peace, was in the mosque of Banu Salamah, and he had prayed with his companions two rak'ahs of the noon prayer. He turned during the prayer and faced the gutter, and the men changed places for the women, and the women changed places for the men. So that mosque was called the Mosque of the Two Qiblahs. It was said: The change occurred outside the prayer, between the two prayers, and the report reached the people of Quba during the dawn prayer.

Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us, Abu Ali Zahir ibn Ahmad al-Faqih al-Sarakhsi told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi al-Samari told us, Abu Mus'ab Ahmad ibn Abi Bakr al-Zuhri told us, on the authority of Malik ibn Anas, on the authority of Abdullah ibn Dinar, that Abdullah ibn Umar said: While the people were in Quba performing the dawn prayer, someone came to them and said to them: The Messenger of God, may God bless him and grant him peace, has had the Qur'an revealed to him tonight, and he has been commanded to face the Ka'bah, so face it. Their faces were towards Syria, so they turned towards the Ka'bah.

When the Qiblah was changed, the Jews said: O Muhammad, is it something you invent of your own accord? Sometimes you pray towards Jerusalem and sometimes towards the Kaaba. If you had remained steadfast in our Qiblah, we would have hoped that you would be the companion we are waiting for? Then God revealed: **And those who were given the Scripture**

Surat Al-Baqarah 2:144

We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do.

know that it meaning the matter of the Kaaba **is the truth from their Lord**. Then He threatened them by saying: **And God is not unaware of what you do**. Abu Ja'far, Ibn 'Amir and Al-Kisa'i read it with the letter ta'. Ibn 'Abbas said: He means that you, O group of believers, seek My pleasure, and I am not unaware of your reward and recompense. The rest read it with the letter ya', meaning I am not unaware of what the Jews do, so I will recompense them in this world and the Hereafter.

transformation or direction. **And God is not unaware of what you do**. A promise and a threat to both groups. Ibn Amir, Hamza, and Al-Kisa'i read it with the letter *ya*.

Tafsir al-Baidawi

144- **We may see** perhaps we may see **turning your face toward the sky** turning your face toward the sky in anticipation of revelation, and the Messenger of God, may God bless him and grant him peace, would be terrified and expect his Lord to turn him toward the Kaaba, because it was the qiblah of his father Abraham, and the oldest of the two qiblahs and the most conducive to the Arabs' faith, and to oppose the Jews, and that indicates the perfection of his manners as he waited and did not ask **We will surely turn you to a qiblah** so that we may enable you to face it from your saying: I have turned it to such and such, if you make it its governor, or We will make you face its direction **that pleases it** you love it and long for it, for religious purposes that agree with the will and wisdom of God. **Turn your face** turn your face. **Toward the Sacred Mosque** similarly. It was said: The original meaning of shatr is for what is separated from something if it is separated, and dar shatruf means separate from the dar, then it was used for its side, even if it is not separated like the rain, and the forbidden is forbidden, meaning it is forbidden to fight in it, or it is forbidden for the oppressors to attack it, and the mosque was mentioned without the Kaaba because the Prophet (peace and blessings of God be upon him) was in Medina, and the distant one was sufficient for him to take into account the direction, because facing it was difficult for him due to the stinginess of the near one. It was narrated: "He (peace and blessings of God be upon him) came to Medina, and prayed towards the Holy House for sixteen months, then he turned towards the Kaaba in Rajab after noon, two months before the Battle of Badr." "He prayed with his companions in the mosque of Bani Salamah two rak'ahs of noon, so he turned in prayer and faced the gutter, and the men and women exchanged their rows, so the mosque was called the mosque of the two Qiblahs." **And wherever you are, turn your faces towards it**. The Messenger was specifically addressed to glorify him and fulfill his desire, then he generalized it explicitly to clarify the generality of the ruling and to confirm the matter of the Qiblah and to make the nation follow. **And indeed, those who were given the Scripture know that it is the truth from their Lord**. That he, may God bless him and grant him peace, prays towards the two Qiblahs, and the pronoun indicates

Surat al-Baqarah 2:145

And if you brought to those who were given the Scripture every sign, they would not follow your qiblah, nor will you be a follower of their qiblah, nor will some of them be a follower of the qiblah of others. And if you were to follow their desires after what has come to you of knowledge, then indeed you would be among the wrongdoers.

Tafsir al-Jalalayn

And if the oath I am you brought to those who were given the Scripture every sign of your truthfulness in the matter of the qiblah **they would not follow** that is, they would not follow **your qiblah** out of stubbornness **nor would you follow their qiblah** cutting off his hope for their conversion to Islam and their hope for his return to it **nor would some of them follow the qiblah of others** that is, the Jews the qiblah of the Christians and vice versa **and if you were to follow their desires** to which they call you **after what has come to you of knowledge** the revelation **then you would then** if you follow them as an obligation **be among the wrongdoers**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram."

Abu Ja'far said: By that, God the Almighty means: We have certainly seen, O Muhammad, the turning of your face towards the heaven. By turning, he means the transformation and movement. By his saying: in the heaven, he means towards the heaven and before it. And this was said to him, may God bless him and grant him peace, according to what we have received, because before changing his qiblah from Jerusalem to the Ka'bah, he would raise his eyes to the heavens, waiting for God the Almighty to command him to turn towards the Ka'bah, as Al-Hasan bin Yahya told us, he said, 'Abd Al-Razzaq told us, he said, Mu'ammara told us, on the authority of Qatada, regarding his statement: **We have certainly seen the turning of your face towards the heaven**, he said: "He, may God bless him and grant him peace, would turn his face towards the heaven, loving that God the Almighty would turn him towards the Ka'bah, until God turned him towards it."

Bishr bin Muadh told us, he said, Yazid told us, he said, Sa'eed told us, on the authority of Qatada, his saying: **We have certainly seen the turning of your face toward the heaven**, "So the Prophet of God, may God bless him and grant him peace, used to pray toward the Holy House, longing and desiring the qiblah toward the Sacred House, so God, may His praise be glorified, turned him toward the qiblah that he longed for and desired."

Al-Muthanna told us, he said, Ishaq told me, he said, Ibn Abi Ja'far told me, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **We have certainly seen the turning of your face toward the heaven**, he said: Your gaze toward the heaven. "And the Prophet, may God bless him and grant him peace, would turn his face in prayer while praying toward Jerusalem, and he used to desire the qiblah of the Sacred House, so God made him turn to the qiblah that he used to desire."

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi

He said: "People used to pray towards Jerusalem, but when the Prophet (peace and blessings of God be upon him) arrived in Medina eighteen months after his migration, whenever he prayed, he would raise his head to the sky to see what he was commanded to do. He used to pray towards Jerusalem, but the Kaaba abrogated it. The Prophet (peace and blessings of God be upon him) used to love to pray towards the Kaaba, so God, the Most High, revealed: 'We have certainly seen the turning of your face towards the heaven' *verse*." Then there was a difference of opinion as to the reason why the Prophet (peace and blessings of God be upon him) preferred the direction of the Kaaba. Some of them said: He disliked the direction of the direction of Jerusalem because the Jews said: He follows our direction of the ... So he would call upon God, the Most High, and ask for the direction of the qiblah, so the *verse* was revealed: "We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram." - and the Jews' saying: **He will oppose us and follow our qiblah!** - was stopped in the noon prayer, so the men were made to replace the women, and the women were made to replace the men. Yunus told me, saying, "Ibn Wahb told us, saying, I heard him - meaning Ibn Zayd - say: God, the Most High, said to His Prophet Muhammad, may God bless him and grant him peace: 'So wherever you turn, there is the Face of God' (al-Baqarah 2:115). He said: The Messenger of God, may God bless him and grant him peace, said: These are Jewish people facing one of the Houses of God - the Holy House - if we were to face it. So the Prophet, may God bless him and grant him peace, faced it for sixteen months, and it reached him that the Jews were saying: By God, Muhammad and his companions did not know where their qiblah was until we guided them! The Prophet, may God bless him and grant him peace, disliked that, and raised his face to the sky, and God, the Most High, said: 'We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram' [al-Masjid al-Haram], the *verse*." Others said: He liked that because it was the qiblah of his father, Abraham, peace be upon him. It was mentioned that he said that: Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: "When the Messenger of God, may God bless him and grant him peace, migrated to Medina, and most of its people were Jews, God Almighty commanded him to face

And if you brought to those who were given the Scripture every sign, they would not follow your qiblah, nor will you be a follower of their qiblah, nor will some of them be a follower of the qiblah of others. And if you were to follow their desires after what has come to you of knowledge, then indeed you would be among the wrongdoers.

Jerusalem. The Jews rejoiced, so the Messenger of God, may God bless him and grant him peace, faced it for sixteen months. The Messenger of God, may God bless him and grant him peace, loved the direction of Abraham's qiblah. He used to supplicate and look at the sky, so God Almighty revealed: "We have certainly seen the turning of your face toward the heaven" (al-Masjid an-Nisa' 3:10). As for His statement: **We will surely turn you to a qiblah that will please you**, it means: We will turn you away from Jerusalem to a qiblah that **will please you**: that you desire and love. As for His statement: **Turn your face**, it means: turn your face and turn it around.

And his saying: **half of the Sacred Mosque**, he means by half, the grammar, the intention and the reception, as Al-Hudhali said:

It is difficult for her to see, and her eyes are full of grief.

He means by his saying: half of it, something like it, and as Ibn Ahmar said:

She runs with us towards the end, and she is knotted, and the knot has become tight from sending her to the ages.

And similar to what we have said about that, the people of interpretation said. Mention of those who said that: Sufyan ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Dawud ibn Abi Hind, on the authority of Abu Al-Aliyah: **Half of the Sacred Mosque**, meaning: facing it. Al-Muthanna told me, he said, Abdullah ibn Salih told us, he said, Muawiyah told me, on the authority of Ali ibn Talhah, on the authority of Ibn Abbas: **Half of the Sacred Mosque**, similar to it. Muhammad ibn Amr told us, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Nujayh, on the authority of Mujahid, regarding his statement: **Then turn your face toward the Sacred Mosque**, similar to it. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, Mujahid, similarly. Bishr bin Muadh narrated, Yazid bin Zari' narrated, on the authority of Saeed, on the authority of Qatada: **Then turn your face toward al-Masjid al-Haram**, meaning: towards al-Masjid al-Haram. Al-Husayn bin Yahya narrated, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Qatada, regarding his statement: **Then turn your face toward al-Masjid al-Haram**, he said: towards al-Masjid al-Haram. Al-Muthanna narrated, on the authority of Ishaq, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of al-Rabi': **Then turn your face toward al-Masjid al-Haram**, meaning: towards it. Al-Qasim narrated, on the authority of al-Husayn, on the authority of Hajjaj, on the authority of Ibn Jurayj, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, that he said: towards it, something like that.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Abu Ishaq, on

the authority of Al-Baraa: **Then turn your faces towards it**, he said: Before it. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Its side, its direction, its side. He said: Its sides are its two sides. Then they differed regarding the place towards which God commanded His Prophet, may God bless him and grant him peace, to turn his face in the Sacred Mosque. Some of them said: The qiblah towards which the Prophet, may God bless him and grant him peace, turned, and God meant it in His saying: **We will surely turn you to a qiblah with which you will be pleased**, facing the spout of the Kaaba. Those who said that mentioned: Abdullah bin Abi Ziyad told me, he said, Uthman told us, he said, Shu'bah told us, on the authority of Ya'la bin Ata', on the authority of Yahya bin Qumta, on the authority of Abdullah bin Amr: **We will surely turn you to a qiblah with which you will be pleased**, facing the spout of the Kaaba. Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Hisham told us, on the authority of Ya'la bin Ata', on the authority of Yahya bin Qamta, he said: I saw Abdullah bin Amr sitting in the Sacred Mosque facing the gutter, and he recited this verse: **Then We will surely turn you to a qiblah with which you will be pleased**. He said: This qiblah, this is the qiblah. Al-Qasim told us, he said: Al-Husayn told us, he said: Hisham told us - with his chain of transmission on the authority of Abdullah bin Amr, something similar - except that he said: He faced the gutter and said: This is the qiblah that God said to His Prophet: **Then We will surely turn you to a qiblah with which you will be pleased**. Others said: Rather, the entire House is a qiblah, and the qiblah of the House is the door. Those who said that: Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: The entire House is a qiblah, and this is the qiblah of the House - meaning the one in which the door is. Abu Ja'far said: The correct statement in my opinion is what God, the Most High, said: **Then turn your face toward al-Masjid al-Haram**, so the one who turns his face toward al-Masjid al-Haram is the one who has the correct qiblah. And it is upon the one who directs his intention toward it in his heart that he is facing it, just as it is upon the one who follows an imam, he is only obligated to follow him, even if his body is not in line with his body, and even if he is at the edge of the row and the imam is at another edge, on his right or his left, after being behind him following him, praying toward the direction that the imam is praying toward. And so is the ruling on the qiblah, even if every worshipper and his body is not in line with it, but he is facing it. If he is to her right or to her left, facing her, then he is facing her, after what is between him and her or close, from her right or to her left, after he is not turning his back to her or deviating from her with his body and face, as: Ahmad bin Ishaq al-Ahwazi told us, he said, Abu Ahmad al-Zubayri told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Umairah bin Ziyad al-Kindi, on the authority of Ali: **Then turn your face toward the Sacred Mosque**, he

said: Its side, its front. Abu Ja'far said: The qiblah of the House is its door, as: Ya'qub bin Ibrahim and al-Fadl bin al-Sabah told me, they said, Hisham told us, he said, 'Abd al-Malik told us, on the authority of 'Ata', he said, "Usamah bin Zaid said: I saw the Messenger of God, may God bless him and grant him peace, when he left the House, he turned his face toward the door, and he said: This is the qiblah, this is the qiblah." Ibn Humayd and Sufyan ibn Wakee' narrated, on the authority of Jarir, on the authority of Abdul Malik ibn Abi Sulayman, on the authority of Ata', who said: Usamah ibn Zayd narrated to me: "The Prophet, may God bless him and grant him peace, came out of the House and prayed two rak'ahs facing the Ka'bah, and said: This is the qiblah, twice." Abu Kurayb narrated, on the authority of Abdul Rahim ibn Sulayman, on the authority of Abdul Malik, on the authority of Ata', on the authority of Usamah ibn Zayd, on the authority of the Messenger of God, may God bless him and grant him peace, something similar. Saeed ibn Yahya al-Umawi narrated, on the authority of my father, who said: Ibn Jurayj narrated, who said: I said to Ata': I heard Ibn Abbas say: You were only commanded to perform tawaf and were not commanded to enter it. He said: He did not forbid entering it, but I heard him say: Usamah ibn Zayd informed me that when the Messenger of God, may God bless him and grant him peace, entered the House, he supplicated in all its corners, and did not pray until he came out. When he came out, he bowed two rak'ahs facing the qiblah and said: This is the qiblah. Abu Jaafar said: So the Prophet, may God bless him and grant him peace, informed us that the House is the qiblah, and that the qiblah of the House is its door.

The statement in the interpretation of the Almighty's saying: **And wherever you are, turn your faces toward it.**

Abu Ja'far said: By that, God Almighty means: So wherever you are on the earth, O believers, turn your faces in your prayers toward the Sacred Mosque and toward it.

The letter *ha* in both parts refers to the Sacred Mosque. So, God Almighty made it obligatory for the believers, through this verse, to face the Sacred Mosque in their prayers, wherever they are on the land of God Almighty.

The letter *fa* was inserted in his statement: **Then turn back** as an answer to the condition. This is because his statement: **Wherever you are** is a condition and its meaning is: wherever you are, turn your faces towards it.

Abu Ja'far said: By His statement, may He be glorified, **And those who were given the Scripture know that it is the truth from their Lord**, He means the Jewish rabbis and Christian scholars. It has been said that He meant the Jews in particular. Those who said that: Musa ibn Harun told us, 'Amr ibn Hammad told us, Asbat told us, on the authority of al-Suddi, **And those who were given the Scripture**, that was revealed about the Jews. And His statement, **That they may know that it is the truth from their Lord**, means these rabbis and scholars from the People of the Book, who know that facing the mosque is the truth that God Almighty imposed on Abraham and his descendants and all the servants

after him. And by His statement, **From their Lord**, He meant that it is the duty incumbent upon the servants of God Almighty, and it is the truth from their Lord, which He imposed upon them. Abu Ja'far said: By this, the Blessed and Exalted means: And God is not unaware of what you do, O believers, in following His command, and adhering to His obedience in what He has imposed upon you of His obligations, and your belief in Him in your prayers toward the Holy House, and then your prayers after that toward the Sacred Mosque, nor is He heedless of it, but He, may His praise be glorified, counts it for you and stores it up for you with Him, until He rewards you for it with the best reward, and gives you the best recompense for it.

Tafsir al-Qurtubi

The Almighty said: **And if you brought to those who were given the Scripture every sign, they would not follow your qiblah** because they disbelieved and the truth had become clear to them, and the signs, i.e. the marks, would not benefit them. The plural of qiblah in broken form is qabl. In taslim: qiblat. It is permissible to replace the kasra with a fatha, so you say qiblat. It is permissible to delete the kasra and make the ba sukun, so you say qiblat. And la'an is answered with the answer to law, and it is its opposite in that la'an requires the past and occurrence in its answer, and la'an requires the future. Al-Farra' and Al-Akhfash said: It is answered with the answer to law because the meaning is: And if you came. And likewise, law is answered with the answer to la'an, so you say: If you did well, I would do well to you. And similar to it is the Almighty's saying: **And if We sent a wind and they saw it yellow, they would remain meaning**, if We sent a wind. Sibawayh disagreed with them and said: The meaning of *la'an* is different from the meaning of *law*, so neither of them applies to the hereafter. The meaning is: **And if you bring to those who were given the Scripture every sign and they do not follow your qiblah**. Sibawayh said: The meaning of **And if We sent a wind and they saw it yellow, they would surely go astray** is **they would surely go astray**.

The Almighty's statement: **And you will not follow their Qiblah** is a statement and includes a command, meaning do not incline towards any of that. Then the Almighty informed us that the Jews do not follow the Qiblah of the Christians, nor do the Christians follow the Qiblah of the Jews, according to al-Suddi and Ibn Zayd. This is information about their differences, their mutual hatred, and their misguidance. Some people said: The meaning is that none of those who follow you from among those who have submitted to Islam will follow the Qiblah of one who has not submitted to Islam, nor will one who has not submitted to Islam follow the Qiblah of one who has submitted to Islam. The first is more apparent, and God Almighty knows best.

God the Almighty says: {And if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.} The address is to the Prophet, may God bless him and grant him peace, and what is meant is his nation, from among those who may follow their desires and thus

And if you brought to those who were given the Scripture every sign, they would not follow your qiblah, nor will you be a follower of their qiblah, nor will some of them be a follower of the qiblah of others. And if you were to follow their desires after what has come to you of knowledge, then indeed you would be among the wrongdoers.

become wrongdoers by following them. It is not permissible for the Prophet, may God bless him and grant him peace, to do something that would make him a wrongdoer. It is based on the will of his nation due to the infallibility of the Prophet, may God bless him and grant him peace, and we are certain that this would not be from him. The Prophet, may God bless him and grant him peace, was addressed to magnify the matter and because it was revealed to him. Desires is the plural of desire, and this has been mentioned previously, and so has **of knowledge** as well, so there is no point in repeating it.

Tafsir Ibn Kathir

The Almighty tells about the disbelief of the Jews, their stubbornness, and their opposition to what they know about the Messenger of God, may God bless him and grant him peace, and that if he had established against them every proof of the truth of what he brought to them, they would not have followed him and abandoned their desires, as the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** That is why He said here, **And even if you brought to those who were given the Scripture every sign, they would not follow your Qiblah.** And His saying, **And you will not follow their Qiblah,** is a report of the intensity of the Messenger's following of what God the Almighty commanded him to do, and that just as they adhere to their opinions and desires, he also adheres to God's command, obedience to Him, and following what pleases Him, and that he does not follow their desires in all his circumstances, nor does he face Jerusalem because it is the Qiblah of the Jews, but rather that is by the command of God the Almighty. Then the Almighty warned against opposing the truth that the scholar knows to his desires, for the scholar's proof is more correct than anyone else's, and that is why He said, addressing the Messenger, and what is meant by that is the nation **And if you were to follow their desires after what has come to you of knowledge, then indeed you would be among the wrongdoers.**

Fath al-Qadir

And his saying: 145- **And if you came** This lam is an introduction to the oath, and the meaning is: By God, if you came. And his saying: **They would not follow** is the answer to the estimated oath. Al-Akhfash and Al-Farraa said: I answer *if* with the answer to *if* because the meaning is: And if you came, and similar to it is the saying of the Most High: **And if We sent a wind and they saw it yellow, they would remain astray** meaning, even if We sent, and they only said it this way because *if* is the opposite of *if*, and that is because the first requires in its answer the past and the occurrence, and *if* requires in its answer the future.

Sibawayh said: The meaning of *if* differs from the meaning of *if*, so one does not enter into the other, so the meaning is: **And if you brought to those who were given the Scripture every sign, they would not follow your direction.** Sibawayh said: The meaning of **and if We sent a wind and they saw it yellow** is that they would remain astray. End. This verse contains great exaggeration and includes consolation for the Messenger of God (peace and blessings of God be upon him) and to cheer him up, because these people are not affected by every verse, and they do not return to the truth even if it brings them every proof, let alone one proof. This is because they did not abandon following the truth because of a proof they had or because of a doubt that came to them, until they weighed what they had with what the Messenger of God (peace and blessings of God be upon him) brought and abandoned their misguidance when the truth became clear. Rather, their abandonment of the truth was rebellion and stubbornness, knowing that they were not on anything, and whoever is like this will never benefit from the proof. And His statement: **And you will not follow their Qiblah** This information could mean a prohibition from God the Almighty to His Prophet (peace and blessings of God be upon him): that is, do not follow their Qiblah, O Muhammad. It could also be, on its surface, to repel the desires of the People of the Book and to cut off what they hope for from his (peace and blessings of God be upon him) return to the Qiblah he was on. His statement: **And some of them do not follow the qiblah of others** is information that the Jews and Christians, despite their eagerness to pledge allegiance to the Messenger, may God bless him and grant him peace, because of what they have, differ in their religion, even in this specific ruling that God Almighty related to His Messenger, for some of them do not follow others in facing their qiblah. It says in Al-Kashshaf: That is because the Jews face Jerusalem and the Christians face the rising of the sun. End quote. And His saying: **And if you were to follow their desires** to the end of the verse, contains a great threat and a powerful warning that makes the skin shudder and the heart tremble. If the inclination towards the desires of those who oppose this pure Shari'ah and the noble religion of the Messenger of God, may God bless him and grant him peace, who is the master of the children of Adam, necessitates that he be, God forbid, among the oppressors, then what do you think of others from his nation? God has protected this Islamic sect, after the establishment of the age of Islam and the elevation of its beacon, from inclining towards any of the desires of the People of the Book. Nothing remains except a satanic plot and a tyrannical means, which is the inclination of some of those who bear God's proofs towards the desires of some groups of innovators, because of what they hope for of immediate ruin from their hands or prestige with them if they have power among the people, or if they are among those with influence. This inclination is not without that inclination, rather following the desires of the innovators is similar to following the desires of the

People of the Book, just as water is similar to water, an egg is similar to an egg, and a date is similar to a date. The corruption of following the desires of the innovators may be more severe than these. The religion is one of the evils of following the whims of the people of religions, for the innovators belong to Islam, and they show to the people that they support those who follow the best of it, but they are the opposite of that and the opposite of what is there, so they continue to transfer whoever inclines to their whims from one innovation to another and push him from one abomination to another, until they strip him of the religion and expel him from it, while he thinks that he is from it in the core, and that the path he is on is the straight path. This is if he is among the deficient, and among the ignorant, and if he is among the people of knowledge and understanding who distinguish between truth and falsehood, then in his following their whims he is one of those whom God has shaded with knowledge and sealed his heart, and he has become a curse upon the servants of God and a calamity that God has poured upon the deficient, because they believe that in his knowledge and understanding he only inclines to the truth, and only follows what is correct, so they go astray because of his misguidance, so his sin and the sin of those who follow him will be upon him until the Day of Resurrection. We ask God for kindness, safety, and guidance.

Tafsir al-Baghawi

145. The Almighty said: **And if you brought to those who were given the Scripture** meaning the Jews and Christians, they would say: Bring us a sign for what you say, so God Almighty said: **And if you brought to those who were given the Scripture** "every sign" a miracle **they would not follow your qiblah** meaning the Kaaba **nor will you follow their qiblah, nor will some of them follow the qiblah of others** because the Jews face Jerusalem, which is the West, and the Christians face the East, and the qiblah of the Muslims is the Kaaba.

Abu Uthman bin Ismail Al-Dhabi told us, Abu Muhammad Abdul-Jabbar bin Muhammad Al-Jarrah told us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi told us, Abu Isa Muhammad bin Isa Al-Tirmidhi told us, Al-Hasan bin Bakr Al-Marwazi told us, Al-Mualla bin Mansour told us, Abdullah bin Jaafar Al-Makhzami told us, on the authority of Uthman Al-Akhnasi, on the authority of Saeed Al-Maqburi, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The qiblah is between the east and the west.**

He meant by it the right of the people of the East, and he meant by the East: the east of winter on the shortest day of the year, and by the West: the west of summer on the longest day of the year, so whoever puts the west of summer at this time on his right and the east of winter on his left, his face would be towards the qiblah. **And if you were to follow their desires:** what they meant was the address to the Prophet, may God bless him and grant him peace, and what is meant by it is the nation, **after what has come to you of knowledge** of the truth about the qiblah, **then you would be among the wrongdoers.**

Tafsir al-Baidawi

145- **And if you brought to those who were given the Scripture every sign** proof and argument that the Kaaba is a qiblah, and the lam is used to introduce an oath, **they would not follow your qiblah** is an answer to the implied oath, and the oath and its answer are the answer to the condition, and the meaning is they did not abandon your qiblah for a doubt that you remove with an argument, but they only opposed you out of stubbornness and obstinacy. **And you are not a follower of their qiblah** to cut off their desires, for they said: If you remained on our qiblah, we would hope that you would be our companion whom we are waiting for, to deceive him and hope that he would return, and their qiblahs, although multiple, are united in falsehood and opposition to the truth. **And some of them are not a follower of the qiblah of others** for the Jews face the rock, and the Christians face the rising of the sun. It is not expected that they will agree with you, just as it is not expected that they will agree with you, because each party is stubborn in what it is doing. **And if you were to follow their desires after what has come to you of knowledge**, hypothetically and estimatingly, meaning: And if you were to follow them, for example, after the truth has become clear to you and revelation has come to you, **then you would be among the wrongdoers.** He emphasized his threat and exaggerated it in seven ways: First: Bringing the lam that introduces the oath. Second: The implied oath. Third: The letter of confirmation, which is *that*. Fourth: Its composition of a verbal sentence and a nominal sentence. Fifth: Bringing the lam in the report. Sixth: He made him one of **the wrongdoers**, and did not say that you are a wrongdoer because being included with them would give the impression of the occurrence of types of injustice. Seventh: The restriction to the coming of knowledge, in order to magnify the known truth, and to encourage people to follow it and warn against following desires, and to find it horrifying that sins are committed by prophets.

Surat Al-Baqarah 2:146

Those to whom We gave the Scripture recognize him as they recognize their own sons. But indeed, a party of them conceal the truth while they know.

Surat al-Baqarah 2:146

Those to whom We gave the Scripture recognize him as they recognize their own sons. But indeed, a party of them conceal the truth while they know.

Tafsir al-Jalalayn

Those to whom We gave the Scripture know him meaning Muhammad **as they know their own sons** by his description in their books. Ibn Salam said: I knew him when I saw him as I know my own son, and my knowledge of Muhammad is more intense. **But indeed, a party of them conceal the truth** his description **while they know** this is what you are upon.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And if you brought to those who were given the Scripture every sign, they would not follow your qiblah, nor would you follow their qiblah, nor would some of them follow the qiblah of others.** Abu Ja'far said: By that, the Blessed is His name, means: And if you brought, O Muhammad, to the Jews and Christians every proof and argument - which is the verse - that the truth is what you brought them, of imposing the change from the qiblah of the Holy House in prayer to the qiblah of the Sacred Mosque, they would not believe in it, nor would they follow - despite the proof being established against them - your qiblah to which you changed, which is facing the direction of the Sacred Mosque. Abu Ja'far said: And the answer to *if* was given in the past tense of the verb, and its rule is the answer in the future, likening it to *if*, so it was answered in the same way that *if* is answered, due to the similarity of their meanings, and the explanation of what is similar to that has already passed. And the answer to *if* was given in the answer of oaths. The Arabs do not do this except in the recompense specifically, because the recompense is similar to the oath: each of them is not completed at the beginning except by its end, and is not completed alone, and is not valid except by what is confirmed by it after it. So when he began with the oath and it was introduced into the recompense, the first lam became like an oath, and the second like an answer to it, as it was said: By your life you will stand up, since the lam was repeated in the word by your life, until it became like one of its letters, so it was answered with what oaths are answered with, since the lam replaces oaths in oaths, without the other letters, except for the one that is most deserving of it, the oaths. So it indicates oaths, and works like answers, and the rest of the answers to oaths do not indicate oaths for us. So the lam in the answer to oaths was likened to oaths, for what we have described, so it was answered with its answers. The meaning of the statement - since the matter was

as we have described - was: If you brought to those who were given the Book every sign, they would not follow your qiblah. As for his statement: **And you are not a follower of their qiblah**, he says: And you have no way, O Muhammad, to follow their qiblah. This is because the Jews face Jerusalem in their prayers, and the Christians face the east, so how can you have a way to follow their qiblah, despite their different faces? He says: So stick to your qiblah that you were ordered to face, and leave what the Jews and Christians say and call you to about their qiblah and facing it. As for his statement: **And some of them are not followers of the qiblah of others**, he means by his statement: And the Jews are not followers of the qiblah of the Christians.

Nor are the Christians following the qiblah of the Jews, so they face it, as: Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And some of them do not follow the qiblah of others**, meaning: The Jews do not follow the qiblah of the Christians, nor do the Christians follow the qiblah of the Jews. He said: This verse was revealed because when the Prophet, may God bless him and grant him peace, turned towards the Kaaba, the Jews said: Muhammad longs for the land of his father and his birth, and if he had remained on our qiblah, we would have hoped that he would be the one we are waiting for! So God, the Almighty, revealed about them: **And those who were given the Scripture know that it is the truth from their Lord** until His saying: **They conceal the truth while they know.** Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said in His saying: **And some of them do not follow the qiblah of others**, something similar. Rather, God, the Most High, meant by that: that the Jews and Christians do not come together on one qiblah, while each one establishes

A party of them on their religion. So the Almighty said to His Prophet Muhammad, peace and blessings be upon him: O Muhammad, do not let yourself feel that you are pleasing these Jews and Christians, for that is something that cannot be achieved. Because with their different religions, there is no way for you to please every party of them. Because if you follow the qiblah of the Jews, you will anger the Christians, and if you follow the qiblah of the Christians, you will anger the Jews. So leave what cannot be achieved, and call them to what they have a way to, which is to unite on your pure, Muslim religion, and your qiblah is the qiblah of Abraham and the prophets after him. The statement in the interpretation of the words of the Almighty: **And if you were to follow their desires after what has come to you of knowledge, indeed, you would be among the wrongdoers.** Abu Ja'far said: What He means by His words, the Almighty: **And if you were to follow their desires**, is that if you sought, O Muhammad, the pleasure of these Jews and Christians, who said to you and your companions: **Be Jews or Christians and you will be guided**, then you followed their qiblah - meaning: you returned to their qiblah. What he means by his saying: **After what has come to you of knowledge**, after what has come to you

of knowledge, by informing you that they are persisting in falsehood, and in their stubbornness towards the truth, and their knowledge that the qiblah towards which I have directed you is the qiblah which was imposed upon your father Abraham, peace be upon him, and all his descendants after him from the messengers - facing towards it, **then you will be among the wrongdoers**, meaning: If you do that, then you will be among My servants who are wrongdoers themselves, who disobey My command, and abandon My obedience, and one of them, and among them.

Tafsir al-Qurtubi

God Almighty says: "Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know."

God the Almighty said: **Those to whom We gave the Scripture know him as they know their own sons.** "Those" is in the nominative case as the subject and the predicate is **they know him**. It is also correct for it to be in the accusative case as an attribute of **the wrongdoers**, and **they know** is in the circumstantial case, meaning they know his prophethood and the truth of his message. The pronoun refers to Muhammad, peace and blessings of God be upon him, as stated by Mujahid, Qatada, and others. It was said: They know that changing the Qiblah from Jerusalem to the Kaaba is true, as stated by Ibn Abbas, Ibn Jurayj, Ar-Rabi', and Qatada as well. He mentioned sons specifically in the knowledge, not souls, even though they are more closely related, because a period of time passes by a person in which he does not know himself, and no time passes by in which he does not know his son. It was narrated that Umar said to Abdullah ibn Salam: Do you know Muhammad, peace and blessings of God be upon him, as you know your son? He said: Yes, and more. God sent His trustworthy one in His heaven to His trustworthy one on His earth with his description, so I recognized him, but I do not know what happened to my son from his mother.

The Almighty said: **And indeed, a party of them conceal the truth** meaning Muhammad, may God bless him and grant him peace, as stated by Mujahid, Qatada, and Khasif. It was also said: facing the Kaaba, as we mentioned earlier.

The Almighty's saying: **And they knew** is clear in the validity of disbelief out of stubbornness, and similar to it is: **And they denied it, although their souls were convinced thereof.** And His saying: **But when there came to them that which they recognized, they disbelieved in it.**

Tafsir Ibn Kathir

God the Almighty tells us that the scholars of the People of the Book know the truth of what the Messenger of God (peace and blessings of God be upon him) brought to them as one of them knows his own son, and the Arabs used to give an example of the

truth of something with this, as stated in the hadith: "The Messenger of God (peace and blessings of God be upon him) said to a man with a young son of yours, 'Is this your son?' He said, 'Yes, O Messenger of God, I bear witness to that.' He said, 'As for him, he will not harm you nor will he harm him.'" Al-Qurtubi said: It is narrated on the authority of Umar that he said to Abdullah bin Salam, 'Do you know Muhammad as you know your son?' He said, 'Yes and more. The trustworthy one descended from the heavens to the trustworthy one on earth with his description, so I recognized him, and I do not know what happened to his mother.' **I said** It may be that what is meant is, 'They recognize him as they recognize their own sons,' from among the sons of all people. No one would doubt or hesitate to recognize his son if he saw him from among the sons of all people. Then the Almighty informed us that despite this scientific verification and mastery, **they conceal the truth**, meaning they conceal from people what is in their books about the description of the Prophet, may God bless him and grant him peace, **while they know**. Then the Almighty confirmed His Prophet, may God bless him and grant him peace, and the believers and informed them that what the Messenger, may God bless him and grant him peace, brought is the truth in which there is no doubt or suspicion, so He said: **The truth is from your Lord, so do not be among the doubters.**

Fath al-Qadir

And His statement: 146- **Those to whom We gave the Scripture know it.** It was said: The pronoun refers to Muhammad, may God bless him and grant him peace: that is, they know his prophethood. This was narrated from Mujahid, Qatadah, and a group of scholars. It was also said: They know the change of the qibla from Jerusalem to the Kaaba by the method we mentioned earlier, and a group of commentators said the same, and the author of Al-Kashshaf preferred the first. In my opinion, the other is preferred, as indicated by the context for which these verses were cited. And His statement: **So that they may conceal the truth** is, according to the people of the first opinion, the prophethood of Muhammad, may God bless him and grant him peace, and according to the people of the second opinion, facing the Kaaba.

Tafsir al-Baghawi

146. The Almighty said: **Those to whom We have given the Scripture** meaning the believers of the People of the Scripture, Abdullah bin Salam and his companions **recognize him** meaning they know Muhammad, may God bless him and grant him peace, **as they know their own sons** among the boys. Omar bin Al-Khattab said to Abdullah bin Salam that God has revealed to His Prophet **Those to whom We have given the Scripture know him as they know their own sons.** How is this knowledge? Abdullah said: O Omar, I recognized him when I saw him as I recognized my own son, and my recognition of Muhammad, may God bless him and grant him peace, is stronger than my recognition of my own son. Omar said: How is that? He said: I bear witness that he is the Messenger of

Surat Al-Baqarah 2:146

Those to whom We gave the Scripture recognize him as they recognize their own sons. But indeed, a party of them conceal the truth while they know.

God, truly from God Almighty, and God has described him in our Book, and I do not know what women do. Omar said: May God guide you, O Ibn Salam, for you have spoken the truth. **And indeed, a party of them conceal the truth** meaning the description of Muhammad, may God bless him and grant him peace, and the matter of the Kaaba **while they know**. Then he said:

Tafsir al-Baidawi

146- **Those to whom We gave the Scripture** meaning their scholars **know him** the pronoun refers to the Messenger of God, may God bless him and grant him peace, even though it was not mentioned previously because the speech indicates it. It was said that it refers to knowledge, or the Qur'an, or transformation **as they know their sons** testifies to the first: that is, they know him by his descriptions as they know their sons, they do not confuse them with others. On the authority of Omar, may God be pleased with him, that he asked Abdullah bin Salam, may God be pleased with him, about the Messenger of God, may God bless him and grant him peace, and he said: I know him better than I know my son. He said: Why? He said: Because I do not doubt that Muhammad is a prophet. As for my son, perhaps his mother has betrayed him. **And indeed, a party of them conceal the truth while they know** is a specification for those who are obstinate and an exception for those who believe.

Surat al-Baqarah 2:147

The truth is from your Lord, so never be among the doubters.

Tafsir al-Jalalayn

The truth is from your Lord, so do not be among those who doubt it, that is, of this type, for it is more eloquent than do not doubt.

Tafsir al-Suyuti

Tafsir al-Tabari

Those to whom We gave the Scripture know him as they know their own sons.

Abu Ja'far said: What God Almighty means by His statement: **Those to whom We gave the Scripture know it as they know their own sons.** He says: These Jewish rabbis and Christian scholars know that the Sacred House is their Qiblah and the Qiblah of Abraham and the Qiblah of the prophets before you, just as they know their own sons, as Bishr bin Mu'adh told us: He said: Yazid bin Zurai' told us, on the authority of Sa'id, on the authority of Qatadah, regarding His statement: **Those to whom We gave the Scripture know it as they know their own sons,** he says: They know that the Sacred House is the Qiblah.

Al-Muthanna told us, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Qatadah, regarding the statement of God, the Almighty: **Those to whom We gave the Scripture know it as they know their own sons,** meaning: the qiblah. I was told by Ammar bin Al-Hasan, he said, Ibn Abi Jaafar told us, on the authority of his father, on the authority of Qatadah, regarding his statement: **Those to whom We gave the Scripture know it as they know their own sons,** they knew that the qiblah of the Sacred House was their qiblah that they were commanded to follow, just as they knew their own sons. Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Those to whom We gave the Scripture know it as they know their own sons,** meaning by that: the Kaaba, the Sacred House. Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **Those to whom We gave the Scripture know it as they know their own sons,** they knew that the Kaaba is the qiblah of the prophets, just as they knew their own sons. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Those to whom We gave the Scripture recognize him as they recognize their own sons,** he said: The Jews recognize that it is the qiblah, Mecca. Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, he said, Ibn Jurayj said regarding His statement: **Those to whom We gave the Scripture recognize him as they recognize their own sons,** he said: The qiblah and the House. The statement on the

interpretation of the statement of God Almighty: **And indeed, a party of them conceal the truth while they know.** Abu Ja'far said: God Almighty says: And indeed, a party of those who were given the Scripture - and they are the Jews and Christians. And Mujahid used to say: They are the People of the Scripture.

Muhammad ibn Amr - meaning al-Bahili - told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, that is. Al-Qasim told us, he said, al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, similarly. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, similarly. Abu Ja'far said: And His statement, **that they may conceal the truth,** - and that truth is the qiblah - towards which God, the Almighty, directed His Prophet Muhammad, may God bless him and grant him peace - means: So turn your face towards the Sacred Mosque, towards which the prophets before Muhammad, may God bless him and grant him peace, used to face, but the Jews and Christians concealed it, so some of them turned east, and some towards Jerusalem, and they rejected what God commanded them to do, and they concealed the matter of Muhammad, may God bless him and grant him peace, even though they found it written with them in the Torah and the Gospel. God the Almighty informed His Prophet Muhammad (peace and blessings of God be upon him) and his nation about their betrayal of God the Blessed and Exalted, and their betrayal of His servants, and their concealment of that, and He informed that they were doing what they were doing knowing that the truth was not Him, and that what was required of them by God the Most High was the opposite of Him, so He said: **that they conceal the truth while they know,** that they were not allowed to conceal it, so they deliberately disobeyed God the Blessed and Exalted, as: Bishr ibn Muadh told us, he said, Yazid ibn Zari' told us, he said, Sa'id told us, on the authority of Qatadah, regarding His statement: **And indeed, a party of them conceal the truth while they know,** so they concealed Muhammad (peace and blessings of God be upon him). Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **that they conceal the truth while they know,** he said: they concealed Muhammad (peace and blessings of God be upon him), although they found it written with them in the Torah and the Gospel. Al-Muthanna told us, he said, Ishaq bin Al-Hajjaj told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatadah: **And indeed, a party of them conceal the truth while they know,** meaning the qiblah.

Tafsir al-Qurtubi

The Almighty's saying: **The truth is from your Lord** means facing the Kaaba, not what the Jews told you about their qiblah. It was narrated on the authority of Ali, may God be pleased with him, that he read **the truth** in the accusative case with **they know** meaning they know the truth. It is correct to put it in the accusative case with the assumption that the truth is

The truth is from your Lord, so never be among the doubters.

binding. And the nominative case is in the beginning or with the implied subject, and the estimation is **it is the truth**, or with the implied verb, meaning the truth has come to you. An-Nahhas said: As for what is in Al-Anbiya' **the truth is they are turning away** we do not know of anyone who read it except in the accusative case, and the difference between them is that what is in Surat Al-Baqarah is the beginning of a verse, and what is in Al-Anbiya' is not like that.

The Almighty said: **So do not be among the doubters** meaning among the doubters. The address is to the Prophet, may God bless him and grant him peace, and what is meant is his nation. It is said: So-and-so had doubts about something if he was faced with certainty at one time and doubt at another, so he repelled one of them with the other. And from this comes the word *murā'* because each one of them doubts the statement of the other. And doubting something means doubting it, and so is arguing. Al-Tabari recited as evidence that the doubters are the doubters the saying of Al-A'sha:

The fastest way to run is to see the mirage

Ibn Atiyah said: He made a mistake in this, because Abu Ubaidah and others said: Those who doubt the verse are those who pass the horses with their feet, humming to make them run, as if they were milking the running from them, and there is no meaning of doubt in the verse, as al-Tabari said.

I said: The meaning of doubt is present, because it is possible that the horse is being tested by its owner to see if it is running as he is used to, lest something happen to it, or this may be when he first buys it, so he makes it run to see how much it runs. Al-Jawhari said: **And you exhort the horse if you extract what it has of running with a whip or something else.** The noun is mariyah **with a kasrah**, and it may be with a damma. And you exorcise the she-camel **with a damma**: if you wipe its udder to make it produce milk. And you exorcise her if her milk flows, and the noun is mariyah **with a kasrah**, and the damma is a mistake. And mariyah is doubt, and it may be with a damma, and both are recited with it.

Tafsir Ibn Kathir

God the Almighty tells us that the scholars of the People of the Book know the truth of what the Messenger of God (peace and blessings of God be upon him) brought to them as one of them knows his own son, and the Arabs used to give an example of the truth of something with this, as stated in the hadith: "The Messenger of God (peace and blessings of God be upon him) said to a man with a young son of yours, 'Is this your son?' He said, 'Yes, O Messenger of God, I bear witness to that.' He said, 'As for him, he will not harm you nor will he harm him.'" Al-Qurtubi said: It is narrated on the authority of Umar that he said to Abdullah bin Salam, 'Do you know Muhammad as you know your son?' He said, 'Yes and more. The trustworthy one descended from the heavens to the trustworthy one on earth with his description, so I

recognized him, and I do not know what happened to his mother.' I **said** It may be that what is meant is, 'They recognize him as they recognize their own sons,' from among the sons of all people. No one would doubt or hesitate to recognize his son if he saw him from among the sons of all people. Then the Almighty informed us that despite this scientific verification and mastery, **they conceal the truth**, meaning they conceal from people what is in their books about the description of the Prophet, may God bless him and grant him peace, **while they know**. Then the Almighty confirmed His Prophet, may God bless him and grant him peace, and the believers and informed them that what the Messenger, may God bless him and grant him peace, brought is the truth in which there is no doubt or suspicion, so He said: **The truth is from your Lord, so do not be among the doubters.**

Fath al-Qadir

And his saying: 147- **The truth is from your Lord** may mean the first truth, and it may mean the type of truth as the predicate of a deleted subject or a subject and its predicate is his saying: from your Lord, meaning the truth is that which is from your Lord and not from anyone else. Ali bin Abi Talib read **the truth** in the accusative case as a substitute for the first or in the accusative case for enticement, meaning adhere to the truth. And his saying: **So do not be among those who doubt** is addressed to the Prophet, may God bless him and grant him peace, and doubt is suspicion. God Almighty forbade him from doubting whether it is the truth from his Lord, or whether they concealed the truth despite their knowledge. According to the first, it is an exposition of the nation: meaning that no one from his nation should be among those who doubt, because he, may God bless him and grant him peace, does not doubt that it is the truth from God Almighty.

Ibn Majah narrated on the authority of Al-Bara' who said: We prayed with the Messenger of God (peace and blessings of God be upon him) towards Jerusalem for eighteen months, and the qiblah was changed to the Kaaba two months after he entered Medina. When the Messenger of God (peace and blessings of God be upon him) prayed towards Jerusalem, he would often turn his face towards the sky. God knew in the heart of His Prophet that he loved the Kaaba, so Gabriel ascended and the Messenger of God (peace and blessings of God be upon him) would follow him with his eyes as he ascended between heaven and earth, watching what he would bring him. Then God revealed: **We have certainly seen the turning of your face towards the heaven** (al-Baqarah 2:14). The Messenger of God (peace and blessings of God be upon him) said: O Gabriel, how are we in our prayer towards Jerusalem? Then God revealed: **And God would never let your faith go to waste.** At-Tabarani narrated it from the hadith of Muadh in an abbreviated form, but he said: seventeen months. Abd al-Razzaq, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, At-Tabarani in al-Kabir, and Al-Hakim narrated it and authenticated it on the authority of Abdullah ibn Amr regarding the words of God the Almighty: **Then We will surely turn you to a qiblah with which you will**

be pleased (al-Baqarah 2:14), he said: The qiblah of Abraham was towards the gutter. And Abd ibn Humayd, Abu Dawud in his Naskh, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Baraa' concerning his statement: **Then turn your face toward Al-Masjid Al-Haram**, he said: **In front of it**. And Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Al-Bayhaqi in his Sunan narrated on the authority of Ali something similar. And Abu Dawud in his Naskh, Ibn Jarir and Al-Bayhaqi narrated on the authority of Ibn Abbas who said: **In front of it** something similar. And Al-Bayhaqi narrated on the authority of Mujahid something similar. And Ibn Shaybah, Abd ibn Humayd and Ibn Jarir narrated on the authority of Abu Al-Aliyah who said: **In front of Al-Masjid Al-Haram** means facing it. And Ibn Jarir narrated on the authority of Ibn Abbas who said: **The entire House is a qiblah and the qiblah of the House is the door**. And Al-Bayhaqi narrated in his Sunan on his authority that it was transmitted with a chain of transmission traceable to the Prophet who said: **The House is a qiblah for the people of the mosque and the mosque is a qiblah for the people of the Haram and the Haram is a qiblah for the people of the earth in its east and west from my nation**. And Ibn Jarir narrated on the authority of Al-Suddi concerning his statement: **And those who were given the Scripture**, he said: This was revealed concerning the Jews. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **That they may know that it is the truth**, he said: He means the Qiblah. Abu Dawud narrated in his Naskh and Ibn Jarir on the authority of Abu Al-Aaliyah something similar. Ibn Jarir narrated on the authority of Al-Suddi regarding his statement: **And some of them do not follow the Qiblah of others**, he said: The Jews do not follow the Qiblah of the Christians, nor do the Christians follow the Qiblah of the Jews. Abd Al-Razzaq, Abd Ibn Humayd, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **Those to whom We gave the Scripture**, he said: The Jews and the Christians **recognize him**, he said: They recognize the Messenger of God in their book **as they recognize their own sons**. Abd Ibn Humayd and Ibn Jarir narrated on his authority regarding his statement: **recognize him**, meaning they know that the Sacred House is the Qiblah. Ibn Jarir narrated something similar on the authority of Al-Rabi'. Abd Ibn Humayd and Ibn Jarir narrated on the authority of Mujahid regarding his statement: **And indeed, a party of them conceal the truth while they know**, he said: They conceal Muhammad even though they find him written with them in the Torah and the Gospel. Abu Dawud included in his Naskh and Ibn Jarir on the authority of Abu al-Aaliyah who said: God said to His Prophet, may God bless him and grant him peace: **The truth is from your Lord, so do not be among those who doubt**. He said: Do not be in doubt, O Muhammad, that the Kaaba is your qiblah, and it was the qiblah of the prophets before you.

Tafsir al-Baghawi

147. **The truth is from your Lord** meaning this truth is the predicate of an implied subject. It was said that it

was raised by implying a verb, meaning the truth has come to you from your Lord. **So do not be among the doubters** the doubters.

Tafsir al-Baidawi

147- **The truth is from your Lord** is a new statement, and the truth is either a subject whose predicate is from your Lord and the lam is for the covenant, and the reference is to what the Messenger, may God bless him and grant him peace, is upon, or the truth that they conceal, or for the genus. The meaning is that **the truth** is what has been proven to be from God Almighty, like what you are upon, not what has not been proven, like what the People of the Book are upon, or its predicate is a deleted subject, meaning it is **the truth**. And from your Lord is a state, or a predicate after a predicate. It was read in the accusative as a substitute for the first, or the object of **they know** "so do not be among the doubters" who doubt that it is from your Lord, or in their concealment of the truth while knowing it, and what is not meant by it is a prohibition of the Messenger, may God bless him and grant him peace, from doubting it, because it is not expected from him and is not intentional or chosen, but rather either the realization of the matter and that it is such that no observer doubts it, or a command to the nation to acquire knowledge that removes doubt in the most eloquent way.

Surat Al-Baqarah 2:148

And for each is a direction toward which he turns, so race to [do] good deeds. Wherever you may be, Allah will bring you all together. Indeed, Allah is over all things competent.

Surat al-Baqarah 2:148

And for each is a direction toward which he turns, so race to [do] good deeds. Wherever you may be, God will bring you all together. Indeed, God is over all things competent.

Tafsir al-Jalalayn

And for each of the nations **is a direction** a qibla **towards which he turns** his face in his prayer, and in the reading its master **so race to do good deeds** hasten to do acts of obedience and have them accepted **wherever you may be, God will bring you all together** if He gathers you on the Day of Resurrection and rewards you for your deeds **Indeed, God is over all things competent**

Tafsir al-Suyuti

Tafsir al-Tabari

The truth is from your Lord, so do not be among the doubters.

The statement in the interpretation of the words of God Almighty: **The truth is from your Lord, so do not be among the doubters.** Abu Ja'far said: God Almighty means: Know, O Muhammad, that the truth is what your Lord has taught you and has given you from Him, not what the Jews and Christians say to you. This is report from God Almighty to His Prophet, peace be upon him, that the qiblah towards which he was directed is the true qiblah which Abraham, the friend of the Most Merciful, and the prophets of God Almighty followed after him. God Almighty says to him: So act according to the truth which has come to you from your Lord, O Muhammad, and do not be among the doubters. He means by His words: **So do not be among the doubters**, that is: Do not be among those who doubt that the qiblah towards which I have directed you is the qiblah of Abraham, my friend, peace be upon him, and the qiblah of the prophets other than him, as: Al-Muthanna told me, he said, Ishaq told me, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi'

He said: God Almighty said to His Prophet, peace be upon him: **The truth is from your Lord, so do not be among the doubters**, meaning: Do not be in doubt, for it is your Qiblah and the Qiblah of the prophets before you. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **So do not be among the doubters**, he said: Among the doubters, he said: Do not doubt that. Abu Ja'far said: The doubter is a verbal noun, from the word *marayah*, and *marayah* means doubt, and from it is the saying of

Al-A'sha:

It makes the markets of the passers-by run, if the

mirage sways

Abu Ja'far said: If someone were to say to us: Was the Prophet, may God bless him and grant him peace, doubting that the truth was from his Lord, or that the qiblah towards which God directed him was the truth from God, the Most High, to the extent that he was forbidden from doubting that, and it was said to him: **So do not be among those who doubt?** It would be said: This is one of the statements that the Arabs use as a command or a prohibition to the one being addressed, but what is meant by it is someone else, as God, the Most High, said: **O Prophet, fear God and do not obey the disbelievers and the hypocrites** (al-Ahzab 33:1). He said: "And follow what is revealed to you from your Lord. Indeed, God is ever, with what you do, Acquainted" (al-Ahzab 33:2). So the statement was used as a command to the Prophet, may God bless him and grant him peace, and a prohibition to him, and what is meant by it are his believing companions. We have already explained something similar to that before, so there is no need to repeat it.

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: **And for each is a direction.** The weight of the word *direction* is fa'la from the word *confrontation*. Direction, direction, and face have the same meaning, and what is meant is the qiblah, meaning that they do not follow your qiblah and you do not follow their qiblah. And for each there is a direction either by right or by desire.

The second: The Almighty's saying: **He is its Master** refers back to the word *all* not to its meaning, because if it had been in the meaning, He would have said: **They turn their faces to it**, so the ha' and the alif are the first object and the second object is omitted, meaning He turns his face and himself to it. The meaning is: And for every follower of a religion there is a qiblah, the follower of the qiblah turns his face to it, according to the word *all*, and this is the saying of al-Rabi', Ata' and Ibn Abbas. And Ali bin Sulayman said: Its Master means its one who turns to it. Ibn Abbas and Ibn Amir read **its Master** without naming its agent. The pronoun in this reading refers to one, meaning that for every one of the people there is a qiblah, the one is its Master, meaning he is turned to it, as al-Zajaj said. It is possible that in the reading of the group it is the pronoun of the name of God, the Almighty, even if it is not mentioned, since it is known that God, the Almighty, is the agent of that, and the meaning is: For every follower of a religion there is a qiblah, God turns it to him. At-Tabari narrated that some people read: And for every follower of a religion there is a qiblah, by adding *all* to *direction*. Ibn Atiyah said: Al-Tabari made a mistake in it, and it is directed, meaning, so race to do good deeds in every direction and do not contradict them, and do not object in what you are commanded between this and that, meaning, you are only required to obey in all of them. He

presented his statement, **and for every direction** before the command in his statement, **so race to do good deeds** to emphasize the direction, just as the object is presented. Abu Amr Al-Dani mentioned this reading from Ibn Abbas, may God be pleased with them both. The way was left in *wayhah* to differentiate between several weights, because *wayhah* is a circumstance, and those are verbal nouns. Abu Ali said: Some people went to the fact that it is a verbal noun that deviated from the analogy, so it was left. Some people went to the fact that it is a noun and not a verbal noun. Other than Abu Ali said: If you want the verbal noun, you say *wayhah*, and *wayhah* may be said in the circumstance.

Second: The Almighty's statement: **So race to do good deeds** meaning to do good deeds. The letter was omitted, meaning hasten to do what God the Almighty has commanded you of facing the Sacred House, even though it includes the urging to hasten and rush to all acts of obedience in general, so what is meant is what was mentioned about facing due to the context of the verse. The intended meaning is to hasten to pray at the beginning of its time, and God the Almighty knows best. An-Nasa'i narrated on the authority of Abu Hurairah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: "The example of one who migrates to prayer is like the example of one who offers a camel, then the one who follows him is like the one who offers a cow, then the one who follows him is like the one who offers a ram, then the one who follows him is like the one who offers a chicken, then the one who follows him is like the one who offers an egg." Ad-Darqutni narrated on the authority of Abu Hurairah **may God be pleased with him** who said: "The Messenger of God (blessings and peace of God be upon him) said: One of you prays the prayer at its time and has left from the first time what is better for him than his family and his wealth." Malik narrated it on the authority of Yahya bin Saeed. Al-Darqutni also narrated on the authority of Ibn Omar, who said: The Messenger of God, may God bless him and grant him peace, said:

The best of deeds is prayer at the beginning of its time. And in the hadith of Ibn Masoud:

The first of its time with the omission of *in*. It was also narrated on the authority of Ibrahim bin Abdul Malik on the authority of Abu Mahdhura on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said:

The beginning of the time is the pleasure of God, the middle of the time is the mercy of God, and the end of the time is the forgiveness of God. Ibn al-Arabi added: Abu Bakr said: The pleasure of God is more beloved to us than His forgiveness, for His pleasure is with the good-doers and His forgiveness is with the negligent. This is the choice of al-Shafi'i. Abu Hanifa said: The end of the time is better, because it is the time of obligation. As for Malik, he made the final statement. As for the dawn and sunset prayers, the beginning of the time is better for them. As for the dawn prayer, it is because of the hadith of Aisha, may God be pleased with her, who said:

"If the Messenger of God, may God bless him and

grant him peace, would pray the dawn prayer, the women would leave wrapped in their cloaks, and they would not be recognized because of the darkness" - in one narration - **wrapped up**. As for the sunset prayer, it is according to the hadith of Salamah ibn al-Akwa':

"The Messenger of God, may God bless him and grant him peace, used to pray Maghrib when the sun had set and was hidden by the veil." Both of them were narrated by Muslim. As for the Isha prayer, delaying it is better for those who are able to do so. Ibn Umar narrated: We waited one night for the Messenger of God, may God bless him and grant him peace, to pray the last Isha prayer. He came out to us when a third of the night had passed or after that. We do not know whether he was occupied with his family or something else. When he came out, he said: You are waiting for a prayer that no other religion awaits. Were it not that it would be too much for my Ummah, I would have led them in prayer at this hour." And in Bukhari, on the authority of Anas, he said:

"The Prophet (peace and blessings of God be upon him) delayed the 'Isha' prayer until midnight, then he prayed..." and mentioned the hadeeth. Abu Barzah said: The Prophet (peace and blessings of God be upon him) preferred to delay it. As for the noon prayer, it comes to people by surprise, so it is recommended to delay it a little so that they can prepare and gather. Abu al-Faraj said: Malik said: The beginning of the time is better for every prayer except for the noon prayer in intense heat. Ibn Abi Uways said: Malik disliked praying the noon prayer at noon, but after that, and he said that is the prayer of the Khawarij. In Saheeh al-Bukhari and Saheeh al-Tirmidhi, "On the authority of Abu Dharr al-Ghifari, who said: We were with the Prophet (peace and blessings of God be upon him) on a journey, and the muezzin wanted to call the noon prayer, so the Prophet (peace and blessings of God be upon him) said: Cool down. Then he wanted to call the adhan, so the Prophet (peace and blessings of God be upon him) said: Cool down until we saw the shade of the hills, so the Prophet (peace and blessings of God be upon him) said: Intense heat is from the breath of Hell, so when the heat becomes intense, cool down with prayer." In Saheeh Muslim, on the authority of Anas, the Prophet (peace and blessings of God be upon him) said:

He used to pray Dhuhr when the sun had passed its zenith. What unites the two hadiths is what Anas narrated, that he should cool down the prayer, and if it was cold, he should hasten it. Abu 'Eisa al-Tirmidhi said: Some scholars preferred to delay Dhuhr prayer in intense heat, and this is the opinion of Ibn al-Mubarak, Ahmad and Ishaq. Ash-Shafi'i said: Cooling down the Dhuhr prayer is only if there is a mosque whose people are affected by it from a distance. As for the one who prays alone and the one who prays in the mosque of his people, what I prefer for him is not to delay the prayer in intense heat. Abu 'Eisa said: The meaning of those who went to delay Dhuhr in intense heat is more appropriate and more similar to the followers. As for what Ash-Shafi'i **may God have mercy on him** went to, that the concession is for the one who is affected by it from the servant and for the hardship on the people, then in the hadith of Abu Dharr **may God be pleased with him** there is what indicates

Surat Al-Baqarah 2:148

And for each is a direction toward which he turns, so race to [do] good deeds. Wherever you may be, Allah will bring you all together. Indeed, Allah is over all things competent.

the opposite of what Ash-Shafi'i said. Abu Dharr said: We were with the Prophet (blessings and peace of God be upon him) on a journey, and Bilal called the Dhuhr prayer, so the Prophet (blessings and peace of God be upon him) said: O Bilal, cool down, then cool down. If the matter was as Al-Shafi'i believed, then delaying the prayer at that time would have had no meaning, because they had gathered while traveling and they did not need to come back from far away. As for the afternoon prayer, bringing it forward is better. There is no disagreement in our school of thought that delaying the prayer in the hope of praying in congregation is better than praying it forward, because the virtue of praying in congregation is known, but the virtue of the beginning of the time is unknown, and attaining what is known is better, as Ibn Al-Arabi said.

Fourth: The Almighty's saying: **Wherever you may be** is a condition, and its answer is: **God will bring you all together**, meaning on the Day of Resurrection. Then He described Himself, the Almighty, as having the power over all things, in order to fit the description with what was mentioned about the return after death and decay.

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas: And to each is a direction towards which he turns, meaning by that the people of religions, he says that each tribe has a qiblah that they are pleased with, and the direction of God is where the believers turn. Abu Al-Aaliyah said: The Jew has a direction towards which he turns, and the Christian has a direction towards which he turns, and He has guided you, O nation, to the qiblah which is the qiblah. It was narrated on the authority of Mujahid, Ata', Ad-Dahhak, Ar-Rabi' ibn Anas and As-Suddi something similar to this. Mujahid said in the other narration, and Al-Hasan ordered every people to pray towards the Kaaba. Ibn Abbas, Abu Ja'far Al-Baqir and Ibn Amir read: **And for each is a direction towards which he turns**. This verse is similar to the words of God Almighty: "To each of you We prescribed a law and a method. Had God willed, He would have made you one community, but that He might test you in what He has given you. So race to [do] good. To God is your return all together." And He said here: "Wherever you may be, God will bring you all together. Indeed, God is over all things competent." That is, He is able to gather you from the earth, even if your bodies and bodies are scattered.

Fath al-Qadir

His statement: 148- **And for each** with the deletion of the complement due to the indication of the tanween on it: meaning for each people of a religion there is a direction, and the direction is a verb from the face and its meaning is direction and face, and what is meant is the qiblah: meaning that they do not follow your qiblah and you do not follow their qiblah. **And for each** either rightly or wrongly, and the pronoun in his statement:

He turns it refers to the word *each*. The ha' in his statement: **Turning it** is the first object, and the second object is deleted: meaning turning its face. The meaning is: that for each follower of a religion there is a qiblah of the follower of the qiblah turning his face to it, or for each of you, O nation of Muhammad, there is a qiblah towards which he prays from the east or west or south or north if the address is to the Muslims - and it is possible that the pronoun refers to God, the Most High, even if He is not mentioned, since it is known that God is the doer of that, and the meaning is: that for each follower of a religion there is a qiblah of God turning it to him. Al-Tabari narrated that some people read **wa lakul wajha** with the addition of **wa lakul for each direction**, and Abu Amr al-Dani attributed this reading to Ibn Abbas. He said in al-Kashaf: The meaning is: And every direction is God's direction, so the *lam* was added to precede the object, like you saying to **Zayd, I hit** and to Zayd's father hit him. End. Ibn Abbas and Ibn Amir read: **his master** for what the agent was not named. Al-Zajjaj said: The pronoun, according to this innocence, refers to one: that is, for each one of the people, the direction of the One is its master: that is, he is directed towards it. And His statement: **So race to good deeds** means to good deeds, by deletion and connection: that is, hasten to what God has commanded you of facing the Sacred House, as the context indicates, even though its apparent meaning is a command to race to everything that is true to be good, as the generality derived from the definition of good deeds indicates. What is meant by racing to face is racing to prayer at the beginning of its time. The meaning of his saying: **Wherever you may be, God will bring you** is that wherever you may be, God will bring you for recompense on the Day of Resurrection, or He will gather you all together, and He will make your prayers in different directions as if they were in one direction.

Tafsir al-Baghawi

148. The Almighty said: **And for every direction** meaning for the people of every religion there is a qiblah, and direction is the name of the one who is directed towards it. **He is its master** meaning he faces it and approaches it. It is said: **I turned towards him** and **I turned away from him** if you turned towards him, and **I turned away from him** if you turned away from him. Mujahid said: He is its master, and Al-Akhfash said: It is a metaphor for God Almighty, meaning God is the master of the nations towards their qiblah. Ibn Amir read: **its master** meaning: the one who faces is turned towards it. **So race to do good deeds** meaning to do good deeds, meaning: hasten to do acts of obedience, and what is meant is hastening to accept. **Wherever you may be** you and the People of the Book. **God will bring you all together** on the Day of Resurrection and reward you for your deeds. **Indeed, God is over all things competent**.

Tafsir al-Baidawi

148- **And for every direction** and for every nation a direction, or for every group of Muslims a direction and side of the Kaaba, and the tanween is a substitute for the addition **He is its master** one of the two objects is omitted, meaning He is its master, or God Almighty is its master. And it was read: **And for every direction** with the addition, and the meaning is that every direction God is its master, and the lam is added for emphasis to compensate for the weakness of the agent. Ibn Amir read: **its master** meaning he is the master of that direction, meaning he has taken charge of it. **So race to do good deeds** such as facing the qiblah and other things that will bring happiness in both worlds, or the virtuous directions, which are those parallel to the Kaaba. **Wherever you may be, God will bring you all together** meaning: in whatever place you may be, whether in agreement or disagreement, where parts are united or separated, God will gather you to the place of assembly for recompense. Or wherever you may be in the depths of the earth or the tops of mountains, He will take your souls. Or wherever you may be in the opposite directions, God will bring you all together and make your prayers as if they are in one direction. **Indeed, God is over all things competent** so He is able to cause death, give life, and bring together.

Surat Al-Baqarah 2:149

And from wherever you go out, turn your face toward Al-Masjid Al-Haram. And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

Surat al-Baqarah 2:149

And from wherever you go out, turn your face toward Al-Masjid Al-Haram. And indeed, it is the truth from your Lord. And God is not unaware of what you do.

Tafsir al-Jalalayn

And wherever you go out for a journey (turn your face toward the Sacred Mosque. And indeed, it is the truth from your Lord. And God is not unaware of what you do) with the ta' and the ya'. A similar example was presented, and it was repeated to clarify the equality of the ruling on travel and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And for each is a direction toward which he turns**. Abu Ja'far said: What is meant by the Almighty's saying: **And for each**, is for each of the people of a religion, so He omitted, **the people of the religion**, and was satisfied with the indication of the speech to it, as: Muhammad ibn 'Amr told me, he said, Abu 'Asim told us, he said, 'Isa told us, on the authority of Ibn

Abu Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And for each is a direction**, he said: For each follower of a religion. Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada: **And for each is a direction toward which he turns**, so the Jew has a direction toward which he turns, and the Christian has a direction toward which he turns, and God Almighty has guided you, O nation, to the qiblah which is the qiblah.

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, I said to Ata', regarding his statement: **And for each is a direction towards which he turns**, he said: For every people of a religion, the Jews and the Christians, Ibn Jurayj said, Mujahid said: For every follower of a religion. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And for each is a direction towards which he turns**, he said: For the Jews there is a qiblah, and for the Christians there is a qiblah, and for you there is a qiblah, meaning the Muslims.

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 for each is a direction towards which he turns**, meaning the people of religions. He says: for each qiblah they are pleased with, and the face of God, the Blessed and Exalted, is where the believers turn. This is because God, the Most High, said: "So wherever you turn, there is the

face of God. Indeed, God is All-Encompassing and Knowing." (al-Baqarah 2:115). Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And for each is a direction towards which he turns**, meaning: for each people a qiblah that they have turned. So the interpretation of the people of this statement in this verse: and for each people of a religion a qiblah that he faces, and turns his face towards it. Others said what: Al-Hasan bin Yahya told us, he said, Abd Al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **And for each is a direction towards which he turns**, he said: It is their prayers towards the Holy House, and their prayers towards the Kaaba. The interpretation of the speaker of this article: And to every direction toward which your Lord turns, O Muhammad, is a direction of prayer, God Almighty is its master for His servants.

As for the direction, it is a source like sitting and walking, from the direction and its interpretation is: directed, he directs his face towards it in his prayer, as:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Facade* means qibla.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada:

And for every direction, he said: **A direction**. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: His direction, a qiblah. Ibn Hamid told us, he said, Jarir told us, he said, I said to Mansur: **And for every direction he turns**, he said: We recite it, and for each We have made a qiblah that pleases them. As for his saying: **He turns it**, it means he turns his face toward it and faces it, as:

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **He is her master**, he said: He is facing her. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. The meaning of turning away here is approaching, as someone says to someone else: **He turned to me**, meaning: **He came to me**. The turning away that is used is turning away from something. Then it is said: **He turned to something**, meaning: **He came to it, turning away from me**. Likewise, it is said: **I turned away from it**, if you turned away from it. Then it is said: **I turned to it**, meaning I approached it, turning away from someone else. The verb—I mean turning away—in His statement: **He is her master** refers to all of them. And it is that which is with its master, it is the whole, and it was used alone for the wording of the whole. So the meaning of the statement then is: And for every people of a religion there is a direction, and all of them turn their faces towards it. It has been

narrated from Ibn Abbas and others that they read it: He is its master, meaning that he is directed towards it. And the whole then would not have a named agent, and if its agent had been named, the statement would have been: And for every person of a religion there is a direction, God is his master towards it, meaning: He directs him towards it. It has been mentioned from some of them that he read it: **And for every direction** without the tanween and the addition, and that is a mistake, and it is not permissible to read it like that. Because that - if it is read like that - the report is not complete and it is a statement without meaning. And that is not permissible to be from God, may He be glorified. And the correct reading in our view in that is: **And for every direction he is its master**, meaning: And for every direction and qiblah.

That is all, his face is turned towards it. For the consensus of the proof of the reciters on reading it thus, and correcting it, and the deviation of those who disagreed with that to something else, and what came with the transmission abundantly is proof, and what was isolated from those who were allowed to forget and make a mistake, it is not permissible to object to the proof with it. The statement in the interpretation of the saying of the Most High: **So race in good deeds** Abu Ja'far said: The Most High meant by His saying: **So race in good deeds**, so they hastened and hastened, from racing, which is

Initiative and haste, as: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, regarding his statement: **So hasten to do good deeds**, meaning: So hasten to do good deeds. What he means by his statement: **So hasten to do good deeds**, is: I have made clear to you, O believers, the truth, and guided you to the Qiblah from which the Jews, Christians, and all the people of other religions have turned away, so hasten to do good deeds, in gratitude to your Lord, and provision yourself in this world for your Hereafter, for I have made clear to you the ways of salvation, so you have no excuse for being negligent, and protect your Qiblah, and do not lose it as the nations before you lost it, lest you go astray as they went astray, like the one who: Bishr bin Mu'adh told us, he said, Yazid bin Zari' told us, he said, Sa'id told us, on the authority of Qatada: **So hasten to do good deeds**, meaning: Do not be overcome by your Qiblah. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **So race one another in good deeds**, he said: righteous deeds. The statement on the interpretation of the statement of God Almighty: "Wherever you may be, God will bring you all together. Indeed, God is over all things competent." Abu Ja'far said: The meaning of His statement: **Wherever you may be, God will bring you all together**, is in any place or spot in which you perish, God will bring you all together on the Day of Resurrection. Indeed, God is over all things competent, as: I was told by 'Ammar ibn al-Hasan, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatadah: **Wherever you may be, God will bring you all together**, meaning: wherever you may be, God will bring you all together on the Day of Resurrection. Musa told us, he said, 'Amr ibn Hammad told us, he said, Asbat told us, on the authority of al-Suddi: **Wherever you may be, God will bring you all together**, meaning: on the Day of

Resurrection.

Abu Ja'far said: God, the Almighty, singled out the believers with this verse for their obedience to Him and provisioning themselves in this world for the Hereafter. He, the Most High, said to them: "So hasten, O believers, to act in obedience to your Lord and adhere to what He has guided you to, such as the Qiblah of Abraham, His friend, and the laws of His religion. Indeed, God, the Most High, will bring you and those who opposed your Qiblah, your religion, and your laws together on the Day of Resurrection, from wherever you are on earth, until He gives the good-doer among you his reward for his goodness, and the evil-doer his punishment for his evil, or He favors and pardons. As for His statement: "Indeed, God is over all things competent," He, the Most High, means: God, the Most High, is capable of gathering you - after your death - from your graves to Him, from wherever you were and your graves were, and of anything else that He wills. So hasten to bring your souls forth with righteous deeds before your death, for the Day of Resurrection and Gathering."

Tafsir al-Qurtubi

God Almighty says: "And from wherever you go out, turn your face toward al-Masjid al-Haram. And indeed, it is the truth from your Lord. And God is not unaware of what you do."

Tafsir Ibn Kathir

This is a third command from God Almighty to face the Sacred Mosque from all parts of the earth. They differed about the wisdom of this repetition three times. It was said that it is an emphasis because it is the first abrogation that occurred in Islam, as stated by Ibn Abbas and others. It was said that it is rather revealed according to circumstances. The first command is for those who are watching the Kaaba, the second is for those who are in Mecca and are absent from it, and the third is for those who are in the rest of the countries. This is how Fakhr al-Din al-Razi explained it. Al-Qurtubi said: The first is for those who are in Mecca, the second is for those who are in the rest of the cities, and the third is for those who have traveled. Al-Qurtubi preferred this answer, and it was said: He only mentioned it because it is related to what came before or after it in the context. He said: First, **We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased** to His saying, "And indeed, those who were given the Scripture know that it is the truth from their Lord. And God is not unaware of what they do." So he mentioned in this context his response to his request and his command to the qiblah that he wanted to face and was pleased with. And he said in the second command, "And from wherever you go out, turn your face toward al-Masjid al-Haram. And indeed, it is the truth from your Lord. And God is not unaware of what you do." So he mentioned that it is the truth from God and his ascension to the first station, since it was in accordance with the pleasure of the Messenger,

Surat Al-Baqarah 2:149

And from wherever you go out, turn your face toward Al-Masjid Al-Haram. And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

may God bless him and grant him peace, so he clarified that it is also the truth from God, who loves it and is pleased with it. And he mentioned in the third command the wisdom of cutting off the argument of the dissenters from the Jews who were making excuses by facing the Messenger toward their qiblah, and they knew from what was in their books that he would be turned toward the qiblah of Abraham, peace be upon him, until The Kaaba, and likewise the polytheists of the Arabs lost their argument when the Messenger, may God bless him and grant him peace, was turned away from the qiblah of the Jews to the qiblah of Abraham, which is more honorable. They used to venerate the Kaaba and were amazed by the Messenger facing it. Other answers were given about the wisdom of repetition, and Al-Razi and others have elaborated on them, and God knows best. His statement, **So that the people will have no argument against you**, means the People of the Book, for they know that it is a characteristic of this nation to face the Kaaba, so if they lose that characteristic of it, they may use it as an argument against the Muslims, and so that they will not use it as an argument based on the Muslims' agreement with them in facing Jerusalem. This is more evident. Abu Al-Aaliyah said, **So that the people will have no argument against you**, meaning the People of the Book when they said: Muhammad was turned toward the Kaaba. They said: The man longed for his father's house and the religion of his people. Their argument against the Prophet, may God bless him and grant him peace, was his turning to the Sacred House, that they said, he will return to our religion as he returned to our Qiblah. Ibn Abi Hatim said: Something similar to this was narrated from Mujahid, Ata', Ad-Dahhak, Ar-Rabi' ibn Anas, Qatadah and As-Suddi. These people said about His statement, **Except those who did wrong among them**, meaning the polytheists of Quraysh. Some of them presented the argument of the oppressors, which is refuted, that they said: This man claims that he is on the religion of Abraham, but he did not turn back from it. The answer is that God Almighty chose for him to face Jerusalem, first because of His wisdom in that, so he obeyed his Lord Almighty in that, then he turned him to the qiblah of Abraham, which is the Kaaba, so he complied with God's command in that as well. He, may God's prayers and peace be upon him, is obedient to God in all his circumstances, he does not deviate from God's command for the blink of an eye, and his nation follows him. His saying, **So do not fear them, but fear Me**, means do not fear the likeness of the obstinate oppressors and single out fear for Me, for He is the One Who deserves to be feared. His saying, **And that I may complete My favor upon you**, is in apposition to **so that people will have no argument against you**, meaning, I may complete My favor upon you in what I have prescribed for you of facing the Kaaba, so that the Sharia may be completed for you from all its aspects. **And that you may be guided**, meaning to what the nations have gone astray from, We have guided you to it and made you special with it. For this reason, this nation is the most honorable and best of nations.

Fath al-Qadir

And His saying: 149- **And from wherever you came out** He repeated this, glory be to Him, to emphasize the command to face the Kaaba, and to pay attention to it, because the location of the transformation was of interest to their souls. It was said: The reason for the repetition is that abrogation is from the places of temptation and the places of doubt, so if they hear it again and again they become steadfast and what is in their hearts is dispelled. It was said: He repeated this ruling because of the multiplicity of its reasons, for He, glory be to Him, mentioned three reasons for the transformation: the first is seeking His pleasure, the second is the divine custom that He assigns every person of a religion and the one who calls to a direction that he is independent of, and the third is to repel the arguments of the opponents, so He paired each reason with its effect. It was said that He meant by the first: Turn your face toward the Kaaba when you pray facing it. Then He said: And wherever you are, O Muslims, in all the mosques in Madinah and elsewhere, turn your faces toward it. Then He said: **And from wherever you came out** meaning the obligation of facing in travel, so this was a command to face the Kaaba in all places. From all corners of the earth.

Tafsir al-Baghawi

149. The Almighty said: "And from wherever you go out, turn your face toward al-Masjid al-Haram. And indeed, it is the truth from your Lord. And God is not unaware of what you do." Abu Amir read it with a ya' and the rest with a ta'.

Tafsir al-Baidawi

149- **And from wherever you set out** and from wherever you set out for travel **turn your face toward the Sacred Mosque** when you pray **and indeed** and **and indeed this matter** is the truth from your Lord, and God is not unaware of what you do **Abu Amr read it with the letter ya and the rest with the letter ta". 7**

Surat al-Baqarah 2:150

And from wherever you go out, turn your face toward Al-Masjid Al-Haram. And wherever you are, turn your faces toward it so that people will have no argument against you, except those who commit injustice among them. So do not fear them, but fear Me, and I will complete My favor upon you, and perhaps you will be guided.

Tafsir al-Jalalayn

(And from wherever you go out, turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it) He repeated it for emphasis **so that the people** the Jews or the polytheists **may have no argument against you** that is, an argument about turning to something other than it, so that their argument with you will be negated by the Jews' saying that he denies our religion and follows our qiblah, and the polytheists' saying that he claims the religion of Abraham and opposes his qiblah **except those who are unjust among them** by stubbornness, for they say that he did not turn to it except out of inclination toward the religion of his fathers, and the exception is connected and the meaning is: No one will have a word against you except the word of these people **so fear them** fear their argument about turning to it **and fear Me** by obeying My command **and that I may complete** in apposition to so that there will be **My favor upon you** by guiding you to the landmarks of your religion **and that you may be guided** to the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

"And from wherever you go out, turn your face toward al-Masjid al-Haram. And indeed, it is the truth from your Lord. And God is not unaware of what you do." The statement in the interpretation of the Almighty's saying: "And from wherever you go out, turn your face toward al-Masjid al-Haram. And indeed, it is the truth from your Lord. And God is not unaware of what you do." Abu Ja'far said: He, may His praise be exalted, meant by His saying: **And from wherever you go out**, and from whatever place you go out to

Whatever direction you face, turn your face, O Muhammad - he says: turn your face. We have already shown that turning in this direction towards the Sacred Mosque means: turning the face towards it. We have already explained the meaning of turning in the direction. As for His statement: **And indeed, it is the truth from your Lord**, He, the Most High, means by it: And indeed, turning in its direction is for the truth about which there is no doubt from your Lord, so preserve it and obey God in your turning towards it. As for his statement: **And God is not unaware of what you do**, he is saying: Indeed, God, the Most High, is not oblivious to your deeds, nor is He unaware of them, but He is counting them for you, so that He may reward you for them on the Day of Resurrection. The statement in the interpretation of the statement of God, the Most High,

"And from wherever you go out, turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it." Abu Ja'far said: What is meant by the statement of God, the Most High, **And from wherever you go out, turn your face toward al-Masjid al-Haram**, is from whatever place or spot you set out from, O Muhammad, so turn your face toward al-Masjid al-Haram, which is its direction. What is meant by his statement, **And wherever you are, turn your faces**, is wherever you are, O believers, on God's earth, so turn your faces in your prayer toward Him, before Him, and intending Him.

"So that mankind will have no argument against you, except for those who do wrong among them. So do not fear them, but fear Me." Abu Ja'far said: A group of interpreters said: God the Almighty meant by *people* in His statement: **So that mankind will have no argument against you**, the People of the Book. Those who said that were mentioned: Bishr ibn Mu'adh told us, Yazid ibn Zari' told us, Sa'id told us, on the authority of Qatadah, regarding His statement: **So that mankind will have no argument against you**, meaning the People of the Book. They said - when the Prophet of God, may God bless him and grant him peace, was directed towards the Ka'bah, the Sacred House - that the man longed for his father's house and the religion of his people. Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatadah, regarding His statement: **So that mankind will have no argument against you**, meaning the People of the Book. They said - when the Prophet of God, may God bless him and grant him peace, was directed towards the Ka'bah - that the man longed for his father's house and the religion of his people! If someone were to say: What argument did the People of the Book have regarding the prayer of the Messenger of God, may God bless him and grant him peace, and his companions towards the Holy House, towards the Messenger of God, may God bless him and grant him peace, and his companions? It was said: We have previously mentioned what was narrated about that. It was said: They used to say: Muhammad and his companions did not know where their qiblah was until we guided them! And their saying: Muhammad differs from us in our religion and follows our qiblah! This is the argument that they used to argue with the Messenger of God (peace and blessings of God be upon him) and his companions, in a way that they would argue with them and deceive the ignorant and stupid polytheists. We have previously explained that the meaning of the people arguing with him, which God the Most High mentioned in His Book, is only arguments and debates. So God, the Most High, cut off that from their argument and settled it, by changing the qiblah of His Prophet (peace and blessings of God be upon him) and the believers in him from the qiblah of the Jews to the qiblah of His friend Abraham (peace be upon him). This is the meaning of God's statement, the Most High: **So that mankind will have no argument against you**, meaning: the people who used to argue with them with what I have described. As for His statement: **Except those who did wrong among them**, they are the polytheists of the Quraysh, according to what the interpreters have interpreted. Those who said that were mentioned:

Surat Al-Baqarah 2:150

And from wherever you go out, turn your face toward Al-Masjid Al-Haram. And wherever you are, turn your faces toward it so that people will have no argument against you, except those who commit injustice among them. So do not fear them, but fear Me, and I will complete My favor upon you, and perhaps you will be guided.

Muhammad ibn Amr told me, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Except those who have wronged among them**, the people of Muhammad, may God bless him and grant him peace. Musa ibn Harun told me, Amr ibn Hammad told us, Asbat told us, on the authority of Al-Suddi, who said: They are the polytheists of Mecca. Al-Muthanna told me, Ishaq told us, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada: **Except those who have wronged among them**, meaning the polytheists of Quraysh. Al-Hasan ibn Yahya told us, Abd Al-Razzaq told us, Mu'mar told us, on the authority of Qatada and Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: **Except those who have wronged among them**, he said: They are the polytheists of the Arabs. Bishr ibn Mu'adh told us, Yazid ibn Zurai' told us, on the authority of Sa'id, on the authority of Qatada, regarding His statement: **Except those who have wronged among them**, and **those who have wronged** are the polytheists of Quraysh. Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Ata' said: They are the polytheists of Quraysh. Ibn Jurayj said: Abdullah bin Kathir informed me that he heard Mujahid say the same as Ata'.

If someone were to say: What argument did the polytheists of Quraysh have against the Messenger of God (peace and blessings of God be upon him) and his companions, in their facing the Kaaba in their prayers? Is it permissible for the polytheists to have an argument against the believers - in what God commanded them to do or forbade them from doing? It is said: The meaning of that is contrary to what you imagined and went to. Rather, the argument in this case is the dispute and debate. The meaning of the statement is: So that no one among the people will have an argument against you and a false claim, other than the polytheists of Quraysh, for they have an unjust claim against you and an unjust dispute, by saying to you: Muhammad has returned to our Qiblah, and he will return to our religion. That is from their saying and their false hopes, and it is the argument that Quraysh had against the Messenger of God (peace and blessings of God be upon him) and his companions. For that reason, God the Most High excluded **those who did wrong** from Quraysh from all other people, as He denied that any of them had an argument regarding their Qiblah towards which He directed 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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, the Most High: **So that mankind will have no argument against you, except for those who are unjust among them**, the people of Muhammad, peace and blessings be upon him. Mujahid said: He says: Their argument is their statement: We have returned to our Qiblah! Al-Muthanna told me, he said,

Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, except that he said: We have returned to our Qiblah! Al-Hasan ibn Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada and Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: **So that mankind will have no argument against you, except for those who are unjust among them**, they said: They are the polytheists of the Arabs, they said when the Qiblah was turned towards the Kaaba: We have returned to your Qiblah, and soon we will return to your religion! God, the Most High, said: **So fear them not, but fear Me**. Bishr bin Muadh narrated, Yazid narrated, on the authority of Saeed, on the authority of Qatada, regarding his statement: **Except those who have wronged among them**, and **those who have wronged**: the polytheists of Quraysh. He says: They will argue with you about that, so their argument against the Prophet of God, may God bless him and grant him peace, was his turning toward the Sacred House - they said: He will return to our religion as he returned to our Qiblah! So God, the Most High, revealed about all of that. Al-Muthanna narrated, he said: Ishaq narrated, he said: Ibn Abi Ja'far narrated, on the authority of his father, on the authority of Qatada, similarly. Musa bin Harun narrated, he said: 'Amr bin Hammad narrated, he said: Asbat narrated, on the authority of Al-Suddi, among other things, on the authority of Abu Malik and on the authority of Abu Salih, on the authority of Ibn 'Abbas - and on the authority of Murrah Al-Hamadani, on the authority of Ibn Mas'ud, and on some of the companions of the Messenger of God, may God bless him and grant him peace, who said: When the Prophet of God, may God bless him and grant him peace, turned toward the Ka'bah, after his prayer toward the Holy House, the polytheists of Mecca said: Muhammad is confused about his religion! So he turned his qiblah towards you, and he knew that you were more guided than him, and that he was about to enter your religion! So God, the Most High, revealed about them: "So that mankind will have no argument against you, except those who are unjust among them. So fear them not, but fear Me." Al-Qasim narrated to us, he said, Al-Hussein narrated to me, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said, I said to Ata': His statement: **So that mankind will have no argument against you, except those who are unjust among them**, he said: Quraysh said, when he returned to the Kaaba and ordered it: He could not do without us! He has turned towards our qiblah! So it is their argument, and they are **those who are unjust**. Ibn Jurayj said: Abdullah bin Kathir informed me that he heard Mujahid say something similar to what Ata' said, so Mujahid said: Their argument is their statement: You have returned to our qiblah! The interpretation of the people of interpretation whose interpretation we have mentioned has made clear the correctness of what we have said in its interpretation, and that it is an exception in the sense of the known exception, in which what was negated from what came before it was

established in them after the letter of exception. Just as the saying of the one who said: **None of the people walked except your brother**, is an affirmation of the brother from the walk that is denied of every other person. Likewise, his saying: **So that the people will have no argument against you, except those who are unjust among them**, is a denial that anyone would have a dispute or argument before the Messenger of God, may God bless him and grant him peace, or a false claim against him and his companions, because of their facing the Kaaba in their prayers, except those who wronged themselves from Quraysh, for they have a dispute and a false claim against them by saying: You only turned toward us and toward our Qiblah because we were more guided than you in the way, and that you were, by facing the Holy House in Jerusalem, in error and falsehood. Since that is the meaning of the verse by consensus of the argument of the people of interpretation, then the saying of the one who claimed that the meaning of his saying: **Except those of them who are unjust** is: nor those of them who are unjust, and that *except* means *and*. Because if that was its meaning, the first negation of all people - that they would have an argument against the Messenger of God (may God bless him and grant him peace) and his companions in turning their faces towards the Kaaba - would have made clear the intended meaning, and there would have been nothing in mentioning his saying after that: **Except those who wronged among them**, except for the confusion that is too high to be added to or described with. This is with the meaning of the speech being excluded - if it is directed except to the meaning of the *waw*, and the meaning of the conjunction - from the speech of the Arabs. That is because *except* is not found in any of their speech in the meaning of the *waw*, except with a previous exception that it may have preceded. Like the saying of the speaker: The people marched except for Amr except your brother, meaning: except for Amr and your brother, so except then would be a conveyer of what the *waw* conveys, because the second except is connected to the first except. It is also combined with *illa* and *waw* and it is said: **The people walked except for 'Amr and your brother**, so one of them is deleted and the other takes its place, so it is said: **The people walked except for 'Amr and your brother** - or **Except for 'Amr except your brother**, for what we described before. Since that is the case, it is not permissible for a claimant from among the people to claim that *illa* in this place means *waw* which comes with the meaning of conjunction. The corruption of the statement of the one who claims that the meaning of that is: **Except for those among them who are unjust**, for they have no argument, so do not fear them. Like the statement of the speaker in speech: **All people are grateful to you except the unjust one who transgresses against you**, for his aggression and his failure to praise are not to be taken into account, due to the enmity. Likewise, the unjust one has no argument, and he was called *unjust*, due to the consensus of the people of interpretation on the error of what he claimed of interpretation in that regard. It is sufficient evidence of the error of his statement that they agreed to reject it. It is apparent from the length of the statement of those who claimed that **those who did wrong** here are people from the Arabs who were Jews and Christians, so they used to argue with the Prophet, may God bless him and grant

him peace. As for the rest of the Arabs, they had no argument, and the argument of those who argued was broken. Because you say to those whose argument you want to break: You have an argument against me, but it is broken, and you argue without an argument, and your argument is weak. And the meaning of **except those who did wrong among them** was directed to the meaning: except those who did wrong among them, from the People of the Book, for they have a weak argument against you. This is the statement of those who said: except in this place means be. And the statement of those who claimed that it began with the meaning: except those who did wrong among them, so do not fear them is weak. Because the interpretation of the people of interpretation came in that that it was from God the Almighty, report about those who were unjust among them: that they argue against the Prophet, may God bless him and grant him peace, and his companions with what we have mentioned, and he did not intend in that to report the description of their argument as weak or strong - even if it was weak because it is invalid - but rather he intended in it to prove for those who were unjust, what was negated from those before the letter of exception from the description. Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, he said, Qatada said: A Jew argued with Abu al-'Aliyah and said: Moses, peace be upon him, used to pray toward the rock of the Holy House. Abu al-'Aliyah said: He used to pray at the rock toward the Sacred House. He said: He said: So between me and you is the mosque of Salih, for he carved it out of the mountain. Abu al-'Aliyah said: I prayed in it and turned it toward the Sacred House. Qatada said: Abu Al-'Aaliyah told me that he passed by the Mosque of Dhul-Qarnayn, and his Qiblah was towards the Kaaba. As for his saying: **So do not fear them, but fear Me**, it means: Do not fear those whose situation I have described to you, the oppressors, in their arguments, their arguments, and their saying what they say: that Muhammad, may God bless him and grant him peace, has returned to our Qiblah, and will return to our religion! Or that they may be able to harm you in your religion, or turn you away from the truth to which God Almighty has guided you. Rather, fear Me, so fear My punishment, for disobeying My command if you disobey it. And that is from God Almighty, presented to His believing servants, by urging them to adhere to their Qiblah and pray towards it, and by forbidding them to face anything other than it. God Almighty says: And fear Me, O believers, in abandoning My obedience in what I have commanded you to do, of praying towards the Sacred Mosque. It has been narrated from Al-Suddi regarding that as follows:

Abu Ja'far said: By His words, may His praise be glorified, **And to complete My favor upon you**, he means, from wherever you come from the country and the earth, and to whatever spot you head, turn your face toward the Sacred Mosque, and wherever you are, O Muhammad and the believers, turn your faces toward it in your prayers, and take it as your qiblah, so that no one among the people - except the polytheists of Quraysh - will have an argument, and by that - by My guiding you to the qiblah of My friend Abraham, peace be upon him, whom I made an imam for the

Surat Al-Baqarah 2:150

And from wherever you go out, turn your face toward Al-Masjid Al-Haram. And wherever you are, turn your faces toward it so that people will have no argument against you, except those who commit injustice among them. So do not fear them, but fear Me, and I will complete My favor upon you, and perhaps you will be guided.

people - I will complete My favor upon you, and complete through it the laws of your pure, Muslim religion that I commanded Noah, Abraham, Moses, Jesus, and all the other prophets besides them. This is His blessing that He, the Most High, informed us that He will complete upon His Messenger, may God bless him and grant him peace, and upon the believers among his companions. And His statement, **and that you may be guided**, means: so that you may be guided to the correct direction of prayer. And *perhaps* is in apposition to His statement, **and that I may complete My favor upon you, and and that I may complete My favor upon you** is in apposition to His statement, **lest it be**.

Tafsir al-Qurtubi

The Almighty said: **And from wherever you go out, turn your face toward al-Masjid al-Haram**. It was said: This is an emphasis on the command to face the Kaaba and pay attention to it, because the location of the turning was very difficult for them, so He emphasised the command so that people would see the attention paid to it, so it would be easier for them and their souls would be at peace with it. It was said: By the first, He meant: Turn your face toward the Kaaba, meaning see it when you pray facing it. Then He said: **And wherever you are, O Muslims, in all the mosques in Madinah and elsewhere, turn your faces toward it**.

Then he said: **And from wherever you go out**, meaning the obligation to face the Kaaba when traveling. This was an order to face the Kaaba in all places on the Earth's sides.

I said: This statement is better than the first because it interprets each verse to have a benefit. Ad-Darqutni narrated: "On the authority of Anas ibn Malik, who said: Whenever the Prophet, may God bless him and grant him peace, was on a journey and wanted to pray on his mount, he would face the qiblah and say takbir, then pray in whatever direction he was facing." Abu Dawud also narrated it, and this is what Ash-Shafi'i, Ahmad, and Abu Thawr said. Malik held that he was not required to face the qiblah, based on the hadith of Ibn 'Umar, who said: "The Messenger of God, may God bless him and grant him peace, would pray while facing from Mecca to Medina on his mount." He said: "And in this was revealed: 'So wherever you turn, there is the face of God,' which has already been mentioned."

I said: There is no contradiction between the two hadiths, because this is a case of absolute and qualified, so the statement of Al-Shafi'i is more appropriate, and the hadith of Anas in this regard is an authentic hadith. It is narrated that Ja'far ibn Muhammad was asked: What is the meaning of repeating stories in the Qur'an? He said: God knows that not all people memorize the Qur'an, so if the story were not repeated, it would be possible for some people to have it and others not to have it, so it was

repeated so that it would be for those who memorized some of it.

God the Almighty said: **So that mankind will have no argument against you, except for those among them who are unjust**. Mujahid said: They are the polytheists of the Arabs. Their argument was their saying: **We have returned to our Qiblah**. This was answered by His saying: "Say: To God belongs the East and the West." It was said: The meaning of **So that mankind will have no argument against you** is so that they will not say to you: You were ordered to face the Kaaba, but you do not see it. So when God the Almighty said: **And wherever you are, turn your faces toward it**, this was removed. Abu Ubaidah said: *Except* here has the meaning of *and*, meaning **and those who are unjust**. So it is an exception with the meaning of *and*, and from it is the saying of the poet:

The city is not a house other than the house of the Caliph, other than the house of Marwan

As if he said: Except the house of the Caliph and the house of Marwan, and the same was said in the words of God Almighty: **Except those who believe and do righteous deeds, for they will have a reward uninterrupted** meaning those who believe. Al-Zajaj invalidated this statement and said: This is a mistake according to the skilled grammarians, and it invalidates the meanings, and except and what follows it do not need to be mentioned. The statement according to them is that this is an exception not from the first, meaning but those who are unjust among them, then they argue. Abu Ishaq Al-Zajaj said: That is, God made you aware of the matter of arguing in the direction of the qiblah in His words: **And each one has a direction towards which he turns** "so that the people will have no argument against you" except for the one who is unjust by arguing in what has been made clear to him, as you say: You have no argument against me except injustice or except that you oppress me, meaning you have no argument at all, but you oppress me, so it was called an argument because the one arguing with it called it an argument even if it is invalid. Qatib said: It is possible that the meaning is so that the people will have no argument against you except against those who are unjust, so those is a substitute for the kaf and the mim in upon you. A group said: **Except those** is a connected exception, the meaning of which was narrated from Ibn Abbas and others, and it was chosen by Al-Tabari who said: God denied that anyone has an argument against the Prophet, may God bless him and grant him peace, and his companions in facing the Kaaba. The meaning is: No one has an argument against you except a refuting argument. As they said: He did not turn to them, and Muhammad was confused in his religion, and he did not turn towards our Qiblah except that we were more guided than him, and other statements that were not issued except by a pagan worshipper, a Jew, or a hypocrite. Argument means argumentation, which is quarreling and disputing. God called it an argument

and ruled that it was corrupt because it was from oppression. Ibn Atiyyah said: It was said that the exception is disconnected, and this is on the basis that what is meant by the people are the Jews, then He excepted the infidels of the Arabs, as if He said: But those who did wrong will argue with you, and His saying: from them rejects this interpretation. The meaning is but those who did wrong, meaning the infidels of Quraysh in their saying: Muhammad has returned to our Qiblah and will return to our entire religion. This includes everyone who spoke about the incident other than the Jews. Ibn Abbas, Zayd ibn Ali, and Ibn Zayd read **ala alladhi zulam** with a fatha on the hamza and a light lam, meaning to open the speech, so alladhi zulam is the subject, or with the meaning of enticement, so alladhi is the subject of an implied verb.

The Almighty says: **So do not fear them**, meaning people, **but fear Me**. Fear is originally a sense of reassurance in the heart that prompts one to be cautious. And fear is the terror of the heart that makes the limbs fearful, and because the limbs are fearful of it, it is called fear. The meaning of the verse is to belittle everyone other than God Almighty, and to command us to abandon their command and to heed the command of God Almighty.

The Almighty's saying: **And that I may complete My favor upon you** is in apposition to **so that it may not be**, meaning **and that I may complete**, as Al-Akhfash said. It was also said: It is in the nominative case as the subject and the predicate is implied, the meaning: And that I may complete My favor upon you, I will make you know my qiblah," as Al-Zajaj said. The completion of the favor is guidance to the qiblah, and it was also said: entering Paradise. Saeed bin Jubair said: And the favor of God is not completed upon a servant until He admits him to Paradise. And **and perhaps you will be guided** was mentioned above.

Tafsir Ibn Kathir

This is a third command from God Almighty to face the Sacred Mosque from all parts of the earth. They differed about the wisdom of this repetition three times. It was said that it is an emphasis because it is the first abrogation that occurred in Islam, as stated by Ibn Abbas and others. It was said that it is rather revealed according to circumstances. The first command is for those who are watching the Kaaba, the second is for those who are in Mecca and are absent from it, and the third is for those who are in the rest of the countries. This is how Fakhr al-Din al-Razi explained it. Al-Qurtubi said: The first is for those who are in Mecca, the second is for those who are in the rest of the cities, and the third is for those who have traveled. Al-Qurtubi preferred this answer, and it was said: He only mentioned it because it is related to what came before or after it in the context. He said: First, **We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased** to His saying, "And indeed, those who were given the Scripture know that it is the truth from their Lord. And God is not unaware of what they do." So he mentioned in this context his response to his request and his command to the qiblah that he

wanted to face and was pleased with. And he said in the second command, "And from wherever you go out, turn your face toward al-Masjid al-Haram. And indeed, it is the truth from your Lord. And God is not unaware of what you do." So he mentioned that it is the truth from God and his ascension to the first station, since it was in accordance with the pleasure of the Messenger, may God bless him and grant him peace, so he clarified that it is also the truth from God, who loves it and is pleased with it. And he mentioned in the third command the wisdom of cutting off the argument of the dissenters from the Jews who were making excuses by facing the Messenger toward their qiblah, and they knew from what was in their books that he would be turned toward the qiblah of Abraham, peace be upon him, until The Kaaba, and likewise the polytheists of the Arabs lost their argument when the Messenger, may God bless him and grant him peace, was turned away from the qiblah of the Jews to the qiblah of Abraham, which is more honorable. They used to venerate the Kaaba and were amazed by the Messenger facing it. Other answers were given about the wisdom of repetition, and Al-Razi and others have elaborated on them, and God knows best. His statement, **So that the people will have no argument against you**, means the People of the Book, for they know that it is a characteristic of this nation to face the Kaaba, so if they lose that characteristic of it, they may use it as an argument against the Muslims, and so that they will not use it as an argument based on the Muslims' agreement with them in facing Jerusalem. This is more evident. Abu Al-Aaliyah said, **So that the people will have no argument against you**, meaning the People of the Book when they said: Muhammad was turned toward the Kaaba. They said: The man longed for his father's house and the religion of his people. Their argument against the Prophet, may God bless him and grant him peace, was his turning to the Sacred House, that they said, he will return to our religion as he returned to our Qiblah. Ibn Abi Hatim said: Something similar to this was narrated from Mujahid, Ata', Ad-Dahhak, Ar-Rabi' ibn Anas, Qatadah and As-Suddi. These people said about His statement, **Except those who did wrong among them**, meaning the polytheists of Quraysh. Some of them presented the argument of the oppressors, which is refuted, that they said: This man claims that he is on the religion of Abraham, but he did not turn back from it. The answer is that God Almighty chose for him to face Jerusalem, first because of His wisdom in that, so he obeyed His Lord Almighty in that, then he turned him to the qiblah of Abraham, which is the Kaaba, so he complied with God's command in that as well. He, may God's prayers and peace be upon him, is obedient to God in all his circumstances, he does not deviate from God's command for the blink of an eye, and his nation follows him. His saying, **So do not fear them, but fear Me**, means do not fear the likeness of the obstinate oppressors and single out fear for Me, for He is the One Who deserves to be feared. His saying, **And that I may complete My favor upon you**, is in apposition to **so that people will have no argument against you**, meaning, I may complete My favor upon you in what I have prescribed for you of facing the Kaaba, so that the Sharia may be completed for you from all its aspects. **And that you may be guided**, meaning to what the nations have gone astray from, We have guided

Surat Al-Baqarah 2:150

And from wherever you go out, turn your face toward Al-Masjid Al-Haram. And wherever you are, turn your faces toward it so that people will have no argument against you, except those who commit injustice among them. So do not fear them, but fear Me, and I will complete My favor upon you, and perhaps you will be guided.

you to it and made you special with it. For this reason, this nation is the most honorable and best of nations.

Fath al-Qadir

And His saying: 150- "So that people will have no argument against you." It was said that its meaning is: So that the Jews will have no argument against you except for the obstinate ones among them, for those who say: He did not abandon our Qiblah towards the Kaaba except out of inclination towards the religion of his people. So based on this, what is meant by those who did wrong are the obstinate ones among the People of the Book. It was said that they are the polytheists of the Arabs, and their argument is their saying: I have returned to our Qiblah. It was said that its meaning is: So that people will have no argument against you, so that they will not say to you: You were ordered to face the Kaaba and you do not see it. Abu Ubaidah said: "In illa ha" here has the meaning of waw: that is, and those who did wrong is an exception with the meaning of waw, and from it is the saying of the poet:

There is no house in the city except for one, the house of the Caliph, and that is Marwan.

As if he said: Except the house of the Caliph and the house of Marwan. Al-Zajaj invalidated this statement and said: It is an isolated exception: that is, but those who were unjust among them, they are hidden. Its meaning is: Except for those who were unjust by arguing in what has been made clear to them, as you say: You have no argument against me except that you wrong me: that is, you have no argument against me at all, but you wrong me. He called his injustice an argument because the one arguing with it called it an argument even if it was invalid. Qatirib said: It is possible that the meaning is: **So that the people will have no argument against you except those who were unjust**, so those are a substitute for the kaf and the mim in **upon you**. Ibn Jarir al-Tabari preferred that the exception is connected, and he said: God denied that anyone had an argument against the Prophet, may God bless him and grant him peace, and his companions in facing the Kaaba, and the meaning is: No one has an argument against you except the invalid argument, as they said: What made them leaders? And they said: Muhammad was confused about his religion, and he did not face our qibla except that I took from him. And other than that of the statements that were only issued by an idol worshipper, a Jew, or a hypocrite. He said: The argument means the argumentation which is the dispute and the argument, and the Almighty called it an argument and ruled that it was corrupt since it was from an oppressor. Ibn Atiyyah preferred that the exception is disconnected as Al-Zajaj said: Al-Qurtubi said: This is on the basis that what is meant by the people are the Jews, then he excluded the Arab infidels as if he said: But those who were unjust in their saying Muhammad

has returned to our Qiblah and will return to our entire religion. And his saying: "So do not fear them" means the al-Nas 114: that is, do not fear their attacks, for they are invalid and false and will not harm you. And his saying: "And that I may complete My favor upon you **is conjoined with** lest it be" that is, and that I may complete, said Al-Akhfash. And it was said: It is disconnected from what came before it in the place of raising by the beginning, and the predicate is implied, and the meaning: And that I may complete My favor upon you, I will make you know my Qiblah, said Al-Zajaj. And it was said: It is conjoined with an implied reason as if it was said: And fear Me so that I may guide you and complete My favor upon you. And the completion of the favor is guidance to the Qiblah, and it was said: entering Paradise.

Tafsir al-Baghawi

150. "And from wherever you go out, turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it." It was repeated to emphasize the abrogation. "So that people will have no argument against you, except for those who do wrong. **They differed in the interpretation of this verse and the meaning of His saying** except." Some of them said: Its meaning is that the qiblah was turned toward the Kaaba. "So that people will have no argument against you, **if you face something other than it, they will say**, You have no qiblah, except for those who do wrong," and they are the Quraysh and the Jews. As for the Quraysh, they say that Muhammad returned to the Kaaba because he knew that it was the truth and that it was the qiblah of his fathers, so he will return to our religion. As for the Jews, they say that he did not turn away from the Holy House despite his knowledge that it was the truth, except that he acted according to his opinion. A group said, "So that people will have no argument against you," meaning the Jews. Their argument, by way of arguing with the believers in their prayers toward the Holy House, was that they used to say, "Muhammad, may God bless him and grant him peace, and his companions did not know where their qiblah was until We guided them."

And His saying, **Except those who have wronged**, and they are the polytheists of Mecca, and their argument is that they said - when their qiblah was turned to the Kaaba - that Muhammad has become confused about his religion and will return to our religion as he returned to our qiblah, and this is the meaning of the saying of Mujahid, Ata', and Qatadah, and according to these two interpretations the exception is correct, and His saying, **Except those who have wronged**, means that no one has an argument against you except the polytheists of Quraysh, for they argue with you and dispute with you with falsehood and injustice, and arguing with falsehood is called a pilgrimage as God Almighty said, **Their argument is invalid with their Lord**

16-Ash-Shura. The position of *those* is in the accusative case as if he said except those who have wronged, as Al-Kisa'i said, and Al-Farra' said it is in the accusative case due to the exception.

The Almighty's saying: **From them** means from the people. It was said that this is an exception separate from the first statement, meaning that those who have wronged argue with you in falsehood, as God Almighty said: **They have no knowledge of it except the following of assumption 157-An-Nisa'**, meaning that they follow assumptions, so it is like a man saying: You have no right with me unless you wrong.

Abu Waraq said, **So that the people** meaning the Jews **will have no argument against you**. This is because they knew that the Kaaba was the qiblah of Abraham and they found in the Torah that Muhammad would be turned towards it, so God Almighty turned him towards it so that they would have no argument and say: The prophet we find in our book will be turned towards it and you did not turn towards it. So when he turned towards it, their argument was gone, **except for those who did wrong**, meaning except that they would be unjust and conceal what they knew of the truth.

Abu Ubaidah said: His saying, **except for those who have wronged**, is not an exception, but *except* is in the place of the conjunction *and*, meaning: And those who have wronged also have no argument, as the poet said:

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

Its meaning is that the two stars also separate, so the meaning of the verse is, "So turn towards the Kaaba, 'lest the people' meaning the Jews 'have an argument against you' and say, 'Why did you abandon the Kaaba, which was the qiblah of Abraham, while you were following his religion?' Nor those who did wrong, who were the polytheists of Mecca, saying, 'Why did Muhammad abandon the qiblah of his grandfather and turn from it to the qiblah of the Jews?' 'Do not fear them' in turning towards the Kaaba and in their showing off to you in argument, for I am your guardian, I will make you prevail over them with argument and victory. 'And fear Me, and that I may complete My favor upon you' is in apposition to His statement, 'lest the people have an argument against you' and so that I may complete My favor upon you by guiding you to the qiblah of Abraham, so that the pure religion may be completed for you.' Ali ibn Abi Talib, may God be pleased with him, said, 'The completion of favor is death as a Muslim.'

Saeed bin Jubair said: No blessing is complete for a Muslim unless God admits him into Paradise. "And perhaps you will be guided." So that you may be guided from misguidance. *Perhaps* and *perhaps* are obligatory from God.

Tafsir al-Baidawi

150-"And from wherever you go out, turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it." This ruling was repeated due to

its multiple reasons, for God Almighty mentioned three reasons for the change. The first is to glorify the Messenger, may God bless him and grant him peace, by seeking his pleasure, and the divine custom that the people of every religion and the one who calls to a religion should turn toward it and be distinguished by it. And to refute the arguments of the opponents, as we will explain. And He linked each reason with its effect, just as the meaning is linked with each one of its evidences, approximately, although the qiblah has a role. Abrogation is one of the places of temptation and doubt, so it is more appropriate to emphasize its matter and repeat it again and again. "So that the people will have no argument against you **is a reason for His saying** then turn," and the meaning is that turning from the rock to the Kaaba refutes the Jews' argument that the one described in the Torah's qiblah is the Kaaba, and that Muhammad denies our religion and follows us in our qiblah. And the polytheists that he claims the religion of Abraham and opposes his Qiblah, **except those who are unjust among them**, an exception from the people, meaning so that no one among the people will have an argument except the obstinate ones among them, as they say, he did not turn to the Kaaba except out of inclination to the religion of his people and love for his country, or it changed his mind and he returned to the Qiblah of his fathers and is about to return to their religion. And he called this an argument like the saying of the Most High: **Their argument is invalid with their Lord**, because they present it in its context. And it was said that the argument means the argument. And it was said that the exception is to exaggerate in denying the argument completely like his saying:

There is no fault in them, except that their swords have nicks from the clashing of the battalions.

Knowing that the oppressor has no argument, and it was read: **Except those who are unjust among them**. As a resumption with the letter of warning. **Do not fear them**. Do not fear them, for their attacks will not harm you. **And fear Me**. Do not disobey what I have commanded you. **And that I may complete My favor upon you and that you may be guided**. The reason for an omitted word is that I have commanded you to complete My favor upon you and that I desire your guidance, or it is in apposition to an implied reason such as: **And fear Me so that I may protect you from them and complete My favor upon you**, or so that it will not be. In the hadith, **The completion of the favor is entering Paradise**. And on the authority of Ali, may God be pleased with him, the completion of the favor is death as a Muslim.

Surat Al-Baqarah 2:151

Just as We have sent among you a Messenger from among you, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

Surat al-Baqarah 2:151

Just as We have sent among you a Messenger from among you, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

Tafsir al-Jalalayn

As We have sent related to *completed* meaning completion like its completion by sending **among you a Messenger from among you** Muhammad, may God bless him and grant him peace **who recites to you Our verses** the Qur'an **and purifies you** purifies you from polytheism **and teaches you the Book** the Qur'an **and wisdom** what is in it of rulings **and teaches you that which you did not know**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Just as We have sent among you a Messenger from among you who recites to you Our verses and purifies you and teaches you the Book and wisdom and teaches you that which you did not know.** Abu Ja'far said: He means by His saying, may His praise be glorified: **Just as We have sent among you a Messenger**, and to complete My favor upon you by explaining the laws of your pure religion, and to guide you to the religion of My friend Abraham, peace be upon him, so I will make for you his supplication with which he supplicated to Me and his question which he asked of Me, saying: "Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Acceptor of repentance, the Most Merciful." (al-Baqarah 2:128), just as I made for you his supplication with which he supplicated to Me and his question which he asked of Me, saying: "Our Lord, and send among them a Messenger from among themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise." (al-Baqarah 2:129), So I sent from among you My Messenger whom Abraham, My friend, and his son Ishmael, asked Me to send from their descendants. So *as* - since that is the meaning of the speech - is a connection to the statement of God Almighty: **And to complete My favor upon you.** His statement: **as We sent among you a Messenger from among you** is not connected to His statement: **Remember Me, I will remember you.** Some people have said that the meaning of that is: Remember Me as We sent among you a Messenger from among you to remember you. They claimed that this is from the introduction which means delay, so they drowned the removal, and were

far from the truth, and interpreted the speech in a meaning other than its known meaning, and altered its understood aspect. That is because the current speech on the tongues of the Arabs, and the understanding in their speech among themselves - if some of them say to others: As I have been good to you, O so-and-so, be good to me - is that they do not stipulate conditions for the other, because the *kaf* in *as* is a condition, meaning: Do as I have done. In the coming of the answer to remember me after it, which is his saying: **I remind you**, the clearest evidence that his saying: **as We sent** is related to the verb that preceded it, and that his saying: Remember me, I will remind you is the predicate of a subject separated from the first, and that it is - from the reason for his saying: **as We sent among you** - separate. Some grammarians have claimed that his saying: **So remember me** - if he makes his saying: **as We sent among you** an answer

To him, with his saying: **I remind you** - similar to the reward that is answered with two answers, like the saying of the speaker: If so-and-so comes to you, then come to him and satisfy him, so his saying: Come to him and satisfy him becomes two answers to his saying: If he comes to you, and like his saying: If you come to me, I will treat you well and honor you. And this saying, even if it is a doctrine of doctrines, is not the easiest and most eloquent in the speech of the Arabs. And what is more deserving of the Book of God, the Almighty, to be directed to from the languages, is the most eloquent and most well-known of the speech of the Arabs, without the most abhorrent and ignorant of their language. This, with its face being far from the concept in interpretation. Mention of those who said: His saying: **As We sent**, is the answer to his saying: **So remember Me.** Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, he heard Ibn Abi Nujayh say about the saying of God, the Almighty: **As We sent among you a Messenger from among you**, as you did, so remember Me. Al-Muthanna told us, Abu Hudhayfah told us, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. And His statement: **As We have sent among you a Messenger from among yourselves**, He means the Arabs by that. He, the Most High, said to them: O Arabs, adhere to My obedience, and face the qiblah toward which I have commanded you to face, so that the Jews' argument against you will be cut off, so that they will have no argument against you, and so that I may complete My favor upon you, and you will be guided, just as I began with My favor upon you, so I sent among you a Messenger from among you. And that Messenger whom He sent to them from among them: Muhammad, may God bless him and grant him peace, as: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding His statement: **As We have sent among you a Messenger from among you**, meaning Muhammad, may God bless him and grant him peace. As for His statement: **He recites to you Our verses**, it means the verses of the Qur'an, and by His statement: **And purifies you**, it purifies you from the filth of sins, and **teaches you the**

Book, which is the Criterion, it means: He teaches them its rulings. And by *wisdom*, it means the Sunnah and understanding of the religion. We have explained all of that before with its evidence. As for His statement: **And teaches you what you did not know**, it means: And teaches you from the report of the prophets - and the stories of the past nations, and the report of what is new and will happen from the matters that the Arabs did not know, so they learned them from the Messenger of God, may God bless him and grant him peace. So He, may His praise be glorified, informed them that they will only attain all of that through His Messenger, may God bless him and grant him peace. The statement in the interpretation of the words of the Almighty: **So remember Me, I will remember you**. Abu Ja'far said: By that, the Almighty means: So remember Me, O believers, by your obedience to Me in what I command you and what I forbid you from, I will remember you with My mercy to you and My forgiveness for you, as: Ibn Hamid told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Lahî'ah, on the authority of 'Ata' ibn Dinar, on the authority of Sa'id ibn Jubayr: **Remember Me, I will remember you**, he said: Remember Me with My obedience, I will remember you with My forgiveness. Some of them interpreted that as being from remembrance with praise and commendation. Mention of those who said that: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', regarding His words: "So remember Me, I will remember you. And be grateful to Me and do not deny Me," that God remembers those who remember Him, increases those who are grateful to Him, and punishes those who are ungrateful. Musa told me, he said, 'Amr told me, he said, Asbat told us, on the authority of al-Suddi: **Remember Me, I will remember you**, he said: There is no servant who remembers God except that God remembers him. No believer mentions Him without mentioning Him with mercy, and no disbeliever mentions Him without mentioning Him with torment.

Tafsir al-Qurtubi

The Almighty said: **As We have sent** The Kaf is in the accusative case as an attribute of a deleted source, meaning: And I will complete My favor upon you as We have sent, as Al-Farra' said. Ibn Atiyyah said: This is the best of the sayings, meaning: And I will complete My favor upon you in explaining the Sunnah of Abraham, peace be upon him, as We have sent. It was said: The meaning is: And perhaps you will be guided as We have sent. It was said: It is in the accusative case as a state, and the meaning is: And I will complete My favor upon you in this state. The simile is based on the fact that the favor in the Qiblah is like the favor in the message, and that the remembrance commanded is as great as the favor. It was said: The meaning of the speech is to advance and delay, meaning, remember Me as We have sent. It was narrated from Ali, may God be pleased with him, and Al-Zajjaj chose it. Meaning, just as We sent among you a Messenger whom you know to be truthful, remember Me by monotheism and belief in Him. Stopping at **you will be guided** according to this statement is

permissible.

I said: This is the choice of the wise Tirmidhi in his book, meaning, just as I have done this to you from the blessings that I have enumerated for you, so remember Me with gratitude, and I will remember you with more, because in your remembering that is gratitude to Me, and I have promised you more for your gratitude, and that is His saying: **If you are grateful, I will surely increase you**, so the kaf in His saying as here, and in Al-Anfal **as your Lord brought you forth** and at the end of Al-Hijr **as We sent down upon the dividers** is related to what comes after it, as will be explained.

Tafsir Ibn Kathir

The Almighty reminds His believing servants of the blessings He bestowed upon them by sending the Messenger Muhammad, may God bless him and grant him peace, to them, reciting to them the clear verses of God, and purifying them, that is, cleansing them from the vices of morals, the filth of souls, and the actions of the Age of Ignorance, and bringing them out of darkness into the light and teaching them the Book, which is the Qur'an, and wisdom, which is the Sunnah, and teaching them what they did not know before. In the Age of Ignorance, they were ignorant people who used to be fools with their pure minds. Then, by the blessing of his message and the good fortune of his embassy, they moved to the state of saints and the qualities of scholars. They became the people with the deepest knowledge, the most pious of hearts, the least pretentious, and the most truthful in speech. God the Almighty said: **God has conferred a great favor upon the believers when He sent among them a Messenger from among themselves, reciting to them His verses and purifying them 1:13**. He also condemned those who did not appreciate the value of this blessing, saying: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of ruin? 1:13**. Ibn Abbas said: By the favor of God, he meant Muhammad, may God bless him and grant him peace. For this reason, God urged the believers to acknowledge this favor and to respond to it by remembering and thanking Him. He said: "So remember Me, and I will remember you. And be grateful to Me and do not deny Me." 1:13. Mujahid said, in His statement: **Just as We have sent among you a Messenger from among you**, he means: Just as you did, so remember Me. Abdullah bin Wahb said: On the authority of Hisham bin Sa'd, on the authority of Zaid bin Aslam, that Moses, peace be upon him, said: O Lord, how can I thank You? His Lord said to him: "Remember Me and do not forget Me. If you remember Me, you have thanked Me, and if you forget Me, you have denied Me." Al-Hasan Al-Basri, Abu Al-Aaliyah, Al-Suddi and Al-Rabi' bin Anas said: God remembers whoever remembers Him, increases his gratitude and punishes whoever disbelieves in Him. Some of the Salaf said about the words of God the Most High: **Fear God as He should be feared**: It means that He is obeyed and not disobeyed, remembered and not forgotten, and thanked and not denied. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us,

Surat Al-Baqarah 2:151

Just as We have sent among you a Messenger from among you, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

Yazid bin Harun told us, Ammarah Al-Saydalani told us, Makhul Al-Azdi told us: I said to Ibn Umar: Do you think that the murderer, the drinker of alcohol, the thief and the adulterer remember God, and God the Most High said: **Then remember Me, I will remember you?** He said: If God remembers this one, God will remember him with His curse until he is silent. Al-Hasan Al-Basri said about the words: **Then remember Me, I will remember you:** He said: Remember Me in what I have enjoined upon you, and I will remember you in what I have enjoined upon you upon Myself. Saeed bin Jubair said: Remember Me with My obedience, and I will remember you with My forgiveness, and in another narration, with My mercy. On the authority of Ibn Abbas, regarding his saying: **Remember Me, and I will remember you,** he said: God's remembrance of you is greater than your remembrance of Him. And in the authentic hadith: "God Almighty says: Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in an assembly, I will remember him in an assembly better than it." Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "God, the Almighty, said: O son of Adam, if you remember Me in yourself, I will remember you in Myself. If you remember Me in an assembly, I will remember you in an assembly of angels - or he said, in an assembly better than it - and if you come a handspan closer to Me, I will come a cubit closer to you, and if you come a cubit closer to Me, I will come a fathom closer to you, and if you come to Me walking, I will come to you running." Its chain of transmission is authentic. Al-Bukhari included it on the authority of Qatada, and according to him Qatada said: God is closer in mercy, and His statement: **And be grateful to Me and do not be ungrateful** is an order from God, the Almighty, to thank Him and promised more good for thanking Him, saying: "And when your Lord proclaimed: If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe." Imam Ahmad said: Ruh told us, Shu'bah told us, on the authority of al-Fudayl ibn Fadala - a man from Qays - Abu Raja' told us. Al-Attardi said: Imran bin Husayn came out to us wearing a silk cloak that we had never seen him wearing before or after that. He said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God bestows a blessing upon, God loves to see the effect of His blessing on His creation.** And Ruh said once: On His servant.

Fath al-Qadir

And his saying: 151- **As We sent** The kaf is in the accusative case as an attribute of a deleted source. The meaning is: And I will complete My favor upon you as I sent, as Al-Farra' said, and Ibn Atiyyah preferred it. It was said: The kaf is in the accusative case as a state, and the meaning is: And I will complete My favor upon you in this state, and the comparison is based on the

fact that the favor in the Qiblah is like the favor in the message. It was said that the meaning of the speech is in the presentation and delay: So remember Me as We sent, as Al-Zajaj said.

Tafsir al-Baghawi

151. The Almighty's saying: **As We sent among you** This kaf is for comparison and needs something to refer to. Some of them said: It refers to what came before it, meaning: And to complete My favor upon you, just as We sent a messenger. Muhammad bin Jarir said: Abraham, peace be upon him, made two supplications - one of them - he said: **Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You 128-Al-Baqarah.** So God sent the messenger, who is Muhammad, may God bless him and grant him peace, and promised to answer the second supplication by making from his descendants a Muslim nation, just as I answered his supplication by guiding you to His religion and making you Muslims and completing My favor upon you by explaining the laws of the pure religion. Mujahid, Ata' and Al-Kalbi said: It is related to what comes after it, which is His saying: **So remember Me, I will remember you.** Its meaning is: Just as We sent among you a messenger from among you, so remember Me. This verse is addressed to the people of Mecca and the Arabs, meaning: Just as We sent among you, O Arabs.

A Messenger from among you meaning Muhammad, may God bless him and grant him peace, **who recites to you Our verses** meaning the Qur'an, **and purifies you and teaches you the Book and wisdom** it was said: wisdom is the Sunnah, and it was said: the sermons of the Qur'an, **and teaches you that which you did not know** of the rulings and laws of Islam.

Tafsir al-Baidawi

151- **As We have sent among you a Messenger from among you** is connected to what came before it, meaning, "And to complete My favor upon you in the matter of the Qiblah, or in the Hereafter as I completed it by sending a Messenger from among you, or in what comes after it as I reminded you of sending, so remember Me. "He recites to you Our verses and purifies you" He carries you to what makes you pure, He presented it in consideration of the intention and delayed it in the call of Abraham, peace be upon him, in consideration of the action "And teaches you the Book and wisdom and teaches you that which you did not know" by thought and contemplation, since there is no way to know it except through revelation, and the action was repeated to indicate that it is another type.

Surat Al-Baqarah 2:152

So remember Me; I will remember you. And be grateful to Me and do not deny Me.

Surat al-Baqarah 2:152

So remember Me; I will remember you. And be grateful to Me and do not deny Me.

Tafsir al-Jalalayn

Remember Me with prayer, glorification, and the like. **I will remember you.** It was said that its meaning is that I will reward you. In the hadith about God, **Whoever remembers Me in himself, I will remember him in Myself, and whoever remembers Me in an assembly, I will remember him in an assembly better than his assembly.** And be grateful to Me for My blessings through obedience **and do not be ungrateful** through disobedience.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And be grateful to Me and do not be ungrateful.** Abu Ja'far said: The Almighty means by that: Be grateful to Me, O believers, for what I have bestowed upon you of Islam and guidance to the religion that I have prescribed for My prophets and chosen ones, **and do not be ungrateful**, meaning: Do not deny My kindness to you, lest I deprive you of My favor that I have bestowed upon you, but be grateful to Me for it, and I will increase you and complete My favor upon you, and guide you to what I have guided to whomever I am pleased of among My servants, for I have promised My creation that whoever is grateful to Me, I will increase him, and whoever is ungrateful to Me, I will deprive him and take away from him what I have given him. The Arabs say: I advised you, and I thanked you, and they hardly say: I advised you, and they may say: I thanked you and advised you, from that is the saying of the poet:

They have combined my misery and blessings with you. Why don't you thank the people when you don't fight?

Al-Nabigha said in his advice to you:

I advised Banu Awf, but they did not accept my messenger and my methods did not succeed with them.

We have shown that the meaning of gratitude is to praise a man for his praiseworthy actions, and that the meaning of ingratitude is to cover something, in the past, so there is no need to repeat it here.

Tafsir al-Qurtubi

God Almighty says: "So remember Me; I will remember you. And be grateful to Me and do not be ungrateful."

Tafsir Ibn Kathir

The Almighty reminds His believing servants of the blessings He bestowed upon them by sending the Messenger Muhammad, may God bless him and grant him peace, to them, reciting to them the clear verses of God, and purifying them, that is, cleansing them from the vices of morals, the filth of souls, and the actions of the Age of Ignorance, and bringing them out of darkness into the light and teaching them the Book, which is the Qur'an, and wisdom, which is the Sunnah, and teaching them what they did not know before. In the Age of Ignorance, they were ignorant people who used to be fools with their pure minds. Then, by the blessing of his message and the good fortune of his embassy, they moved to the state of saints and the qualities of scholars. They became the people with the deepest knowledge, the most pious of hearts, the least pretentious, and the most truthful in speech. God the Almighty said: **God has conferred a great favor upon the believers when He sent among them a Messenger from among themselves, reciting to them His verses and purifying them** 1:13. He also condemned those who did not appreciate the value of this blessing, saying: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of ruin?** 1:13. Ibn Abbas said: By the favor of God, he meant Muhammad, may God bless him and grant him peace. For this reason, God urged the believers to acknowledge this favor and to respond to it by remembering and thanking Him. He said: "So remember Me, and I will remember you. And be grateful to Me and do not deny Me." 1:13. Mujahid said, in His statement: **Just as We have sent among you a Messenger from among you**, he means: Just as you did, so remember Me. Abdullah bin Wahb said: On the authority of Hisham bin Sa'd, on the authority of Zaid bin Aslam, that Moses, peace be upon him, said: O Lord, how can I thank You? His Lord said to him: "Remember Me and do not forget Me. If you remember Me, you have thanked Me, and if you forget Me, you have denied Me." Al-Hasan Al-Basri, Abu Al-Aaliyah, Al-Suddi and Al-Rabi' bin Anas said: God remembers whoever remembers Him, increases his gratitude and punishes whoever disbelieves in Him. Some of the Salaf said about the words of God the Most High: **Fear God as He should be feared**: It means that He is obeyed and not disobeyed, remembered and not forgotten, and thanked and not denied. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Yazid bin Harun told us, Ammarah Al-Saydalani told us, Makhul Al-Azdi told us: I said to Ibn Umar: Do you think that the murderer, the drinker of alcohol, the thief and the adulterer remember God, and God the Most High said: **Then remember Me, I will remember you?** He said: If God remembers this one, God will remember him with His curse until he is silent. Al-Hasan Al-Basri said about the words: **Then remember Me, I will remember you**: He said: Remember Me in what I have enjoined upon you, and I will remember you in what I have enjoined upon you upon Myself. Saeed bin Jubair said: Remember Me with My obedience, and I will remember you with My forgiveness, and in another narration, with My mercy. On the authority of Ibn Abbas, regarding his saying:

Remember Me, and I will remember you, he said: God's remembrance of you is greater than your remembrance of Him. And in the authentic hadith: "God Almighty says: Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in an assembly, I will remember him in an assembly better than it." Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "God, the Almighty, said: O son of Adam, if you remember Me in yourself, I will remember you in Myself. If you remember Me in an assembly, I will remember you in an assembly of angels - or he said, in an assembly better than it - and if you come a handspan closer to Me, I will come a cubit closer to you, and if you come a cubit closer to Me, I will come a fathom closer to you, and if you come to Me walking, I will come to you running." Its chain of transmission is authentic. Al-Bukhari included it on the authority of Qatada, and according to him Qatada said: God is closer in mercy, and His statement: **And be grateful to Me and do not be ungrateful** is an order from God, the Almighty, to thank Him and promised more good for thanking Him, saying: "And when your Lord proclaimed: If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe." Imam Ahmad said: Ruh told us, Shu'bah told us, on the authority of al-Fudayl ibn Fadala - a man from Qays - Abu Raja' told us. Al-Attardi said: Imran bin Husayn came out to us wearing a silk cloak that we had never seen him wearing before or after that. He said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God bestows a blessing upon, God loves to see the effect of His blessing on His creation**. And Ruh said once: On His servant.

Fath al-Qadir

And His saying: 152- **So remember Me, I will remember you** is a command and its answer, and it contains the meaning of recompense. Saeed bin Jubair said: The meaning of the verse is remember Me with obedience, I will remember you with reward and forgiveness. Al-Qurtubi narrated it from him in his interpretation, and Abd bin Hamid and Ibn Jarir narrated it from him. A similar narration has been narrated with a chain of transmission traceable to the Prophet, as will come. And His saying: **And be grateful to Me** Al-Farra' said: He thanked you and I thanked you. Gratitude is knowing and speaking about kindness, and its root in the language is purity. We have already discussed it. And His saying: **And do not be ungrateful** is a prohibition, and therefore the group's nun was deleted, and this one found in the verb is the speaker's nun, and the ya' was deleted because it is the beginning of a verse, and its inclusion is good in places other than the Qur'an. And kufr here is covering up a blessing, not denying it, and we have already discussed it.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And for each is a direction toward which he turns**, he said: He means by that the people of religions, he said: For every qiblah they are pleased with. Ibn Abi Hatim narrated on his

authority that he said in the interpretation of this verse: Pray toward Jerusalem once, and toward the Kaaba another time. Abu Dawud narrated in his Naskh on the authority of Qatada something similar. Ibn Jarir narrated on the authority of Qatada regarding his statement: **Then race to do good deeds**, he said: Do not be overcome in your qiblah. Ibn Jarir narrated on the authority of Ibn Zayd regarding his statement: **Then race to do good deeds**, he said: The righteous deeds. Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah regarding his statement: **Then race to do good deeds**, he said: So hasten in doing good deeds. **Wherever you may be, God will bring you all together**, he said: On the Day of Resurrection. Ibn Jarir narrated on the authority of Al-Suddi on the authority of Ibn Abbas, Ibn Masoud and some of the Companions who said: When the Prophet (peace and blessings of God be upon him) turned towards the Kaaba after praying towards Jerusalem, the polytheists of Mecca said: Muhammad is confused about his religion, so he turned towards you as his qiblah and he knew that you were more guided than him and that he was about to enter your religion. So God revealed: "So that mankind will have no argument against you, except for those who do wrong among them. So fear them not, but fear Me." Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada regarding his statement: **So that mankind will have no argument against you**, he said: He meant the People of the Book when the Prophet of God turned towards the Kaaba. They said: The man yearned for his father's house and the religion of his people. Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid who said: Their argument was their saying that he loved our qiblah. Abu Dawud narrated in his Naskh, Ibn Jarir and Ibn Al-Mundhir on the authority of Qatadah and Mujahid on his statement: **Except those who have wronged among them**, he said: Those who have wronged among them are the polytheists of Quraysh that they will argue with you about that, and they argued with the Prophet of God about his turning to the Sacred House and they said: He will return to our religion as he returned to our Qiblah, so God revealed about all of that: "O you who have believed, seek help through patience and prayer. Indeed, God is with the patient." Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah on his statement: **Just as We have sent among you a Messenger from among you**, meaning Muhammad, may God bless him and grant him peace. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid on his statement: **Just as We have sent among you a Messenger from among you**, he said: As you did, remember Me. Abu Al-Shaykh and Al-Daylami narrated on the authority of Juwaybir on the authority of Ad-Dahhak on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace, said: **Remember Me, I will remember you**, meaning: Remember Me, O people of worship, by obeying Me and I will remember you with My forgiveness. Al-Daylami and Ibn Asakir narrated a similar hadith with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, on the authority of Abu Hind al-Dari, who added: "Whoever remembers Me while being obedient, it is My right to remember him with My forgiveness. Whoever remembers Me while being disobedient, it is My right to remember him with hatred."

Surat Al-Baqarah 2:152

So remember Me; I will remember you. And be grateful to Me and do not deny Me.

Abd ibn Hamid narrated on the authority of Ibn Abbas: God says: **My remembrance of you is better than your remembrance of Me.** Many hadiths have been narrated about the virtue of remembering God in general and the virtue of gratitude.

Tafsir al-Baghawi

152. **So remember Me, and I will remember you.** Ibn Abbas said: Remember Me with My obedience, and I will remember you with My forgiveness. Saeed bin Jubair said: Remember Me in times of comfort and ease, and I will remember you in times of hardship and affliction. Its explanation is: **Had he not been among those who glorify God, he would have remained inside its belly until the Day of Resurrection.** *144-As-Saffat.*

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Umar bin Hafis told us, Al-A'mash told us, he said, I heard Abu Salih, on the authority of Abu Hurairah, he said, the Prophet, may God bless him and grant him peace, said: God Almighty says: "I am as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself. If he remembers Me in an assembly, I remember him in an assembly better than his. If he draws near to Me a handspace, I draw near to him an arm's length. If he draws near to Me an arm's length, I draw near to him a fathom's length. And whoever comes to Me walking, I come to him running."

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, and Abu Bakr Muhammad ibn Abdullah ibn Abi Tawbah al-Kashmihani told us: Abu al-Abbas Ahmad ibn Muhammad ibn Siraj al-Tahhan told us, Abu Ahmad Muhammad ibn Quraysh ibn Sulayman told us, Abu Abd al-Malik al-Dimashqi told us, Sulayman ibn Abd al-Rahman told us, Mundhir ibn Ziyad told us, on the authority of Sakhr ibn Juwayriyah, on the authority of al-Hasan, on the authority of Anas, who said: I heard this hadith from the Messenger of God, may God bless him and grant him peace, as many as my fingers are ten, that the Messenger of God, may God bless him and grant him peace, said: "God Almighty says: O son of Adam, if you remember Me in yourself, I will remember you in Myself, and if you remember Me in an assembly, I will remember you in an assembly better than them, and if you come one hand's length from Me, I will come one cubit's length from you, and if you come one cubit's length from Me, I will come one fathom's length from you, and if you walk to Me, I will run to you, and if you run to Me, I will hasten to you, and if you ask Me, I will give you, and if you do not ask Me, I will become angry with you."

Abdul Wahid Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Jaafar Al-Rayyani told us, Hamid bin Zanjawayh told us, Yahya bin Abdullah told us, Al-Awza'i told us, Ismail bin Ubaid God told us, on the authority of Abu Al-Darda', on the authority of Abu Hurairah, who said: The Prophet, may God bless him and grant him peace, said: God Almighty says: **I am**

with My servant as long as he remembers Me and his lips move with Me.

Abdul Wahid Al-Malhi told us, Abdul Rahman bin Abi Shureih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Jaad told us, Ismail bin Ayyash told us, Amr bin Qais Al-Sakuni told us, on the authority of Abdullah bin Busr, who said: A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, which deeds are best? He said: **That you depart from this world while your tongue is moist with the remembrance of God Almighty.**

God Almighty says: **And be grateful to Me and do not be ungrateful.** This means, be grateful to Me through obedience and do not be ungrateful to Me through disobedience. For whoever obeys God has thanked Him, and whoever disobeys Him has been ungrateful to Him.

Tafsir al-Baidawi

152- **Remember Me** with obedience. **I will remember you** with reward. **And be grateful to Me** for what I have bestowed upon you. **And do not be ungrateful** by denying blessings and disobeying the command.

Surat al-Baqarah 2:153

O you who have believed, seek help through patience and prayer. Indeed, God is with the patient.

Tafsir al-Jalalayn

O you who have believed, seek help for the Hereafter **through patience** in obedience and affliction **and prayer** He mentioned it specifically because of its repetition and importance **Indeed, God is with the patient** with help.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "O you who believe, seek help through patience and prayer. Indeed, God is with the patient." Abu Ja'far said: This verse is an exhortation from God, the Most High, to obey Him and to endure its unpleasantness for the body and wealth. He said: **O you who believe, seek help through patience and prayer** to carry out My obedience, and to perform My obligations in abrogating My rulings, and to turn away from what I abrogate from them to what I create for you from My obligations, and to which I transfer you from My rulings, and to submit to My command in what I command you to do when I impose its ruling on you, and to turn away from it after I have turned you away from it - even if that befalls you with something unpleasant from the words of your enemies from the disbelievers by their false accusation against you, or hardship on your bodies in carrying it out, or a decrease in your wealth - and to strive against your enemies and fight them in My way, with patience from you towards Me in the unpleasantness of that and its difficulty for you, and to endure its suffering. And its burden, then by frightening you in what befalls you of the horrific matters to pray to Me. For by being patient in the face of hardships you attain My pleasure, and by praying to Me you attain your requests from Me, and you attain your needs from Me, for I am with those who are patient in performing My obligations and abandoning their sins, I support them, I watch over them, and I protect them, until they attain what they sought and hoped for from Me. And I have explained the meaning of patience and prayer previously, so we disliked repeating it, as: Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Qatadah, on the authority of Abu Al-'Aliyah, regarding His statement: **And seek help through patience and prayer**, he says: Seek help through patience and prayer in pleasing God, and know that they are from obeying God. It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada, regarding his statement: **O you who have believed, seek help through patience and prayer**, know that they are an aid to obeying God. As for his statement: **Indeed, God is with the patient**, its interpretation is: God is his supporter and helper and is

pleased with his actions, like the saying of the speaker: Do so-and-so, and I am with you, meaning: I am your supporter and helper in doing that.

Tafsir al-Qurtubi

The Almighty's saying: **So remember Me, and I will remember you** is a command and its answer, and it contains the meaning of recompense, which is why it is in the subjunctive mood. The origin of remembrance is to be alert with the heart to what is being remembered and to be awake to it. Remembrance with the tongue is called remembrance because it indicates remembrance of the heart. However, since remembrance is often used to refer to verbal speech, it has come to be the one that comes first to understanding.

The meaning of the verse: Remember Me with obedience, and I will remember you with reward and forgiveness. Said Saeed bin Jubair. He also said: Remembrance is obedience to God, so whoever does not obey Him does not remember Him, even if he glorifies and praises God a lot and recites the Qur'an. It was narrated on the authority of the Prophet, may God bless him and grant him peace:

"Whoever obeys God has remembered God, even if his prayers, fasts, and good deeds are few. Whoever disobeys God has forgotten God, even if his prayers, fasts, and good deeds are many." Abu Abdullah Muhammad bin Khuwaiz Mandad mentioned this in his Ahkam al-Quran. Abu Uthman al-Nahdi said: **I know the time in which God will remember us.** He was asked: **How do you know it?** He said: "God Almighty says: 'Remember Me, and I will remember you.'" Al-Suddi said: "There is no servant who remembers God except that God Almighty remembers him. No believer remembers him except that God remembers him with His mercy, and no disbeliever remembers him except that God remembers him with torment." Abu Uthman was asked: **We remember God but do not find sweetness in our hearts?** He said: **Thank God Almighty for beautifying a limb of yours with His obedience.** Dhu al-Nun al-Misri, may God have mercy on him, said: Whoever remembers God Almighty in a true manner, will forget everything else in the face of his remembrance, and God will preserve everything for him, and will be a substitute for everything. Muadh ibn Jabal, may God be pleased with him, said: No action done by the son of Adam is more effective in saving him from the punishment of God than the remembrance of God. There are many hadiths on the virtue of remembrance and its reward, narrated by the imams. Ibn Majah narrated on the authority of Abdullah ibn Busr:

"An Arab said to the Messenger of God, may God bless him and grant him peace: The laws of Islam have become too many for me, so tell me something of them that I can hold on to. He said: Keep your tongue moist with the remembrance of God Almighty." It was narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said:

O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.

God the Almighty says, 'I am with My servant when he remembers Me and his lips move with Me.' This chapter will be further explained when God the Almighty says, **O you who have believed, remember God with much remembrance**, and that what is meant is remembrance of the heart, which must be maintained in all situations.

God the Almighty said: **And be grateful to Me and do not be ungrateful.** Al-Farra' said: It is said: **I thanked you and I thanked you and I advised you.** The first is the eloquent. Gratitude is knowing and speaking about kindness, and its root in the language is appearance, and it has been mentioned before. So the servant's gratitude to God the Almighty is His praise of him by mentioning His kindness to him, and the Truth, glory be to Him, is His gratitude to the servant by His praise of him by his obedience to Him, except that the servant's gratitude is uttered by the tongue and acknowledged in the heart by the Lord's favor along with acts of obedience.

The Almighty's saying: **And do not disbelieve** is a prohibition, and therefore the group's *nun* was deleted from it. This is the speaker's *nun* and the *ya* was deleted because it is the beginning of a verse, and it is better to prove it in places other than the Qur'an, meaning do not disbelieve in My blessings and favors. So disbelief here is concealing the blessing, not denying it. We have already discussed disbelief in language, and we have also discussed the meaning of seeking help through patience and prayer, so there is no point in repeating it.

Tafsir Ibn Kathir

When the Almighty proceeded from explaining the command to be grateful, He proceeded to explain patience, guidance, and seeking help through patience and prayer. The servant is either in a blessing, so he is grateful for it, or in a calamity, so he is patient with it, as stated in the hadith: "It is amazing for the believer that God does not decree for him a decree except that it is good for him: if he is granted ease, so he is grateful, it is good for him, and if he is afflicted with hardship, so he is patient, it is good for him." The Almighty explained that the best means of assistance to bear calamities are patience and prayer, as stated previously in His statement: **And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive.** In the hadith, when the Messenger of God, may God bless him and grant him peace, was distressed by something, he would pray. Patience is of two types: patience in abstaining from forbidden things and sins, and patience in performing acts of obedience and devotion. The second type is more rewarding because it is the intended meaning. As for the third patience, which is patience in the face of calamities and misfortunes, this is also obligatory, like seeking forgiveness for faults, as Abd al-Rahman ibn Zayd ibn Aslam said: Patience is of two types: patience for God with what He loves, even if it is difficult for the souls and bodies, and patience for God from what He hates, even if desires incline towards it.

Whoever is like this is among the patient ones upon whom peace will be granted, God willing. Ali ibn al-Husayn Zayn al-Abidin said: When God gathers the first and the last, a caller will call out, **Where are the patient ones so that they may enter Paradise before the reckoning?** He said: Then a group of people will stand up and the angels will meet them and say: Where are you going, O children of Adam? They will say: To Paradise. They will say: Before the reckoning? They will say: Yes. They will say: Who are you? They said: We are the patient ones. They said: What was your patience? They said: We were patient in obeying God and we were patient in avoiding disobeying God until God took us. They said: You are as you said, enter Paradise, for what is the best reward for the workers **I said:** And evidence for this is the saying of God Almighty: **Only the patient will be given their reward without account.** Saeed bin Jubair said: Patience is the servant's acknowledgment to God of what he has done to him, and his seeking reward from God, hoping for His reward. And a man may be impatient while he is patient, and nothing is seen from him except patience.

God the Almighty says: **And say not of those who are killed in the way of God, 'They are dead.'** Rather, **they are alive.** God the Almighty informs us that the martyrs are alive and provided for in their intermediate state, as it came in Sahih Muslim: The souls of the martyrs are in the crops of green birds that roam in Paradise wherever they wish, then they take refuge in lamps suspended beneath the Throne. Then your Lord looked at them and said: What do you seek? They said: O our Lord, what do we seek, when You have given us what You have not given to any of Your creation? Then He returned to them with something similar. When they saw that they would not be left without being asked, they said: We want You to return us to the worldly home so that we may fight in Your cause until we are killed in Your cause once again - because of what they see of the reward of martyrdom - then the Lord, may He be glorified and exalted, says: I have written that they will not return to it.

In the hadith narrated by Imam Ahmad on the authority of Imam al-Shafi'i on the authority of Imam Malik on the authority of al-Zuhri on the authority of Abd al-Rahman ibn Ka'b ibn Malik on the authority of his father, he said: The Messenger of God, may God bless him and grant him peace, said: **The soul of the believer is a bird hanging from the trees of Paradise until God returns it to its body on the Day of Resurrection.** This indicates that it also includes all believers, even though the martyrs have been specifically mentioned in the Qur'an as an honor, a sign of respect, and a sign of glorification.

Fath al-Qadir

When He, the Almighty, finished guiding His servants to remember Him and thank Him, He followed that by guiding them to seek help through patience and prayer. Whoever combines remembering God and thanking Him, and seeks help through patience and prayer to carry out what God has commanded, and to repel the

trials that befall him, has been guided to the right path and guided to goodness. This companionship that God made clear in His saying: 153- **Indeed, God is with the patient** contains the greatest encouragement for His servants, the Almighty, to adhere to patience in the face of the calamities that befall them. Whoever has God with him does not fear the terrors, even if they are mountains.

Tafsir al-Baghawi

153. God Almighty says: "O you who have believed, seek help through patience and prayer. Indeed, God is with the patient." With help and victory.

Tafsir al-Baidawi

153- **O you who have believed, seek help through patience** from sins and self-interests, **and prayer** which is the mother of all acts of worship and the ascension of the believers, and the communion with the Lord of the Worlds. **Indeed, God is with the patient** with victory and the answering of supplications.

Surat Al-Baqarah 2:154

And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not.

Surat al-Baqarah 2:154

And do not say about those who are killed in the way of God, **They are dead.** Rather, they are *alive*, but you perceive [it] not.

Tafsir al-Jalalayn

And do not say about those who are killed in the way of God that they are (dead. Rather, they are *alive*, their souls are in the crops of green birds that roam in Paradise wherever they wish, according to a hadith about that **but you do not perceive** you know what they are in.

Tafsir al-Suyuti

The Almighty said: And do not say to those who are killed, **The verse.** Ibn Mandah narrated in the Companions, on the authority of al-Suddi al-Saghir, on the authority of al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, who said: Tamim ibn al-Hammam was killed at Badr, and in it and in other cases it was revealed: And do not say to those who are killed in the way of God, **They are dead.** The verse. Abu Naim said: They agreed that it was Umair ibn al-Hammam, and that al-Suddi corrupted it.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And do not say about those who are killed in the way of God, 'They are dead.' Rather, they are alive, but you perceive [it] not.** Abu Ja'far said: The Almighty means: O you who believe, seek help through patience in obeying Me in the struggle against your enemy, abandoning your sins, and performing all of My obligations upon you. And do not say about those who are killed in the way of God, 'He is dead.' For the dead among My creation are those from whom I have taken their life and deprived them of their senses, so they do not enjoy pleasure or attain bliss. For those of you and all of My creation who are killed in My way are alive with Me, in life and bliss, and a pleasant life, and a year's provision, rejoicing in what I have given them of My bounty, and what I have bestowed upon them of My honor, as Muhammad ibn `Amr told me, he said, Abu `Asim told us, he said, Isa told us, on the authority of Ibn Abi Najeh, on the authority of Mujahid, regarding His saying: **Rather, they are alive** with their Lord, they are provided with the fruits of Paradise, and they find its fragrance, and they are not... In it. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr bin Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada, regarding his statement: **And say not of those who are killed in the way of God, 'They are dead.' Rather, they are alive, but you perceive [it] not,** we used to be told that the souls of the martyrs recognize each other in white

birds eating from the fruits of Paradise, and that their dwellings are the Lote Tree of the Limit, and that the one who fights in the way of God has three good qualities: whoever is killed in the way of God among them becomes alive and provided for, whoever is victorious, God will give him a great reward, and whoever dies, God will provide him with a good provision. Al-Hasan bin Yahya narrated, 'Abd al-Razzaq narrated, Muammar narrated, on the authority of Qatada, regarding his statement: **And say not of those who are killed in the way of God, 'They are dead.' Rather, they are alive, but you perceive [it] not,** he said: The souls of the martyrs are in the form of white birds. Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, regarding his statement: **And do not say about those who are killed in the way of God, 'They are dead.' Rather, they are alive,** in the form of green birds flying in Paradise wherever they wished from it, eating from wherever they wished.

Al-Muthanna told me, he said, Muhammad ibn Ja'far told us, he said, Uthman ibn Ghiyath told us, he said, I heard `Ikrimah say about His statement, **And say not of those who are killed in the way of God, 'They are dead.' Rather, they are alive, but you perceive [it] not,** he said: The souls of the martyrs are in green birds in Paradise. Abu Ja'far said: If someone were to say to us: What is in His statement, **And say not of those who are killed in the way of God, 'They are dead.' Rather, they are alive,** of the specificity of the report about the one killed in the way of God, which does not include anyone else? It has been known that the reports from the Messenger of God (peace and blessings of God be upon him) are consistent, and that he described the state of the believers and the unbelievers after their death. He informed about the believers that doors to Paradise will be opened for them from their graves, from which they will smell its fragrance, and they will hasten the coming of the Hour, so that they may return to their dwellings there, and they will be reunited with their families and children there. And about the unbelievers, that doors to Hell will be opened for them from their graves, and they will look at it, and they will be afflicted with its stench and its evils, and those who will oppress them will be empowered over them until the coming of the Hour, and they will ask God to delay the coming of the Hour, fearing the fate that God has prepared for them therein, along with similar reports. If the reports from the Messenger of God (peace and blessings of God be upon him) are consistent, then what is the special privilege of the one who is killed in the way of God, which is not shared by all other human beings except him, while all the unbelievers and believers except him are alive in the intermediate realm, while the unbelievers are tormented therein with a difficult life, and as for the believers, they will enjoy the spirit, basil, and the breeze of Paradise? It was said: What God has distinguished the martyrs with in this regard, and what He has informed the believers with from His report about them, the Most High, is His informing them that they will be provided with the foods and drinks of Paradise in their intermediate state

before their resurrection, and that they will enjoy what all of humanity will enjoy when they enter it after the resurrection, from the delicious foods that God has not fed anyone but them in their intermediate state before their resurrection. So that is the virtue with which He has distinguished them and distinguished them from others, and the benefit that He has informed the believers with from the report about them, so the Most High said to His Prophet Muhammad, may God bless him and grant him peace: "And never think that those who are killed in the way of God are dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what God has given them of His bounty" (Al Imran 3:169-170). And the report from the Messenger of God, may God bless him and grant him peace, came in a similar manner to what we said. Abu Kurayb narrated that Abdur-Raheem bin Sulayman and Abdah bin Sulayman narrated from Muhammad bin Ishaq from Al-Harith bin Fadil from Mahmud bin Labid from Ibn Abbas who said: "The Messenger of God, may God bless him and grant him peace, said: 'The martyrs are on Barq, a river at the gate of Paradise, in a green dome - Abdah said: in a green garden - their provision comes out to them from Paradise morning and evening.'" Abu Kurayb narrated that Jabir bin Nuh narrated from Al-Ifriqi from Ibn Bashir Al-Sulami - or Abu Bashir, Abu Ja'far was not sure - who said: The souls of the martyrs are in white domes from the domes of Paradise, in each dome are two wives, their provision on every day the sun rises is a bull and a fish. As for the bull, in it is the taste of every fruit in Paradise, and as for the fish, in it is the taste of every drink in Paradise. Abu Ja'far said: If someone were to say: The report of what you mentioned, that God, the Most High, mentioned that He informed the believers with His report about the martyrs from the blessing that He has singled them out with in the intermediate realm, is not found in His statement: **And say not of those who are killed in the way of God, 'They are dead.'** Rather, **they are alive.** Rather, it contains the report about their state, are they dead or alive? It was said: What is meant by mentioning the report about their lives is the report that they are exempt from the blessing, but God, the Most High, mentioned that when He had informed His servants about what He had singled out the martyrs with in His statement: "And never think that those who are killed in the way of God are dead. Rather, they are alive with their Lord, receiving provision." (Al-Imran: 169), and they knew their state from His report of that, then what was meant by God, the Most High, mentioned in His statement: **And say not of those who are killed in the way of God, 'They are dead.'** Rather, **they are alive,** is that He forbade His creation from saying about the martyrs that they are dead, leaving out repeating what He had explained to them of their story.

As for his statement: **But you do not perceive,** he means: But you do not see them and know that they are alive. You only know that by my informing you of them. And his statement: *dead* is raised by an implied pronoun for the names of **those who are killed in the way of God**, and the meaning of that is: And do not say about those who are killed in the way of God that they are dead. And the accusative is not permissible for the dead, because the statement does not apply to them. And likewise his statement: **Rather, they are alive,** is

raised, meaning: they are alive.

Tafsir al-Qurtubi

This is like what God Almighty said in the other verse: "And never think that those who are killed in the way of God are dead. Rather, they are alive with their Lord, receiving provision." There comes the discussion of martyrs and their rulings, God Almighty willing.

If God the Almighty revives them after death to provide for them - as follows - then it is permissible for Him to revive the infidels to torment them, and this would be evidence of the torment of the grave. The martyrs are alive as God the Almighty said, and this does not mean that they will be revived, because if that were the case, there would be no difference between the martyrs and others, since everyone will be revived. This is indicated by the Almighty's saying: **But you do not perceive**, and the believers perceive that they will be revived. The word *dead* was raised with an implied subject, and so is **rather alive**, meaning they are dead and they are alive. It is not correct to apply the word *said* to it because there is no connection between it and it, just as it is correct in your saying: I said a word and an argument.

Tafsir Ibn Kathir

When the Almighty proceeded from explaining the command to be grateful, He proceeded to explain patience, guidance, and seeking help through patience and prayer. The servant is either in a blessing, so he is grateful for it, or in a calamity, so he is patient with it, as stated in the hadith: "It is amazing for the believer that God does not decree for him a decree except that it is good for him: if he is granted ease, so he is grateful, it is good for him, and if he is afflicted with hardship, so he is patient, it is good for him." The Almighty explained that the best means of assistance to bear calamities are patience and prayer, as stated previously in His statement: **And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive.** In the hadith, when the Messenger of God, may God bless him and grant him peace, was distressed by something, he would pray. Patience is of two types: patience in abstaining from forbidden things and sins, and patience in performing acts of obedience and devotion. The second type is more rewarding because it is the intended meaning. As for the third patience, which is patience in the face of calamities and misfortunes, this is also obligatory, like seeking forgiveness for faults, as Abd al-Rahman ibn Zayd ibn Aslam said: Patience is of two types: patience for God with what He loves, even if it is difficult for the souls and bodies, and patience for God from what He hates, even if desires incline towards it. Whoever is like this is among the patient ones upon whom peace will be granted, God willing. Ali ibn al-Husayn Zayn al-Abidin said: When God gathers the first and the last, a caller will call out, **Where are the patient ones so that they may enter Paradise before the reckoning?** He said: Then a group of people will stand up and the angels will meet them and say:

Surat Al-Baqarah 2:154

And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not.

Where are you going, O children of Adam? They will say: To Paradise. They will say: Before the reckoning? They will say: Yes. They will say: Who are you? They said: We are the patient ones. They said: What was your patience? They said: We were patient in obeying God and we were patient in avoiding disobeying God until God took us. They said: You are as you said, enter Paradise, for what is the best reward for the workers I said: And evidence for this is the saying of God Almighty: **Only the patient will be given their reward without account.** Saeed bin Jubair said: Patience is the servant's acknowledgment to God of what he has done to him, and his seeking reward from God, hoping for His reward. And a man may be impatient while he is patient, and nothing is seen from him except patience.

God the Almighty says: **And say not of those who are killed in the way of God, 'They are dead.' Rather, they are alive.** God the Almighty informs us that the martyrs are alive and provided for in their intermediate state, as it came in Sahih Muslim: The souls of the martyrs are in the crops of green birds that roam in Paradise wherever they wish, then they take refuge in lamps suspended beneath the Throne. Then your Lord looked at them and said: What do you seek? They said: O our Lord, what do we seek, when You have given us what You have not given to any of Your creation? Then He returned to them with something similar. When they saw that they would not be left without being asked, they said: We want You to return us to the worldly home so that we may fight in Your cause until we are killed in Your cause once again - because of what they see of the reward of martyrdom - then the Lord, may He be glorified and exalted, says: I have written that they will not return to it.

In the hadith narrated by Imam Ahmad on the authority of Imam al-Shafi'i on the authority of Imam Malik on the authority of al-Zuhri on the authority of Abd al-Rahman ibn Ka'b ibn Malik on the authority of his father, he said: The Messenger of God, may God bless him and grant him peace, said: **The soul of the believer is a bird hanging from the trees of Paradise until God returns it to its body on the Day of Resurrection.** This indicates that it also includes all believers, even though the martyrs have been specifically mentioned in the Qur'an as an honor, a sign of respect, and a sign of glorification.

Fath al-Qadir

154- **And do not say about those who are killed in the way of God, 'They are dead.' Rather, they are alive, but you perceive [it] not.** Dead and alive are raised as two predicates for two omitted words: that is, do not say about those who are killed in the way of God, 'They are dead.' Rather, they are alive, but you do not perceive this life when you see their bodies after their souls have been taken away, because you judge them to be dead in appearance according to what your knowledge reaches, which is in relation to God's knowledge as a bird takes seawater in its beak. But in reality, they are not like that, but rather they are alive in

the intermediate realm. And in the verse there is evidence of the proof of the torment of the grave, and no attention should be paid to the disagreement of those who disagreed with that, as it has been transmitted in many authentic hadiths and the verses of the Qur'an have indicated it, and an example of this verse is the saying of God the Most High: "And do not think that those who are killed in the way of God are dead. Rather, they are alive with their Lord, receiving provision."

Tafsir al-Baghawi

154. **And do not say of those who are killed in the way of God, 'They are dead.'** This was revealed about the Muslims killed at Badr, who were fourteen men, six from the Muhajireen and eight from the Ansar. People used to say of those who were killed in the way of God, **So-and-so has died and the pleasures and delights of this world have gone away from him.** So God, the Most High, revealed: **And do not say of those who are killed in the way of God, 'They are dead.'** "Rather, they are alive, but you perceive [it] not." As He said about the martyrs of UHud 11: "And never think that those who are killed in the way of God are dead. Rather, they are alive with their Lord, receiving provision." **169-Al Imran.** Al Hassan said that the martyrs are alive with God, the Most High. Their provisions are presented to their souls, and spirit and joy reach them, just as the fire is presented to the souls of the people of Pharaoh morning and evening, and pain reaches them.

Tafsir al-Baidawi

154- "And do not say of those who are killed in the way of God, 'They are dead,'" meaning they are dead. "Rather, they are alive. But you perceive not," what is their state? This is a warning that their life is not in the body nor of the same kind as what animals sense, but rather it is something that cannot be perceived by reason, but rather by revelation. And from Al-Hasan (Indeed, the martyrs are alive with their Lord. Their provisions are presented to their souls, and the spirit and joy reach them, just as the fire is presented to the souls of the people of Pharaoh, morning and evening, and pain and suffering reach them.) The verse was revealed about the martyrs of Badr, and they were fourteen. It indicates that the souls are substances that exist in themselves, different from what is sensed in the body, and they remain perceptible after death. The majority of the Companions and Followers agreed on this, and the verses and Sunnahs spoke of it. And on this, the martyrs were singled out for their special closeness to God the Most High, and for increased joy and dignity.

Surat al-Baqarah 2:155

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.

Tafsir al-Jalalayn

And We will surely test you with something of fear of the enemy **and hunger** drought **and a loss of wealth** through destruction **and lives** through killing, death, and diseases **and fruits** through plagues, that is, We will test you and see whether you will be patient or not **and give good tidings to the patient** in the face of affliction with Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.** Abu Ja'far said: This is a notification from God, the Most High, mentioned by the followers of His Messenger, may God bless him and grant him peace, that He will test them and examine them with hardships of matters, to know who follows the Messenger and who turns back on his heels, just as He tested them and examined them by changing the Qiblah from the Holy House to the Ka'bah, and just as He tested His chosen ones before them. And He promised them that in another verse, saying to them: "Or do you think that you will enter Paradise while such [things] have not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were shaken until the Messenger and those who believed with him said, "When is the help of God? **Unquestionably, the help of God is near.** (al-Baqarah 2:214) Ibn 'Abbas and others used to say something similar to what we said about that. Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And We will surely test you with something of fear and hunger**, and something similar to this, he said: God informed the believers that this world is a place of trial, and that He will test them in it, and He commanded them to be patient, and He gave them good tidings, saying: **And give good tidings to the patient**, then He informed them that He did this with His prophets and chosen ones, so that their souls would be at ease, so He said: **They were touched by poverty and hardship, and they were shaken** (al-Baqarah 2:214). The meaning of His statement: **And We will surely test you**, is that We will surely test you. We have already explained that the meaning of trial is testing, in what has passed before. And His statement: **With something of fear**, meaning fear of the enemy, and with hunger - which is drought - He says: We will surely test you with something of fear that will befall you from your enemy, and with a year that will befall

you in which famine and hardship will befall you, and your demands will be difficult, so your wealth will be diminished? And wars that will take place between you and your enemies from the disbelievers, so your numbers will be diminished? And the death of your children and offspring, and droughts that occur and reduce your fruits. All of that is a test from Me for you, and a trial from Me for you, so that those of you who are truthful in their faith may be distinguished from those of you who are liars in it, and those of you who have insight into their religion may be distinguished from those of you who are hypocrites, doubters, and skeptics. All of that is an address from Him to the followers of the Messenger of God (peace and blessings of God be upon him) and his companions, as: Harun ibn Idris al-Kufi al-Asamm told me, he said: Abd al-Rahman ibn Muhammad al-Maharibi told us, on the authority of Abd al-Malik, on the authority of Ata', regarding His statement: **And We will surely test you with something of fear and hunger**, he said: They are the companions of Muhammad (peace and blessings of God be upon him). Rather, the Most High said: **with something of fear** and did not say: with things, because of the different types of what He informed His servants with which He would test them. So since that was different - and *of* indicates that each type of it contains something, then the meaning of that is: And We will surely test you with something of fear, and with something of hunger, and with something of a decrease in wealth - He was satisfied with indicating the mention of the thing at the beginning, from repeating it with each type of it.

So the Almighty did all of that to them, and tested them with various kinds of trials, as: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, regarding His statement: **And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits**, he said: That has happened, and something worse than that will happen. God said at that time: **And give good tidings to the patient, who, when disaster strikes them, say, "Indeed we belong to God, and indeed to Him we will return.** Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided." Then the Almighty said to His Prophet, may God bless him and grant him peace: O Muhammad, give good tidings to those who are patient in the face of My testing them with what I test them with, and who guard themselves from going ahead of what I forbid them from, and who hold themselves to performing what I have charged them with of My obligations, despite My testing them with what I test them with, who say when disaster strikes them, **Indeed we belong to God, and indeed to Him we will return.** So God Almighty commanded him to give good report regarding the hardships He was testing them with, to those who were patient, whose characteristics God had described.

The origin of the word *tabsheer* is when a man tells another man report, whether it pleases him or not, that no one else has told him before.

Surat Al-Baqarah 2:155

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.

Tafsir al-Qurtubi

The Almighty said: **And We will surely test you** This waw is open according to Sibawayh due to the meeting of two quiescent letters. Another said: When it is added to the heavy noon, the verb is built on the level of fifteen. The affliction can be good or bad. Its root is the trial, as mentioned above. The meaning is that We will surely test you to teach the one who strives and is patient the knowledge of its meanings so that the reward will befall him, as mentioned above. It was said: They were only tested with this as a sign for those who come after them, so that they will know that they were only patient with this when the truth was made clear to them. It was also said: He informed them of this so that they would be certain that it would befall them, so that they would prepare themselves for it and be further from impatience. In it is the hastening of the reward of God Almighty for the resolve and preparing the soul.

God the Almighty says: **With something** is a singular word but its meaning is plural. Ad-Dahhak read **with things** in the plural, while the majority read it in the singular form, meaning with something of this and something of that, so he was satisfied with the first for brevity. **From fear** meaning fear of the enemy and panic in battle, as Ibn Abbas said. Ash-Shafi'i said: It is the fear of God the Almighty. **And hunger** means famine due to drought and famine, according to Ibn Abbas. Ash-Shafi'i said: It is hunger in the month of Ramadan. **And a decrease in wealth** due to being busy fighting the infidels. It was said: The devastating calamities. Ash-Shafi'i said: With the obligatory zakat. **And souls** Ibn Abbas said: With killing and death in jihad. Ash-Shafi'i said: He means diseases. **And fruits** Ash-Shafi'i said: What is meant is the death of children, and a man's child is the fruit of his heart, as came in the hadith, as will come. Ibn Abbas said: What is meant is the scarcity of plants and the cessation of blessings.

The Almighty says: **And give good tidings to the patient**, meaning the reward for patience. Patience originally means confinement, and its reward is not specified, as has been mentioned before. However, this can only be achieved by being patient at the first shock, as Al-Bukhari narrated on the authority of Anas on the authority of the Prophet, may God bless him and grant him peace, who said:

Patience is only at the first shock. Muslim narrated it in a more complete manner, meaning that the patience that is difficult for the soul and for which the reward is great is only when a calamity strikes and its heat is felt, for it indicates the strength of the heart and its steadfastness in the position of patience. However, when the heat of the calamity cools down, everyone is patient at that time. Therefore, it was said: Every wise person must adhere to what a fool must do at the time of a calamity after three days. Sahl ibn Abdullah al-Tustari said: When God the Almighty said: **And give good tidings to the patient**, patience became a livelihood. Patience is of two types: patience from disobeying God, for this is a mujahid, and patience in

obeying God, for this is a worshipper. So if he is patient from disobeying God and patient in obeying God, God will grant him contentment with His decree. The sign of patience is the heart's tranquility with what befalls the soul of disliked and beloved things. Al-Hawaas said: Patience is steadfastness in adhering to the rulings of the Book and the Sunnah. Ruwaym said: Patience is abandoning complaint. Dhu al-Nun al-Misri said: Patience is seeking help from God the Almighty. Professor Abu Ali said: The limit of patience is not to object to the decree. As for showing the affliction in a way other than complaining, it does not contradict patience. God Almighty said in the story of Job: **Indeed, We found him patient, an excellent servant**, along with what was reported about him that he said: **Harm has touched me.**

Tafsir Ibn Kathir

God the Almighty told us that He tests His servants, that is, He examines and tests them, as He the Almighty said: **And We will surely test you until We make evident those among you who strive [for the cause of God] and the patient, and We will make evident your report.** Sometimes with ease and sometimes with hardship such as fear and hunger, as He the Almighty said: **So God made them taste the garment of hunger and fear.** The hungry and the fearful both show that, and that is why He said the garment of hunger and fear. And He said here: **with a little fear and hunger**, that is, with a little of that, **and a loss of wealth**, that is, the loss of some of it, **and lives**, such as the death of friends, relatives, and loved ones, **and fruits**, that is, the gardens and farms do not yield as they usually do. Some of the Salaf said: Some of the palm trees would only bear fruit once. All of this and the like are ways by which God tests His servants. Whoever is patient, He will reward him, and whoever despairs, He will punish him. That is why God the Almighty said: **And give good tidings to the patient.** Some commentators have related that what is meant by fear here is the fear of God, and by hunger, fasting in Ramadan, and by loss of wealth, zakat, and by souls, diseases, and by fruits, children. There is a view on this, and God knows best. Then God the Almighty explained who are the patient ones He thanked, saying: **Those who, when disaster strikes them, say, 'Indeed we belong to God, and indeed to Him we will return.'** That is, they consoled themselves with this saying for what befell them and knew that they belong to God and that He disposes of His servants as He wills, and they knew that not an atom's weight will be lost with Him on the Day of Resurrection. That caused them to acknowledge that they are His servants and that they will return to Him in the Hereafter. That is why God the Almighty informed them of what He gave them for that, saying: **On them are blessings from their Lord and mercy.** That is, praise from God for them. Saeed bin Jubair said: That is, security from punishment. **And those are the ones who are guided.** The Commander of the Faithful, Omar bin Al-Khattab, said: What excellent just men and what excellent bonus. **Upon**

them are blessings from their Lord and mercy. These are the two just men. **And those are the ones who are guided.** This bonus is what is placed between the two just men and it is an increase in the burden. Likewise, these men were given their reward and were given an increase as well.

There are many hadiths that have been narrated about the reward for seeking God's help, which is to say, **Inna lillahi wa inna ilayhi raji'un We belong to God and to Him we shall return** when faced with calamities.

Among them is what Imam Ahmad narrated, where he said: Yunus ibn Muhammad narrated to us, Laith, meaning Ibn Sa'd, narrated to us, from Yazid ibn Abdullah ibn Usamah ibn al-Haad, from Amr ibn Abi Amr, from al-Muttalib, from Umm Salamah, who said: Abu Salamah came to me one day from the Messenger of God, may God bless him and grant him peace, and said: I heard from the Messenger of God, may God bless him and grant him peace, a statement that made me happy. He said: "No Muslim is afflicted with a calamity and seeks God's help upon his calamity and then says, 'O God, reward me for my calamity and replace it with something better,' except that that will be done to him." Umm Salamah said: So I memorized that from him, and when Abu Salamah died, I sought God's help and said, 'O God, reward me for my calamity and replace it with something better.' Then I came to my senses and said, 'How can I find someone better than Abu Salamah?' When my waiting period was over, the Messenger of God, may God bless him and grant him peace, asked permission to see me while I was tanning a hide for myself. I washed my hands of the qaz and gave him permission. I placed for him a leather cushion stuffed with palm fibers, and he sat on it and proposed to me. When he finished speaking, I said: O Messenger of God, it is not that I do not desire you, but I am a woman who is extremely jealous and I fear that you will see something in me that will punish me. I am a woman who has reached old age and I have children. He said: As for what you mentioned about jealousy, God Almighty will remove it from you. As for what you mentioned about old age, the same thing that happened to me happened to you. As for what you mentioned about children, your children are my children. She said: She surrendered 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, married her. Umm Salamah then said: God replaced Abu Salamah with someone better than him: the Messenger of God, may God bless him and grant him peace. In Sahih Muslim, she said: I heard the Messenger of God, may God bless him and grant him peace, say: "There is no servant who is afflicted with a calamity and says: 'To God we belong and to Him we shall return.' O God, reward me for my calamity and replace it for me with something better than it, except that God will reward him for his calamity and replace it for him with something better than it." She said: When Abu Salamah died, I said: As the Messenger of God, may God bless him and grant him peace, commanded me, and God replaced him with someone better than him: the Messenger of God, may God bless him and grant him peace. Imam Ahmad said: Yazid and Ibad bin Ibad told us: Hisham bin Abi Hisham told us: Ibad bin Ziyad told us, on the authority of his mother, on the

authority of Fatimah bint al-Husayn, on the authority of her father, al-Husayn bin Ali, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no Muslim man or woman who is afflicted with a calamity and remembers it, even if it happened a long time ago - and Ibad said it happened a long time ago - and says 'I seek refuge in God from God,' but God renews it for him and gives him a reward like the reward of the day he was afflicted." Ibn Majah narrated it in his Sunan on the authority of Abu Bakr bin Abi Shaybah on the authority of Wakee' on the authority of Hisham bin Ziyad on the authority of his mother on the authority of Fatimah bint al-Husayn on the authority of her father. Ismail bin Aliyah and Yazid bin Harun narrated it on the authority of Hisham bin Ziyad on the authority of his father *thus* on the authority of Fatimah on the authority of her father. Imam Ahmad said: I heard Yahya bin Ishaq al-Silhini, I heard Hammad bin Salamah on the authority of Abu Sinan, who said: I buried a son of mine and while I was in the grave, Abu Talhah - meaning al-Khawlani - took me by the hand and took me out and said to me: Shall I not give you good report? I said: Yes. He said: Ad-Dahhak bin Abd al-Rahman bin Awzab told me on the authority of Abu Musa who said: The Messenger of God, may God bless him and grant him peace, said: "God said: O Angel of Death, have you taken the son of My servant? Have you taken the joy of his eyes and the fruit of his heart? He said: Yes. He said: What did he say? He said: He praised You and sought refuge in You. He said: Build a house for him in Paradise and name it the House of Praise."

Then he narrated it on the authority of Ali bin Ishaq on the authority of Abdullah bin Al-Mubarak and mentioned it. And thus Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr on the authority of Ibn Al-Mubarak on his authority, and he said: It is good and strange. Abu Sinan's name is Isa bin Sinan.

Fath al-Qadir

The origin of the affliction is the trial, and the meaning of Nabloonkum is: We test you to test you, will you be patient with the decree or not? The indefiniteness of something is to diminish: meaning with a small amount of these matters. Ad-Dahhak read it with things. What is meant by fear: what happens to someone who fears harm from an enemy or someone else. And by hunger: the famine that occurs due to drought and famine. And by the decrease in wealth: what happens to it due to disasters and what God has directed in it from zakat and the like. And by the decrease in souls: death and killing in jihad. And by the decrease in fruits: what befalls it from calamities, and it is from the conjunction of the specific to the general because wealth includes fruits and other things. It was said: what is meant by the decrease in fruits: the death of children. And His statement: 155- **And give good tidings to the patient** is a command to the Messenger of God, may God bless him and grant him peace, or to everyone who is able to give good tidings. The meaning of good tidings has already been mentioned. And patience is originally confinement, and He described them as those who seek refuge in the face of calamity, because that is submission and contentment.

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.

Tafsir al-Baghawi

155. The Almighty's saying: **And We will surely test you** meaning, and We will surely test you, O nation of Muhammad. The lam is for the answer to the oath, meaning, **And God will test you**. The test is from God to reveal the obedient from the disobedient, not to know something that he did not know. **With something of fear**. Ibn Abbas said, meaning fear of the enemy. **And hunger** means drought. **And a decrease in wealth** through loss and destruction. **And lives** means killing and death. It was said, **And gray hair**. "And fruits" means disasters in fruits. It was narrated from Al-Shafi'i that he said, "Fear is the fear of God Almighty, and hunger is fasting Ramadan, and a decrease in wealth is paying zakat and charity, and lives are diseases, and fruits are the death of children because a man's child is the fruit of his heart."

Abdul Wahid bin Ahmad Al-Malhi 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, Al-Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Abu Sinan, who said: I buried my son Sinan, and Abu Talha Al-Khawlani was on the edge of the grave. When I wanted to go out, he took me by the hand and pulled me out and said: Shall I not give you good report? Ad-Dahhak bin Azrab told me, on the authority of Abu Musa Al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: "When the child of a servant dies, God the Almighty says to His angels: 'Have you taken the soul of My servant's child?' They say: 'Yes.' He says: 'Have you taken the fruit of his heart?' They say: 'Yes.' So what did My servant say?' They say: 'He sought refuge in God and praised You.' He says: 'Build for him a house in Paradise and name it the House of Praise.'"

And give good tidings to the patient in the face of calamities and misfortunes, then he described them and said:

Tafsir al-Baidawi

155- **And We will surely test you** and We will surely afflict you with the affliction of those who test your conditions, will you be patient in the face of affliction and submit to the decree? **with something of fear and hunger** meaning with a little of that, and He only made it small in relation to what He protected them from in order to make it easier for them, and to show them that His mercy will not leave them, or in relation to what will befall their opponents in the Hereafter, and He only informed them of it before it happened so that they would prepare themselves for it. **And a loss of wealth and lives and fruits** is a conjunction of something, or fear, and from Al-Shafi'i, may God be pleased with him, fear is the fear of God, and hunger is the fasting of Ramadan, and the loss is from wealth, charity and

zakat, and from lives: diseases, and from fruits, the death of children. On the authority of the Prophet, may God bless him and grant him peace, "When a servant's child dies, God Almighty says to the angels: 'Have you taken the soul of My servant's child?' They say: 'Yes.' God Almighty says: 'Have you taken the fruit of his heart?' They say: 'Yes.' God Almighty says: 'What did My servant say?' They say: 'He praised You and sought refuge in You.' God Almighty says: 'Build for My servant a house in Paradise, a house of praise.' And give good tidings to the patient."

Surat al-Baqarah 2:156

Those who, when disaster strikes them, say, **Indeed we belong to God, and indeed to Him we will return.**

Tafsir al-Jalalayn

They are **those who, when a calamity befalls them, say, Indeed we belong to God** a king and servants, who does with us what He wills **and indeed to Him we will return** in the Hereafter, so He will reward us. And in the hadith, **Whoever seeks refuge in God when a calamity befalls him, God will reward him for it and replace it with something better.** And in it, the lamp of the Prophet, may God bless him and grant him peace, was extinguished, so he sought refuge in God, and Aisha said, **This is only a lamp.** He said, **Everything that a believer does wrong is a calamity.** Narrated by Abu Dawud in his Marasil.

Tafsir al-Suyuti

Tafsir al-Tabari

Those who, when disaster strikes them, say, 'Indeed we belong to God, and indeed to Him we will return.'

Abu Ja'far said: God Almighty means: Give good tidings, O Muhammad, to the patient ones who know that all the blessings they have are from Me, so they acknowledge My servitude, and believe in My Oneness as Lord, and believe in the Resurrection and returning to Me, so they submit to My judgment, and hope for My reward, and fear My punishment, and say - when I test them with some of My trials, and afflict them with what I promised them that I would afflict them with of fear, hunger, and loss of wealth, lives, and fruits, and other afflictions with which I test them -: We are the servants of our Lord and our object of worship, and we are His slaves, and to Him we shall return after our death, in submission to My judgment and contentment with My rulings.

Tafsir al-Qurtubi

God Almighty says: **Those who, when disaster strikes them, say, 'Indeed we belong to God, and indeed to Him we will return.'**

Tafsir Ibn Kathir

God the Almighty told us that He tests His servants, that is, He examines and tests them, as He the Almighty said: **And We will surely test you until We make evident those among you who strive [for the cause of God] and the patient, and We will make evident your report.** Sometimes with ease and sometimes with hardship such as fear and hunger, as He the Almighty said: **So God made them taste the garment of hunger and fear.** The hungry and the

fearful both show that, and that is why He said the garment of hunger and fear. And He said here: **with a little fear and hunger**, that is, with a little of that, **and a loss of wealth**, that is, the loss of some of it, **and lives**, such as the death of friends, relatives, and loved ones, **and fruits**, that is, the gardens and farms do not yield as they usually do. Some of the Salaf said: Some of the palm trees would only bear fruit once. All of this and the like are ways by which God tests His servants. Whoever is patient, He will reward him, and whoever despairs, He will punish him. That is why God the Almighty said: **And give good tidings to the patient.** Some commentators have related that what is meant by fear here is the fear of God, and by hunger, fasting in Ramadan, and by loss of wealth, zakat, and by souls, diseases, and by fruits, children. There is a view on this, and God knows best. Then God the Almighty explained who are the patient ones He thanked, saying: **Those who, when disaster strikes them, say, 'Indeed we belong to God, and indeed to Him we will return.'** That is, they consoled themselves with this saying for what befell them and knew that they belong to God and that He disposes of His servants as He wills, and they knew that not an atom's weight will be lost with Him on the Day of Resurrection. That caused them to acknowledge that they are His servants and that they will return to Him in the Hereafter. That is why God the Almighty informed them of what He gave them for that, saying: **On them are blessings from their Lord and mercy.** That is, praise from God for them. Saeed bin Jubair said: That is, security from punishment. **And those are the ones who are guided.** The Commander of the Faithful, Omar bin Al-Khattab, said: What excellent just men and what excellent bonus. **Upon them are blessings from their Lord and mercy.** These are the two just men. **And those are the ones who are guided.** This bonus is what is placed between the two just men and it is an increase in the burden. Likewise, these men were given their reward and were given an increase as well.

There are many hadiths that have been narrated about the reward for seeking God's help, which is to say, **Inna lillahi wa inna ilayhi raji'un We belong to God and to Him we shall return** when faced with calamities. Among them is what Imam Ahmad narrated, where he said: Yunus ibn Muhammad narrated to us, Laith, meaning Ibn Sa'd, narrated to us, from Yazid ibn Abdullah ibn Usamah ibn al-Haad, from Amr ibn Abi Amr, from al-Muttalib, from Umm Salamah, who said: Abu Salamah came to me one day from the Messenger of God, may God bless him and grant him peace, and said: I heard from the Messenger of God, may God bless him and grant him peace, a statement that made me happy. He said: "No Muslim is afflicted with a calamity and seeks God's help upon his calamity and then says, 'O God, reward me for my calamity and replace it with something better,' except that that will be done to him." Umm Salamah said: So I memorized that from him, and when Abu Salamah died, I sought God's help and said, 'O God, reward me for my calamity and replace it with something better.' Then I came to my senses and said, 'How can I find someone better than Abu Salamah?' When my waiting period was over, the Messenger of God, may God bless him and grant him peace, asked permission to see me while I was tanning a hide for myself. I washed

Surat Al-Baqarah 2:156

Those who, when disaster strikes them, say, "Indeed we belong to God, and indeed to Him we will return."

my hands of the qaz and gave him permission. I placed for him a leather cushion stuffed with palm fibers, and he sat on it and proposed to me. When he finished speaking, I said: O Messenger of God, it is not that I do not desire you, but I am a woman who is extremely jealous and I fear that you will see something in me that will punish me. I am a woman who has reached old age and I have children. He said: As for what you mentioned about jealousy, God Almighty will remove it from you. As for what you mentioned about old age, the same thing that happened to me happened to you. As for what you mentioned about children, your children are my children. She said: She surrendered 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, married her. Umm Salamah then said: God replaced Abu Salamah with someone better than him: the Messenger of God, may God bless him and grant him peace. In Sahih Muslim, she said: I heard the Messenger of God, may God bless him and grant him peace, say: "There is no servant who is afflicted with a calamity and says: 'To God we belong and to Him we shall return.' O God, reward me for my calamity and replace it for me with something better than it, except that God will reward him for his calamity and replace it for him with something better than it." She said: When Abu Salamah died, I said: As the Messenger of God, may God bless him and grant him peace, commanded me, and God replaced him with someone better than him: the Messenger of God, may God bless him and grant him peace. Imam Ahmad said: Yazid and Ibad bin Ibad told us: Hisham bin Abi Hisham told us: Ibad bin Ziyad told us, on the authority of his mother, on the authority of Fatimah bint al-Husayn, on the authority of her father, al-Husayn bin Ali, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no Muslim man or woman who is afflicted with a calamity and remembers it, even if it happened a long time ago - and Ibad said it happened a long time ago - and says 'I seek refuge in God from God,' but God renews it for him and gives him a reward like the reward of the day he was afflicted." Ibn Majah narrated it in his Sunan on the authority of Abu Bakr bin Abi Shaybah on the authority of Wakee' on the authority of Hisham bin Ziyad on the authority of his mother on the authority of Fatimah bint al-Husayn on the authority of her father. Ismail bin Aliyah and Yazid bin Harun narrated it on the authority of Hisham bin Ziyad on the authority of his father *thus* on the authority of Fatimah on the authority of her father. Imam Ahmad said: I heard Yahya bin Ishaq al-Silhini, I heard Hammad bin Salamah on the authority of Abu Sinan, who said: I buried a son of mine and while I was in the grave, Abu Talhah - meaning al-Khawlani - took me by the hand and took me out and said to me: Shall I not give you good report? I said: Yes. He said: Ad-Dahhak bin Abd al-Rahman bin Awzab told me on the authority of Abu Musa who said: The Messenger of God, may God bless him and grant him peace, said: "God said: O Angel of Death, have you taken the son of My servant? Have you taken the joy of his eyes and the fruit of his heart? He said: Yes. He said: What did he say? He said: He praised You and sought refuge in

You. He said: Build a house for him in Paradise and name it the House of Praise."

Then he narrated it on the authority of Ali bin Ishaq on the authority of Abdullah bin Al-Mubarak and mentioned it. And thus Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr on the authority of Ibn Al-Mubarak on his authority, and he said: It is good and strange. Abu Sinan's name is Isa bin Sinan.

Fath al-Qadir

And the calamity is one of the calamities: it is the disaster that harms a person, no matter how small. And His saying: 156- **Indeed we belong to God and to Him we shall return** is a statement that these words are a refuge for the afflicted and a protection for those who are tested, for they combine the acknowledgment of servitude to God and the recognition of resurrection and revival.

Tafsir al-Baghawi

156. **Those who, when disaster strikes them, say, 'Indeed we belong to God, as servants and a king, and indeed to Him we will return.'** In the Hereafter.

Abdul Wahid Al-Malhi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Muhadhir bin Al-Mura' told us, Sa'd bin Sa'id told us, on the authority of Umar bin Katheer bin Aflah, the freed slave of Umm Salamah told us, on the authority of Umm Salamah, the wife of the Prophet, may God bless him and grant him peace, that she said: I heard the Messenger of God, may God bless him and grant him peace, say: "There is no calamity that befalls a servant and he says, 'To God we belong and to Him we shall return. O God, reward me for my calamity and replace it with something better,' except that God will reward him for his calamity and replace it with something better." Umm Salamah said: When Abu Salamah died, God resolved to do so, so I said, 'O God, reward me for my calamity and replace it with something better.' So God replaced the Messenger of God, may God bless him and grant him peace, for me.

Saeed bin Jubair said: No one has been given in a calamity what this nation has been given, meaning the request to seek God's forgiveness. If anyone had been given it, it would have been given to Jacob, peace be upon him. Do you not hear the words of God Almighty in the story of Joseph, peace be upon him: **Oh, my grief over Joseph 84-Yusuf?**

Tafsir al-Baidawi

156- **Those who, when disaster strikes them, say, 'Indeed we belong to God, and indeed to Him we will return.'** The address is to the Messenger, may God bless him and grant him peace, or to whomever brings

him good report. The word *calamity* includes any harm that befalls a person, as the Prophet, may God bless him and grant him peace, said: **Everything that harms a believer is a calamity for him.** Patience is not by saying **return to God** with the tongue, but rather by it and in the heart, by imagining what he was created for, and that he will return to his Lord, and remembering God's blessings upon him so that he sees that what remains for him is many times what he was restored to, so it becomes easy for him, and he submits to it, and the one who is given good report is omitted and indicated.

Surat Al-Baqarah 2:157

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

Surat al-Baqarah 2:157

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

Tafsir al-Jalalayn

On them are blessings forgiveness **from their Lord and mercy** grace **and it is those who are the [rightly] guided** to the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Those are they upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided." Abu Ja'far said: The Almighty means by His saying: *Those*, these are the patient ones, whom He described and described, **upon them**, meaning: for them, *prayers*, meaning: forgiveness. And the prayers of God upon His servants, His forgiveness of His servants, like that which "It was narrated from the Prophet, may God bless him and grant him peace, that he said: O God, bless the family of Abi Awfa." Meaning: Forgive them. We have explained the prayer and its origin in other places. And His saying: **and mercy**, means: and for them with forgiveness, by which He pardoned their sins and covered them, mercy from God and compassion. Then the Almighty informed - along with what He mentioned that He gives them for their patience in His trials, in submission to His judgment, forgiveness and mercy - that they are the ones who are guided, who follow the path of truth, who say what pleases Him, and who do what they deserve from God in abundance of reward. We have explained the meaning of guidance previously, for it means being guided to what is right. A group of the people of interpretation said the same meaning as what we said about that. Those who said that mentioned: Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, regarding His statement: "Those who, when disaster strikes them, say, 'Indeed we belong to God, and indeed to Him we will return.' Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided," he said: God informed that if the believer submits the matter to God, and returns and seeks refuge in God when afflicted, three qualities of good are written for him: blessings from God, mercy, and fulfilling the path of guidance. The Messenger of God, may God bless him and grant him peace, said: **Whoever seeks God's forgiveness when afflicted, God will compensate for his affliction, make his end good, and grant him a righteous successor with whom He will be pleased.** Al-Muthanna told me, he said, Ishaq

told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, regarding His statement: **Those are the ones upon whom are blessings from their Lord and mercy**, he said: Blessings and mercy are upon those who were patient and sought God's forgiveness. Abu Kurayb told us, he said, Waki' told us, on the authority of Sufyan al-'Asfari, on the authority of Sa'id ibn Jubayr, he said:

No one has been given what this nation has been given: **Those who, when disaster strikes them, say, 'Indeed we belong to God, and indeed to Him we will return.'** Those are the ones upon whom are blessings from their Lord and mercy. If it had been given to anyone, it would have been given to Jacob, peace be upon him. Have you not heard his saying, **Oh, my grief over Joseph** (Yusuf 12:84).

Tafsir al-Qurtubi

It has six issues:

The first: The Almighty's saying: **A calamity**. A calamity is everything that harms or befalls a believer. It is said: **He was afflicted with an injury**, "a calamity," and **a calamity**. A calamity is the singular of calamities. *Al-Masuba with a damma on the sad* is like *al-Masiba*. The Arabs agreed on the hamza of *al-Masa'ib*, and its root is *waw*, as if they likened the root to the extra, and it is pluralized as *al-Masawib*, which is the root. A calamity is *al-Isaba*, as the poet said:

Aslam, your affliction is a man who gave peace as a greeting of injustice.

The arrow hit the paper, it hits a loss, a language for it hit him. al-Qari'ah 101: the disaster that befalls a person, even if it is small, and it is used to mean evil. Ikrimah narrated:

"The lamp of the Messenger of God, may God bless him and grant him peace, went out one night, and he said: 'To God we belong and to Him we shall return.' It was said: 'Is this a calamity, O Messenger of God?' He said: 'Yes, everything that harms a believer is a calamity.'"

I said: This meaning is confirmed in Sahih. Muslim narrated on the authority of Abu Saeed and Abu Hurairah, may God be pleased with them both, that they heard the Messenger of God, may God bless him and grant him peace, say:

No fatigue, nor illness, nor sorrow befalls a believer, not even a worry that worries him, but that some of his sins are expiated thereby.

Second: Ibn Majah included in his Sunan: Abu Bakr bin Abi Shaybah told us: Waki' bin Al-Jarrah told us: Hisham bin Ziyad told us: His mother told us: Fatima bint Al-Hussein told us: Her father told us: The Messenger of God, may God bless him and grant him peace, said:

"Whoever is afflicted with a calamity and remembers

his calamity and says 'I seek refuge in God from evil', even if the calamity has passed, God will write for him a reward equal to that of the day he was afflicted."

Third: One of the greatest calamities is the calamity in religion. Abu Omar mentioned on the authority of Al-Faryabi that he said: Fatar bin Khalifa told us that Ata bin Abi Rabah told us that the Messenger of God, may God bless him and grant him peace, said:

If any of you is afflicted with a calamity, let him remember my affliction, for it is among the greatest of calamities. It was narrated by Al-Samarqandi Abu Muhammad in his Musnad. Abu Na'im told us: Fitr told us..., and he mentioned something similar. He also attributed something similar to it on the authority of Makhul, without a chain of transmission. Abu Umar said: The Messenger of God, may God bless him and grant him peace, spoke the truth, because his affliction is greater than any affliction that will befall a Muslim after him until the Day of Resurrection. Revelation was cut off and prophethood died. The first appearance of evil was the apostasy of the Arabs and other things, and it was the first cessation of goodness and the first decrease in it. Abu Sa'id said: We did not remove the dust from the grave of the Messenger of God, may God bless him and grant him peace, until our hearts rejected it. Abu Al-Atahiya did a good job in composing the meaning of this hadith, where he says:

Be patient for every calamity and be patient, and know that a person is not immortal.

Or do you not see that the calamities are many and that death is on the horizon for the servants?

Who among those you see has not been afflicted with a calamity? This is a path in which you are not alone.

If you mention Muhammad and his affliction, then mention your affliction with the Prophet Muhammad.

Fourth: The Almighty's saying: "They said: 'Indeed we belong to God, and indeed to Him we will return.'" God the Almighty made these words a refuge for those afflicted with calamities, and a protection for those who are tested, because they contain blessed meanings. His saying: **Indeed we belong to God** is monotheism and an acknowledgment of servitude and dominion. His saying: **And indeed to Him we will return** is an acknowledgment of our own destruction and resurrection from our graves, and the certainty that the return of all matters to Him as they are to Him. Saeed bin Jubair, may God have mercy on him, said: These words were not given to any prophet before our Prophet, and if Jacob had known them, he would not have said: **Oh, my grief over Joseph.**

Fifth: Abu Sinan said: I buried my son Sinan, and Abu Talha Al-Khawlani was on the edge of the grave. When I wanted to go out, he took my hand and encouraged me and said: Shall I not give you good report, O Abu Sinan? Ad-Dahhak told me on the authority of Abu Musa that the Prophet, may God bless him and grant him peace, said:

"If the slave's child dies, God says to His angels, 'Have you taken the soul of My slave's child?' They say, 'Yes.' He says, 'Have you taken the fruit of his heart?' They say, 'Yes.' He says, 'Then what did My slave

say?' They say, 'He praised You and sought refuge in You.' God says, 'Build a house for My slave in Paradise and name it the House of Praise.'" Muslim narrated on the authority of Umm Salamah, who said, "I heard the Messenger of God, may God bless him and grant him peace, say:

"There is no Muslim who is afflicted with a calamity and says what God the Almighty has commanded him: 'Indeed we belong to God and indeed to Him we shall return. O God, reward me for my affliction and compensate me with something better than it,' except that God will compensate him with something better than it." This is a reminder of the words of God the Almighty: **And give good tidings to the patient**, either by compensation, as God compensated the Messenger of God (blessings and peace of God be upon him) for Umm Salamah, for he married her when her husband Abu Salamah died. Or by a great reward, as in the hadith of Abu Musa. It may be by both.

Sixth: The Almighty's saying: **Upon them are blessings from their Lord and mercy.** These are blessings from God the Almighty to the patient and those who seek His return. God's blessings upon His servant: His pardon, mercy, blessing, and honoring him in this world and the hereafter. Al-Zajaj said: The blessings from God the Almighty are forgiveness and good praise. From this, the prayers upon the dead are only praising him and supplicating for him. He repeated mercy when the wording differs, to emphasize and satisfy the meaning, as He said: **Of the clear proofs and guidance**, and His saying: **Or do they think that We do not hear their secrets and their private conversations?** And the poet said:

Pray for Yahya and his followers, a generous Lord and an obeyed intercessor.

It was said: By mercy he meant relieving distress and fulfilling need. In Bukhari, Omar **may God be pleased with him** said: What a good just person and what a good bonus! "Those who, when disaster strikes them, say, 'Indeed we belong to God, and indeed to Him we will return.' Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided." What he meant by just people is prayer and mercy, and by bonus is guidance. It was said: To deserving reward and generous recompense, and it was said: To making calamities easier and relieving grief.

Tafsir Ibn Kathir

God the Almighty told us that He tests His servants, that is, He examines and tests them, as He the Almighty said: **And We will surely test you until We make evident those among you who strive [for the cause of God] and the patient, and We will make evident your report.** Sometimes with ease and sometimes with hardship such as fear and hunger, as He the Almighty said: **So God made them taste the garment of hunger and fear.** The hungry and the fearful both show that, and that is why He said the garment of hunger and fear. And He said here: **with a little fear and hunger**, that is, with a little of that, **and a**

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loss of wealth, that is, the loss of some of it, **and lives**, such as the death of friends, relatives, and loved ones, **and fruits**, that is, the gardens and farms do not yield as they usually do. Some of the Salaf said: Some of the palm trees would only bear fruit once. All of this and the like are ways by which God tests His servants. Whoever is patient, He will reward him, and whoever despairs, He will punish him. That is why God the Almighty said: **And give good tidings to the patient.** Some commentators have related that what is meant by fear here is the fear of God, and by hunger, fasting in Ramadan, and by loss of wealth, zakat, and by souls, diseases, and by fruits, children. There is a view on this, and God knows best. Then God the Almighty explained who are the patient ones He thanked, saying: **Those who, when disaster strikes them, say, 'Indeed we belong to God, and indeed to Him we will return.'** That is, they consoled themselves with this saying for what befell them and knew that they belong to God and that He disposes of His servants as He wills, and they knew that not an atom's weight will be lost with Him on the Day of Resurrection. That caused them to acknowledge that they are His servants and that they will return to Him in the Hereafter. That is why God the Almighty informed them of what He gave them for that, saying: **On them are blessings from their Lord and mercy.** That is, praise from God for them. Saeed bin Jubair said: That is, security from punishment. **And those are the ones who are guided.** The Commander of the Faithful, Omar bin Al-Khattab, said: What excellent just men and what excellent bonus. **Upon them are blessings from their Lord and mercy.** These are the two just men. **And those are the ones who are guided.** This bonus is what is placed between the two just men and it is an increase in the burden. Likewise, these men were given their reward and were given an increase as well.

There are many hadiths that have been narrated about the reward for seeking God's help, which is to say, **Inna lillahi wa inna ilayhi raji'un We belong to God and to Him we shall return** when faced with calamities. Among them is what Imam Ahmad narrated, where he said: Yunus ibn Muhammad narrated to us, Laith, meaning Ibn Sa'd, narrated to us, from Yazid ibn Abdullah ibn Usamah ibn al-Haad, from Amr ibn Abi Amr, from al-Muttalib, from Umm Salamah, who said: Abu Salamah came to me one day from the Messenger of God, may God bless him and grant him peace, and said: I heard from the Messenger of God, may God bless him and grant him peace, a statement that made me happy. He said: "No Muslim is afflicted with a calamity and seeks God's help upon his calamity and then says, 'O God, reward me for my calamity and replace it with something better,' except that that will be done to him." Umm Salamah said: So I memorized that from him, and when Abu Salamah died, I sought God's help and said, 'O God, reward me for my calamity and replace it with something better.' Then I came to my senses and said, 'How can I find someone better than Abu Salamah?' When my waiting period was over, the Messenger of God, may God bless him and grant him peace, asked permission to see me while I was tanning a hide for myself. I washed

my hands of the qaz and gave him permission. I placed for him a leather cushion stuffed with palm fibers, and he sat on it and proposed to me. When he finished speaking, I said: O Messenger of God, it is not that I do not desire you, but I am a woman who is extremely jealous and I fear that you will see something in me that will punish me. I am a woman who has reached old age and I have children. He said: As for what you mentioned about jealousy, God Almighty will remove it from you. As for what you mentioned about old age, the same thing that happened to me happened to you. As for what you mentioned about children, your children are my children. She said: She surrendered 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, married her. Umm Salamah then said: God replaced Abu Salamah with someone better than him: the Messenger of God, may God bless him and grant him peace. In Sahih Muslim, she said: I heard the Messenger of God, may God bless him and grant him peace, say: "There is no servant who is afflicted with a calamity and says: 'To God we belong and to Him we shall return.' O God, reward me for my calamity and replace it for me with something better than it, except that God will reward him for his calamity and replace it for him with something better than it." She said: When Abu Salamah died, I said: As the Messenger of God, may God bless him and grant him peace, commanded me, and God replaced him with someone better than him: the Messenger of God, may God bless him and grant him peace. Imam Ahmad said: Yazid and Ibad bin Ibad told us: Hisham bin Abi Hisham told us: Ibad bin Ziyad told us, on the authority of his mother, on the authority of Fatimah bint al-Husayn, on the authority of her father, al-Husayn bin Ali, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no Muslim man or woman who is afflicted with a calamity and remembers it, even if it happened a long time ago - and Ibad said it happened a long time ago - and says 'I seek refuge in God from God,' but God renews it for him and gives him a reward like the reward of the day he was afflicted." Ibn Majah narrated it in his Sunan on the authority of Abu Bakr bin Abi Shaybah on the authority of Wakee' on the authority of Hisham bin Ziyad on the authority of his mother on the authority of Fatimah bint al-Husayn on the authority of her father. Ismail bin Aliyah and Yazid bin Harun narrated it on the authority of Hisham bin Ziyad on the authority of his father *thus* on the authority of Fatimah on the authority of her father. Imam Ahmad said: I heard Yahya bin Ishaq al-Silhini, I heard Hammad bin Salamah on the authority of Abu Sinan, who said: I buried a son of mine and while I was in the grave, Abu Talhah - meaning al-Khawlani - took me by the hand and took me out and said to me: Shall I not give you good report? I said: Yes. He said: Ad-Dahhak bin Abd al-Rahman bin Awzab told me on the authority of Abu Musa who said: The Messenger of God, may God bless him and grant him peace, said: "God said: O Angel of Death, have you taken the son of My servant? Have you taken the joy of his eyes and the fruit of his heart? He said: Yes. He said: What did he say? He said: He praised You and sought refuge in

You. He said: Build a house for him in Paradise and name it the House of Praise.”

Then he narrated it on the authority of Ali bin Ishaq on the authority of Abdullah bin Al-Mubarak and mentioned it. And thus Al-Tirmidhi narrated it on the authority of Suwaid bin Nasr on the authority of Ibn Al-Mubarak on his authority, and he said: It is good and strange. Abu Sinan's name is Isa bin Sinan.

Fath al-Qadir

The meaning of prayers here is forgiveness and good praise, as stated by Al-Zajaj. Based on this, mercy was mentioned for the purpose of emphasis. He said in Al-Kashshaf: Prayer is mercy and compassion, so it was placed in place of compassion, and it was combined with mercy, as in His saying: compassion and mercy, **Most Kind, Most Merciful**. The meaning is: upon them is compassion after compassion and mercy after mercy. It was said: what is meant by mercy is: relieving distress and fulfilling need. 157- The meaning of **the guided ones** has already been mentioned, and they were described as such here because they did what would lead to the right path of seeking refuge in God and submitting.

Al-Hakim and Al-Bayhaqi narrated in Al-Dala'il on the authority of Ibrahim bin Abdul-Rahman bin Awf who said: Abdul-Rahman bin Awf fainted during his illness and they thought that he had passed away, so they got up from him and covered him with a cloth. Umm Kulthum bint Uqbah, his wife, went out to the mosque to seek help as she had been commanded to do of patience and prayer. They remained in a coma for an hour while he was in a coma, then he regained consciousness. Ibn Mandah narrated in Al-Ma'rifah on the authority of Ibn Abbas who said: Tamim bin Al-Hammam was killed at Badr, and about him and others the verse was revealed: **And say not of those who are killed in the way of God, 'They are dead'** 10:1. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair who said: **In the way of God** in obedience to God in fighting the polytheists. There are hadiths that the souls of the martyrs are in the bodies of green birds that eat from the fruits of Paradise. Some of them are narrated on the authority of Ka'b bin Malik with a chain of transmission traceable to the Prophet, as narrated by Ahmad, Al-Tirmidhi who authenticated it, Al-Nasa'i and Ibn Majah. It was narrated that the souls of the martyrs are in the form of white birds, as narrated by Abd al-Razzaq on the authority of Qatada, who said: It has reached us, and he mentioned that. Abd ibn Hamid and Ibn Jarir also narrated it on his authority in a similar manner. It was narrated that they are in the form of green birds, as narrated by Ibn Abi Hatim and Al-Bayhaqi in Shu'ab al-Iman on the authority of Abu al-Aaliyah. It was narrated by Ibn Abi Shaybah in al-Ba'th wa al-Nushur on the authority of Ka'b. It was narrated by Hanad ibn Yasra on the authority of Hudhayl. It was narrated by Abd al-Razzaq in al-Musannaf on the authority of Abdullah ibn Ka'b ibn Malik, with a chain of transmission traceable to the Prophet. Abd ibn Hamid and Ibn Jarir narrated on the authority of Ata' regarding his statement: **And We will surely test you with something of fear and hunger**, he said: They are the companions of Muhammad, may

God bless him and grant him peace. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani and Al-Bayhaqi in Shu'ab al-Iman narrated on the authority of Ibn Abbas regarding his statement: **And We will surely test you** 1:13, he said: God informed the believers that this world is a place of trial and that He will test them in it, and He commanded them to be patient and gave them good report, saying: **And give good report to the patient**. And He informed that if the believer submits to the command of God and returns and seeks refuge in God when a calamity befalls him, God will write for him three good qualities: prayers from God, mercy, and an easing of the path of guidance. The Messenger of God (blessings and peace of God be upon him) said: **Whoever seeks refuge in God when a calamity befalls him, God will compensate for his calamity, make his end good, and provide him with a righteous successor whom He will be pleased with**. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Raja bin Haywah regarding his statement: **And a decrease in fruits**, he said: A time will come upon the people when the palm tree will bear nothing but dates. Al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "My nation has been given something that no other nation has been given, which is to say when a calamity befalls them: 'To God we belong and to Him we shall return.'" Many hadiths have been narrated about the virtue of seeking God's help when a calamity befalls them.

Tafsir al-Baghawi

157. *Those* are the people of this description **upon them are prayers from their Lord and mercy** prayers, meaning mercy, for prayer from God is mercy, and mercy is mentioned by God as an emphasis, and all prayers, meaning: mercy after mercy **and those are the ones who are guided** to the return, and it was said to the truth and correctness, and it was said to Paradise and reward. Omar, may God be pleased with him, said: What good justice and what good bonus, so the justice is prayer and mercy, and the bonus is guidance.

There are reports about the reward of those who are afflicted and the reward of those who are patient, including what Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us, Abu Ali Zahir ibn Ahmad al-Sarakhsi 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 Muhammad ibn God ibn Abd al-Rahman ibn Abi Sa'sa'ah, that he said: I heard Abu al-Habbab Sa'id ibn Yasar say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **Whoever God intends good for, He afflicts him with it**.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Muhammad told us, Abdul Malik bin Amr told us, Zuhair bin Muhammad told us, on the authority of Muhammad bin Amr bin Halhalah, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri,

Surat Al-Baqarah 2:157

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **No fatigue, nor disease, nor anxiety, nor grief, nor harm, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that God expiates some of his sins because of it.**

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Muhammad bin Ubaid told us, Muhammad bin Amr told us, on the authority of Abu Salamah, on the authority of Abu Hurairah, who said: A woman who had a blemish came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, pray to God to heal me. He said: If you wish, I will pray to God to heal you, and if you wish, be patient and there will be no reckoning upon you. She said: Rather, I will be patient and there will be no reckoning upon me.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Saeed Khalaf ibn Abd al-Rahman ibn Abi Nizar told us, Abu Mansur al-Abbas ibn al-Fadl al-Nadhri told us, Ahmad ibn Najdah told us, Yahya ibn Abd al-Hamid al-Hammani told us, Hammad ibn Zayd told us, on the authority of Asim, who is Ibn Abi al-Najud, on the authority of Mus'ab ibn Sa'd, on the authority of Sa'd, who said: "The Messenger of God, may God bless him and grant him peace, was asked about the people who are most severely tested. He said: The prophets, and the most similar, then the most similar. God tests a man according to his religion, for the earth and his wealth are from sin."

Abdul Wahid Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Abdullah bin Saleh told us: Al-Layth told me, Yazid bin Abi Habib told me, on the authority of Saeed bin Sinan, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, that he said: "The greatest reward with God is with the greatest trial. If God loves a people, He tests them. Whoever is satisfied will have satisfaction, and whoever is displeased will have displeasure."

Abu Hamid Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan al-Hairi told us, Hajib ibn Ahmad al-Tusi told us, Muhammad ibn Yahya told us, Yazid ibn Harun told us, Muhammad ibn Amr told us, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The believing man and woman will continue to be afflicted in their person, their wealth, and their children until they meet God with no sin upon them.**

Ahmad bin Abdullah Al-Salihi told us, Abu Al-Hasan Ali bin Muhammad Abdullah bin Bishran told us, Abu Ali Ismail bin Muhammad Al-Saffar told us, Ahmad bin Mansour Al-Ramadi told us, Abdul Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Ibn Al-Musayyab, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "The example of

the believer is like that of a crop; the wind continues to blow it, and the believer continues to be afflicted with calamity. The example of the hypocrite is like that of a cedar tree; it does not shake until it is harvested."

Ahmad bin Abdullah Al-Salihi told us, Abu Al-Hussein bin Bishran told us, Ismail bin Muhammad Al-Saffar told us, Ahmad bin Mansour Al-Ramadi told us, Abdul Razzaq told us, Muammar told us, on the authority of Abu Ishaq, on the authority of Al-Aizar bin Harith, on the authority of Omar bin Saad bin Abi Waqqas, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "It is amazing for the believer that if good befalls him, he praises God and is grateful, and if a calamity befalls him, he praises God and is patient. The believer is rewarded for everything he does, even for the morsel of food that he raises to his wife's mouth."

Tafsir al-Baidawi

157-Those are the ones upon whom are blessings from their Lord and mercy. Prayer is originally a supplication, and from God the Most High is purification and forgiveness. It is pluralized to indicate its abundance and variety. What is meant by mercy is kindness and goodness. The Prophet, may God bless him and grant him peace, said, **Whoever seeks refuge in God from a calamity, God will compensate for his calamity, make his end good, and grant him a righteous successor whom He wills.** "And those are the ones who are guided" to the truth and right path, as they seek refuge in God and submit to the decree of God the Most High.

Surat al-Baqarah 2:158

Indeed, As-Safa and Al-Marwah are among the symbols of God. So whoever makes Hajj to the House or performs Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, God is appreciative and Knowing.

Tafsir al-Jalalayn

Indeed, As-Safa and Al-Marwah are two mountains in Mecca **are among the symbols of God** the signs of His religion, the plural of Sha'irah **so whoever makes Hajj to the House or performs 'Umrah** that is, undertakes Hajj or 'Umrah, and their origin is intention and visitation **there is no blame upon him** sin upon him **for walking between them** in which the ta' in the origin is assimilated into the ta' **by walking between them** by running between them seven times. It was revealed because the Muslims disliked that because the people of ignorance used to walk between them and they had two idols that they would touch. And from Ibn Abbas that running is not obligatory because it indicates that the sin is removed from the choice. Al-Shafi'i and others said that it is a pillar, and the Prophet, may God bless him and grant him peace, explained his obligation by saying: **Indeed, God has prescribed running for you** narrated by Al-Bayhaqi and others. He said: **Begin with what God began with** meaning As-Safa. Narrated by Muslim **And whoever volunteers** and in a reading with a dot and a shaddah on the ta', in the jussive mood, and in it is the assimilation of the ta' in it {voluntarily} *good* meaning with good, meaning he does what is not obligatory upon him of circumambulation and other things **then indeed God is Appreciative** for his work with reward for it *Knowing* of it.

Tafsir al-Suyuti

The Almighty said: Indeed, As-Safa and Al-Marwah, the verse. The two sheikhs and others narrated on the authority of Urwah on the authority of Aisha who said: I said: Have you seen the statement of God: Indeed, As-Safa and Al-Marwah are among the symbols of God. So whoever performs Hajj or Umrah, there is no blame upon him for walking between them? I do not see anything wrong with anyone not walking between them. Aisha said: What a bad thing you have said, O son of my sister. If it were as I interpreted it, then there would be no blame upon him for not walking between them. However, it was only revealed because the Ansar, before they converted to Islam, used to enter ihram for the tyrant Manat, and some of its people were reluctant to walk between As-Safa and Al-Marwah. So they asked the Messenger of God about that and said: O Messenger of God, we used to be reluctant to walk between As-Safa and Al-Marwah during the pre-Islamic era. So God revealed: Indeed, As-Safa and Al-Marwah are among the symbols of God until His saying: Then there is no blame upon him for walking between them.

Al-Bukhari narrated on the authority of Asim bin Sulayman, who said: I asked Anas about Safa and Marwa. He said: We used to think that they were from

the pre-Islamic era, but when Islam came, we refrained from them. Then God revealed: Safa and Marwa are among the symbols of God.

Al-Hakim narrated on the authority of Ibn Abbas, who said: In the pre-Islamic era, the devils used to circle around at night between Safa and Marwa, and there were idols between them. When Islam came, the Muslims said: O Messenger of God, we do not circle between Safa and Marwa, because it is something we used to do in the pre-Islamic era. Then God revealed this verse.

Tafsir al-Tabari

The statement on the interpretation of the Almighty's saying: **Indeed, As-Safa and Al-Marwah are among the symbols of God.** Abu Ja'far said: As-Safa is the plural of safa, which is a smooth rock, and from it is the saying of Al-Tirmaah:

The One with the strength and the length has forbidden my hoof to ever dry up. My qualities

They said that Safa is one, and that the dual of Safwan is Safwan, and the plural of Asfaa is Safiyya and Safiyya, and they cited as evidence for that the words of the rajaz poet:

As if his back is like the places of birds on a fine rock

They said: It is similar to a stick and sticks [and sticks, and sticks], and a mill and a millstone [and a millstone], and millstones. As for the marwah, it is a small pebble, the small of which is marwat, and the large of which is marw, like a date and dates and dates. Al-A'sha Maymun bin Qais said:

And you see a light fading on the ground, but when it encounters a wound, it becomes broken.

He means by *Marw*: small rocks, and from that is the saying of Abu Dhu'ayb al-Hudhali:

As if I am a mirror for events, as clear as the East, knocking every day

It is said: Al-Mashqar. And God Almighty meant by His saying: **Indeed, As-Safa and Al-Marwah**, in this place the two mountains called by these two names that are in His sanctuary, not the rest of As-Safa and Al-Marwah. Therefore, He included the definite article in them, so that His servants would know that He meant by that the two mountains known by these two names, not the rest of As-Safa and Al-Marw. As for His saying: **Of the symbols of God**, He means: Of the landmarks of God that He Almighty made for His servants as a landmark and a place of worship where they worship Him, either by supplication, or by remembrance, or by performing the work that He has imposed on them at them. And from this is the saying of Al-Kumait:

We kill them generation after generation. You see them as ritual sacrifices through which people draw near.

Mujahid used to say about the rituals what: Muhammad bin Amr told me, he said, Abu Asim told

Indeed, As-Safa and Al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Indeed, As-Safa and Al-Marwah are among the symbols of God**, he said: From the report that I told you about. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. So it seems that Mujahid saw that the rituals are the plural of ritual, from God's notification to His servants of the matter of As-Safa and Al-Marwah, and what is upon them in circumambulating them. So its meaning is: informing them of that. And that is an interpretation from the concept that is far-fetched. Rather, God, the Most High, informed His believing servants by His saying: **Indeed, As-Safa and Al-Marwah are among the symbols of God**, that walking between them is among the rituals of Hajj that He prescribed for them, and He commanded His friend Abraham, peace be upon him, to do it, when he asked him to show him the rituals of Hajj. And even though its meaning is the meaning of the report, it is intended to be a command. Because God the Almighty commanded His Prophet Muhammad, peace and blessings be upon him, to follow the religion of Abraham, peace be upon him, and said to him: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth'** (al-Nahl 16:123) and made Abraham an imam for those who came after him. So since it is true that circumambulating and walking between Safa and Marwah are among the rites of God and the rituals of Hajj, it is known that Abraham, peace and blessings be upon him, practiced it and established it for those who came after him, and he commanded our Prophet, peace and blessings be upon him, and his nation to follow it, so they must act accordingly, as the Messenger of God, peace and blessings be upon him, explained. The statement in the interpretation of the words of God the Almighty: **So whoever makes Hajj to the House or performs 'Umrah** Abu Ja'far said: God the Almighty means by His words: **So whoever makes Hajj to the House**, the one who comes to it returning to it after starting. Likewise, everyone who frequently differs about something is in need of it, and from this is the saying of the poet:

I witness many people from Awf who resort to cursing the saffron-colored Al-Zubayr.

He means by his saying: They perform Hajj, they frequently visit it because of its leadership and leadership. The pilgrim is called a pilgrim because he comes to the House before the declaration, then returns to it for the Tawaf of the Day of Sacrifice after the declaration, then leaves it for Mina, then returns to it for the Tawaf of the chest. So because of his repeated return to it time and time again, he is called a pilgrim. As for the one performing 'umrah, he is called a Mu'tamir because if he circumambulates it, he leaves it after visiting it. And what the Almighty means by his saying: **or perform 'umrah**, is or perform 'umrah to the House, and by 'umrah he means visiting. So everyone who intends something is a Mu'tamir for it, and from this is the saying of al-'Ajaj:

Ibn Ma'marhin called the meaning of *l'tmar* a distant destination from far away and he endured, meaning by his saying: when he performed the Umrah, when he intended it and his mother. The statement in the interpretation of the words of God the Almighty: **There is no blame upon him for walking between them** Abu Ja'far said: God the Almighty means by his saying: **There is no blame upon him for walking between them**, he says: there is no blame upon him and no sin in walking between them. If someone says: What is the point of this statement, and you have told us that his saying: **Indeed, As-Safa and Al-Marwah are among the symbols of God**, even if its appearance is the appearance of the report, it is in the meaning of the command to walk between them? How can it be a command to walk between them, and then it is said: there is no blame upon the one who performed Hajj or Umrah in walking between them? Rather, the blame is removed from the one who did what is upon him by his coming, which is blame and hardship? And the command to walk between them, and the permission to walk between them, is not permissible to combine them in one situation? It was said: This is contrary to what you have gone to. The meaning of this according to some people is: "When the Prophet (peace and blessings of God be upon him) performed the 'Umrah of al-Qadī', some people who used to circumambulate them in the pre-Islamic era because of two idols they had on them out of their reverence for them feared them." They said: How can we circumambulate them, when we know that the reverence of idols and everything that is worshipped other than God is polytheism? So our circumambulation of these two stones is more difficult, because circumambulating them in the pre-Islamic era was only for the two idols they had on them, and God has brought Islam today, and there is no way to reverse anything with God in the sense of worshipping Him! So God, the Most High, revealed concerning this matter of theirs: **Indeed, al-Safa and al-Marwah are among the symbols of God**, meaning: circumambulating them, so He left out mentioning circumambulating them, and was satisfied with mentioning them instead of Him. And since it was known to those addressed by it that its meaning is: from the landmarks of God, which He made a sign for His servants to worship Him at them by circumambulating between them, and to remember Him on them and at them with what is worthy of remembrance for Him, **So whoever performs Hajj to the House or Umrah** should not fear circumambulating them, because of what the people of ignorance used to circumambulate them because of the two idols they had, for the polytheists used to circumambulate them out of disbelief, and you circumambulate them out of faith, and belief in My Messenger, and obedience to My command, so there is no blame upon you for circumambulating them. And sin is a sin, as: Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **There is no blame upon him for circumambulating them**, he said: There is no sin upon him, but he has a reward. And the narration from the predecessors from the Companions

and the Followers is similar to what we said in that. Mention of the narrations that were narrated about that:

Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, he said, Yazid bin Zari' told us, he said,

Dawud, on the authority of Al-Sha'bi: That there was an idol on Al-Safa in the pre-Islamic era called Isaf, and an idol on Al-Marwah called Na'ilah. When the people of the pre-Islamic era circumambulated the House, they would touch the two idols. When Islam came and the idols were destroyed, the Muslims said: Al-Safa and Al-Marwah were only circumambulated because of the two idols, and circumambulating them is not one of the rituals! He said: Then God revealed: They are among the rituals, **So whoever makes Hajj to the House or performs 'Umrah - there is no blame upon him for walking between them.** Muhammad ibn al-Muthanna told us, Abd al-Wahhab told us, Dawud told us, on the authority of Aamir, who said: There was an idol on al-Safa called Isaf, and an idol on al-Marwah called Na'ilah. Then he mentioned something similar to the hadith of Ibn Abi al-Shawarib - and added to it, he said: He mentioned al-Safa because of the idol that was on it, and he made al-Marwah feminine because the idol that was on it was feminine. 1. Ya'qub ibn Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, and he mentioned something similar to the hadith of Ibn Abi al-Shawarib, on the authority of Yazid, and added to it - he said: So God made it a voluntary act of goodness. Ya'qub told me, he said: Ibn Abi Za'idah told us, he said: Asim al-Ahwal told me, he said: I said to Anas ibn Malik: Did you dislike circumambulating between al-Safa and al-Marwah until this verse was revealed? He said: Yes, we disliked circumambulating between them because they were among the rituals of the Age of Ignorance, until this verse was revealed: **Indeed, al-Safa and al-Marwah are among the symbols of God.** Ali bin Sahl al-Ramli told me, Muammil bin Ismail told us, Sufyan told us, on the authority of Asim, who said: I asked Anas about Safa and Marwa, and he said: They were among the rituals of the Jahiliyyah, but when Islam came, they stopped visiting them, so this verse was revealed: **Indeed, Safa and Marwa are among the symbols of God.** Abdul-Warith bin Abdul-Samad bin Abdul-Warith told me, Al-Hussein al-Mu'allim told me, Shaiban Abu Mu'awiyah told us, on the authority of Jabir al-Ja'fi, on the authority of Amr bin Habshi, who said: I said to Ibn Umar: **Indeed, Safa and Marwa are among the symbols of God, so whoever makes Hajj to the House or performs Umrah, there is no blame upon him for walking between them.** He said: Go to Ibn Abbas and ask him, for he is the most knowledgeable of those who remain about what was revealed to Muhammad, may God bless him and grant him peace. So I went to him and asked him, and he said: They had idols with them, but when they entered ihram, they stopped walking between them, until this verse was revealed: **Indeed, Safa and Marwa are among the symbols of God, so whoever makes Hajj to the House or performs Umrah, there is no blame upon him for walking between them.** Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement:

Indeed, As-Safa and Al-Marwah are among the symbols of God, that is because some people were reluctant to circumambulate between As-Safa and Al-Marwah, so God informed us that they are among His symbols, and circumambulating between them is more beloved to Him, so the Sunnah was to circumambulate between them. Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: "Indeed, As-Safa and Al-Marwah are among the symbols of God. So whoever makes Hajj to the House or performs Umrah, there is no blame upon him for circumambulating them," he said: Abu Malik claimed, on the authority of Ibn Abbas: That in the pre-Islamic era there were devils who played music at night between As-Safa and Al-Marwah, and there were gods between them. When Islam came and appeared, the Muslims said: O Messenger of God, we do not circumambulate between As-Safa and Al-Marwah, because it is polytheism that we used to do in the pre-Islamic era! So God revealed: **There is no blame upon him for circumambulating them.** Ya'qub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Indeed, As-Safa and Al-Marwah are among the symbols of God,** he said: The Ansar said: Running between these two stones is a matter of the Age of Ignorance! So God, the Most High, revealed: **Indeed, As-Safa and Al-Marwah are among the symbols of God.** 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, something similar.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **There is no blame upon him if he walks between them,** he said: The people of ignorance had placed an idol on each of them which they venerated, and when the Muslims converted to Islam, they disliked walking between Safa and Marwah because of the two idols, so God the Most High said: "Indeed, Safa and Marwah are among the symbols of God. So whoever makes Hajj to the House or performs 'Umrah, there is no blame upon him for walking between them," and he recited: **And whoever honors the symbols of God - indeed, it is from the piety of hearts** (al-Hajj 22:32) and the Messenger of God, may God bless him and grant him peace, made it a Sunnah to walk between them. Ibn Hamid told us, he said, Jarir told us, on the authority of Asim, he said, I said to Anas: Safa and Marwah,

Did you hate to walk around them with the idols that you were forbidden to walk around? He said: Yes, until the verse was revealed: **Indeed, As-Safa and Al-Marwah are among the symbols of God.** Ibn Hamid narrated to us, he said: Jarir narrated to us, he said: Asim narrated to us, he said: I heard Anas bin Malik say: Indeed, As-Safa and Al-Marwah were among the symbols of Quraysh in the pre-Islamic era, but when Islam came, we abandoned them. Others said: Rather, God revealed this verse, because of a people who in the pre-Islamic era did not walk between them, but when Islam came, they feared walking between them as they feared it in the pre-Islamic era. Those who said that: Bishr bin Muadh narrated to us, he said: Yazid narrated to us, on the authority of Saeed, on the authority of Qatadah, regarding His statement: **Indeed, As-Safa and Al-Marwah are among the symbols of**

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Indeed, As-Safa and Al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

God the verse, so there was a tribe from Tihamah in the pre-Islamic era who did not walk between them, so God informed them that As-Safa and Al-Marwah are among the symbols of God. It was the Sunnah of Abraham and Ishmael to walk around between them.

Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, who said: There were some people from Tihamah who did not circumambulate between Safa and Marwa, so God revealed: **Indeed, Safa and Marwa are among the symbols of God.** Al-Muthanna told me, Abdullah bin Salih told us, Al-Layth told me, Aqil told me, on the authority of Ibn Shihab, Urwah bin Az-Zubayr told me, I asked Aisha and said to her: What do you think of the statement of God: "Indeed, Safa and Marwa are among the symbols of God. So whoever makes Hajj to the House or performs Umrah, there is no blame upon him for walking between them"? And I said to Aisha: By God, there is no blame upon anyone for not walking between Safa and Marwa! Aisha said: What a bad thing you have said, O son of my sister! If this verse had been as I interpreted it, it would have been: There is no blame on him if he does not circumambulate them. However, it was revealed about the Ansar: Before they converted to Islam, they used to perform the ritual of Ihram for Manat, the tyrant that they worshipped in Al-Mushallal. Some of its people were reluctant to circumambulate between Safa and Marwa. So when they asked the Messenger of God, may God bless him and grant him peace, about that - and they said: O Messenger of God, we were reluctant to circumambulate between Safa and Marwa - God Almighty revealed: "Indeed, Safa and Marwa are among the symbols of God. So whoever makes Hajj to the House or performs Umrah, there is no blame upon him for circumambulating them." Aisha said: Then the Messenger of God (peace be upon him) established the practice of circumambulating between them, so no one should neglect circumambulating between them. Al-Hasan bin Yahya narrated to us, he said: Abd al-Razzaq narrated to us, he said: Muammar narrated to us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, she said: There were men from the Ansar who used to perform the ritual prayer for Manat in the pre-Islamic era - and Manat was an idol between Mecca and Medina - they said: O Prophet of God, we did not circumambulate between Safa and Marwah out of reverence for Manat, so is there any blame upon us if we circumambulated between them? Then God the Most High revealed: "Indeed, Safa and Marwah are among the symbols of God. So whoever makes Hajj to the House or performs Umrah, there is no blame upon him for walking between them." Urwah said: I said to Aisha: I do not care if I do not circumambulate between Safa and Marwah! God said: **There is no blame upon him.** She said: O son of my sister, do you not see that he says: **Indeed, Safa and Marwah are among the symbols of God!** Al-Zuhri said: I mentioned that to Abu Bakr bin Abdul Rahman bin Al-Harith bin Hisham and he said: This is knowledge! Abu Bakr said: I heard some scholars say: When God revealed the

circumambulation of the House but did not reveal the circumambulation between Safa and Marwa, it was said to the Prophet (peace and blessings of God be upon him): We used to circumambulate between Safa and Marwa in the pre-Islamic era, and God mentioned the circumambulation of the House but did not mention the circumambulation between Safa and Marwa, so is there any blame on us if we do not circumambulate them? So God revealed: **Indeed, Safa and Marwa are among the symbols of God** the entire verse. Abu Bakr said: I hear that this verse was revealed regarding both groups, those who circumambulated and those who did not. Al-Hasan bin Yahya told us, he said: Abdul Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said: There were some people from Tihamah who did not circumambulate between Safa and Marwa, so God revealed: **Indeed, Safa and Marwa are among the symbols of God.** Abu Ja'far said: The correct statement in this regard, according to us, is that God, the Most High, has made circumambulating between Safa and Marwah one of the rites of God, just as He has made circumambulating the House one of His rites. As for His statement: **There is no blame upon him for circumambulating them,** it is permissible that it was said to both groups, some of whom feared circumambulating them because of the two idols mentioned by Al-Sha'bi, and some of them because of what they hated about circumambulating them in the pre-Islamic era, according to what was narrated from Aisha. Whichever of the two matters it was, there is no indication in God's statement: **There is no blame upon him for circumambulating them,** the verse, that He meant by it to remove hardship from the one who circumambulated them, most obviously because circumambulating them was not permissible because God had prohibited it, then He made circumambulating them a concession, due to the consensus of all that God, the Most High, did not prohibit it at any time, then He permitted it by His statement: **There is no blame upon him for circumambulating them.** Rather, There are several differences of opinion among scholars on this matter: Some of them are of the view that the one who abandons the Tawaf between them abandons some of the rituals of his Hajj, and nothing of it is sufficient for him except to make up for it in particular, just as the one who abandons the Tawaf - which is the Tawaf of Ifadah - is not sufficient for him except to make up for it in particular. They said: They are two Tawafs: God has commanded one of them to be around the House, and the other between Safa and Marwa.

Some of them saw that the one who neglects to circumambulate them is compensated for by a ransom, and they saw that the ruling on circumambulating them is the ruling on throwing some of the pebbles, standing at the sacred site, circumambulating the chest, and the like, which the one who neglects them is compensated for by a ransom, and he is not obligated to return to perform it in the same way. Others saw that circumambulating them is voluntary, and if its owner does it, he is doing good, but if someone neglects it, he

is not obligated.

By leaving something. It was mentioned that those who said that walking between Safa and Marwa is obligatory, and that no ransom is sufficient for it, and whoever leaves it must return: Abu Kurayb narrated to us, he said, Waki' narrated to us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, she said: By my life, he who does not walk between Safa and Marwa has not performed Hajj, because God said: **Indeed, Safa and Marwa are among the symbols of God.** Yunus narrated to me, he said, Ibn Wahb narrated to us, he said, Malik bin Anas said: Whoever forgets to walk between Safa and Marwa until he is far from Makkah, let him go back and walk, and if he has had intercourse with women, then he must perform Umrah and offer a sacrifice. Al-Shafi'i used to say: Whoever leaves walking between Safa and Marwa until he returns to his country, must return to Makkah and circumambulate between them, and nothing else is sufficient for him. Qatada narrated this to us on his authority. It was mentioned that those who said: A blood sacrifice is sufficient for it, and he does not have to return to make it up. Al-Thawri said: Ali bin Sahl narrated to me, on the authority of Zaid bin Abi Al-Zarqa, on his authority, and Abu Hanifa, Abu Yusuf, and Muhammad: If the one who left the circumambulation between them returns to make up for it, then that is good, but if he does not return, then he must offer a blood sacrifice. He mentioned those who said: The circumambulation between them is voluntary, and there is nothing on the one who left it, and whoever used to recite: **There is no blame upon him if he does not circumambulate them.**

Muhammad ibn Bashir narrated, Abu Asim narrated, Ibn Jurayj narrated, Ata' said: If a pilgrim performs the Ifadah after throwing the pebbles at the Jamrat al-Aqabah, and circumambulates the House without performing the Sa'i, and has intercourse with her - meaning his wife - then there is nothing wrong with him, neither Hajj nor 'Umrah, because of the statement of God in the Mushaf of Ibn Mas'ud: **So whoever makes Hajj to the House or performs 'Umrah, there is no blame upon him for not walking between them.** So I went back to him after that and said: He has abandoned the Sunnah of the Prophet, may God bless him and grant him peace. He said: Do you not hear him say: **So whoever volunteers good,** and he refused to impose anything on him? Ya'qub ibn Ibrahim narrated, Hisham narrated, 'Abd al-Malik informed us, on the authority of Ata', on the authority of Ibn 'Abbas that he used to recite: **Indeed, As-Safa and Al-Marwah are among the symbols of God** the verse **So there is no blame upon him for not walking between them.** Ali bin Sahl told me, Muammil told us, Sufyan told us, on the authority of Asim, who said: I heard Anas say: Circumambulating between them is voluntary. Al-Muthanna told me, Hajjaj told us, Hammad told us, Asim al-Ahwal told us, Anas ibn Malik said: They are voluntary. Muhammad ibn Amr told me, Abu Asim told us, Isa told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar. Al-Muthanna told me, Abu Hudhayfah told us, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: "Indeed, As-Safa and Al-Marwah are among the symbols of God. So whoever makes

Hajj to the House or performs Umrah, there is no blame upon him for walking between them." He said: So there is no blame on one who does not walk between them. Al-Muthanna told us, Hajjaj told us, Ahmad told us, on the authority of Isa ibn Qays, on the authority of Ata', on the authority of Abdullah ibn Az-Zubayr, who said: They are voluntary. Ibn Humayd narrated that Jarir narrated that Asim said: I said to Anas ibn Malik: Is walking between Safa and Marwa voluntary? He said: It is voluntary. The correct statement in our view is that circumambulating them is an obligatory duty, and that whoever leaves it out must return to make it up, whether he forgot or did so intentionally. Because nothing else will suffice, as there are many reports from the Messenger of God (blessings and peace of God be upon him) that he performed Hajj with the people, and that one of the rituals of their Hajj that he taught them was circumambulating them. The narration from him about that is: Yusuf ibn Sulayman narrated to me, Hatim ibn Ismail narrated to us, Ja'far ibn Muhammad narrated to us, on the authority of his father, on the authority of Jabir, who said: "When the Messenger of God (blessings and peace of God be upon him) approached Safa during his Hajj, he said: 'Indeed, Safa and Marwa are among the symbols of God.' Begin with what God began with mentioning. So he began with Safa and ascended it." Abu Kuraib narrated to us, he said, Mahmoud bin Maimun Abu Al-Hasan narrated to us, on the authority of Abu Bakr bin Ayyash, on the authority of Ibn Ata', on the authority of his father, on the authority of Ibn Abbas: The Prophet, may God bless him and grant him peace, said: **Indeed, Safa and Marwa are among the symbols of God.** So he came to Safa and began with them, and stood on them, then he came to Marwa and stood on them, and performed Tawaf and Sa'i. So since it is correct, by consensus of all of the nation, that circumambulating them is based on the teaching of the Messenger of God, may God bless him and grant him peace, to his nation in their rituals, and his actions in his Hajj and Umrah, and his explanation, may God bless him and grant him peace, to his nation was the summary of what God has stated in His Book, and imposed in His revelation, and commanded of what his knowledge could not attain except through his explanation, and his nation must act upon it, as we have explained in our book, The Book of Explanation of the Fundamentals of Rulings, if the nation differed about its obligation, then there was a difference in circumambulating between them: is it obligatory or not obligatory, it is clear that it is obligatory to make it obligatory for whoever has performed Hajj or Umrah, for what we have described. And likewise the obligation of returning to make up for it. Circumambulating between Safa and Marwa - since there was a difference of opinion regarding what is upon the one who left it, with all of them agreeing that it is something that the Messenger of God, may God bless him and grant him peace, did and taught his nation in their Hajj and Umrah, as he taught them the rituals of their Hajj - just as he circumambulated the House and taught his nation in their Hajj and Umrah, as he taught them the rituals of their Hajj and Umrah - and all of them agreed that circumambulating the House does not require a ransom or compensation, and the one who left it does not require anything

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Indeed, As-Safa and Al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

except returning to make it up, then similar to it is circumambulating between Safa and Marwa, and neither ransom nor compensation is acceptable for it, and the one who left it does not require anything except returning to make it up, since they were both two circumambulations: one of the House, and the other of Safa and Marwa. And whoever differentiates between their rulings, the statement is reversed against him, then he is asked for proof of the difference between them. If he is excused by the reading of the one who recites: **There is no blame upon him if he does not circumambulate them both**, it is said: This is contrary to what is in the copies of the Qur'an of the Muslims, and it is not permissible for anyone to add to their copies of the Qur'an what is not in them. It is the same whether a reciter recites it like this, or a reciter recites: **Then let them complete their untidiness and fulfill their vows and perform Tawaf around the Ancient House** (al-Hajj 22:29) **There is no blame upon them if they do not circumambulate it**. If one of the two additions that are not in the Qur'an is permissible, then the other is its equivalent, otherwise the one who permits one of them - while forbidding the other - is controlling, and no one is incapable of controlling.

It has been narrated that Aisha denied this reading and that it was revealed according to it.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Malik ibn Anas told me, "On the authority of Hisham ibn Urwah, on the authority of his father, he said: I said to Aisha, the wife of the Prophet, may God bless him and grant him peace, and I was young at that time: What do you think of the statement of God Almighty: 'Indeed, As-Safa and Al-Marwah are among the symbols of God. So whoever makes Hajj to the House or performs 'Umrah, there is no blame upon him for walking between them,'? We do not see anything wrong with anyone not walking between them! Aisha said: No! If it were as you say, it would be: 'There is no blame upon him for not walking between them.' This verse was revealed about the Ansar. They used to enter ihram for Manat - and Manat was near Qudayd - and they were reluctant to walk between As-Safa and Al-Marwah. When Islam came, they asked the Messenger of God, may God bless him and grant him peace, about that, and God revealed: 'Indeed, As-Safa and Al-Marwah are among the symbols of God. So whoever makes Hajj to the House or performs 'Umrah, there is no blame upon him for walking between them.'"
Abu Ja'far said: It may be possible that the reading of the one who reads: **There is no blame upon him if he does not go around them** is that the la that is with an is a connection in the speech, since it was preceded by a denial in the speech before it, which is His saying: **There is no blame upon him**, so it is similar to the saying of God Almighty: "He said: What prevented you from prostrating when I commanded you?" (Al-A'raf: 12) meaning what prevented you from prostrating, and as the poet said:

The Messenger of God would not have been pleased

with their actions, nor were the two righteous men, Abu Bakr and Umar.

If the script of the Mushaf had been like this, there would have been no argument for the protester in it, given the possibility of the statement we have described. Since we have shown that this is something that the Messenger of God, may God bless him and grant him peace, taught his nation in their rituals, as we have mentioned, and because analogy indicates its correctness, how is it that it is contrary to the scripts of the Mushafs of the Muslims, and if a reader were to read it today, he would deserve punishment, for adding to the Book of God, the Almighty, what is not from it? The statement in the interpretation of the words of God, the Almighty? **And whoever volunteers good - then indeed, God is appreciative and Knowing.**
Abu Ja'far said: The reciters differed in the recitation of this, so most of the reciters of Medina and Basra recited it: **And whoever volunteers good** in the form of the past tense with the ta' and the fatha on the 'ayn. Most of the reciters of Kufa recited it: **And whoever volunteers good** - the ya' and the jazm of the 'ayn and the shaddah on the ta', meaning: and whoever volunteers. He mentioned that in the reading of Abdullah: **And whoever volunteers**, so the readers of Kufa read that, as we have described, considering what we mentioned from the reading of Abdullah - except for Asim, as he agreed with the Medinans - so they stressed the taa' in order to assimilate the taa' into the taa'. Both readings are known to be correct, and their meanings are in agreement and not different - because the past tense of the verb with the letters of reward has the meaning of the future. So whichever reading a reader reads that with, he is correct. [And the correct view in this regard is that] the meaning of this is: And whoever volunteers to perform Hajj and Umrah after completing his obligatory Hajj, then God will be grateful to him for his volunteering to Him with what he volunteered to do of that seeking His pleasure, so He will reward him for it, knowing what he intended and wanted with his volunteering with what he volunteered. And we said that the correct meaning of His statement: **So whoever volunteers good** is what we have described, without the statement of those who claimed that it is meant by it: So whoever volunteers to perform Sa'i and Tawaf between Safa and Marwah, because the one who performs Sa'i between them is not volunteering to perform Sa'i between them, except in a voluntary Hajj or a voluntary Umrah, for what we have described before. And since that is the case, it is known that what he meant by volunteering with what is volunteering with what he does in it of Hajj or Umrah. As for those who claimed that circumambulating them is voluntary and not obligatory, the correct interpretation of that is according to their statement: **Whoever volunteers to circumambulate them, then God is grateful** - because the pilgrim and the performer of Umrah, according to their statement, can circumambulate them if he wishes, and leave the circumambulation. So the meaning of the statement according to their interpretation is: Whoever volunteers to circumambulate Safa and Marwah, then God is

grateful for his volunteering that - He knows what the one who circumambulates them intended and intended as well, as 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 whoever volunteers good, then God is grateful and Knowing.** He said: Whoever volunteers good, then it is better for him. The Messenger of God, may God bless him and grant him peace, volunteered, so it was from the Sunnah. Others said: The meaning of that is: Whoever volunteers good and performs Umrah. Those who said that mentioned:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And whoever volunteers good - then indeed, God is appreciative and Knowing,** whoever volunteers good and performs Umrah - then indeed, God is appreciative and Knowing. He said: So Hajj is an obligation, and Umrah is voluntary. Umrah is not obligatory upon any of the people.

Tafsir al-Qurtubi

It contains nine issues:

First: Al-Bukhari narrated on the authority of Asim bin Sulayman, who said:

I asked Anas bin Malik about Safa and Marwa, and he said: We used to think that they were from the pre-Islamic era, but when Islam came, we refrained from doing them. Then God the Almighty revealed: "Indeed, Safa and Marwa are among the symbols of God. So whoever makes Hajj to the House or performs Umrah - there is no blame upon him for walking between them." Al-Tirmidhi narrated on the authority of Awrah who said:

I said to Aisha: No one has ever seen anything wrong with not circumambulating between Safa and Marwa, and I do not care if I do not circumambulate between them. She said: What a bad thing you have said, O my nephew! The Messenger of God (blessings and peace of God be upon him) circumambulated and so did the Muslims, but the people of Manat, the tyrant in Al-Mushallal, did not circumambulate between Safa and Marwa. Then God revealed: **So whoever makes Hajj to the House or performs 'Umrah, there is no blame upon him for walking between them.** If it were as you say, it would have been: There is no blame upon him for walking between them. Al-Zuhri said: I mentioned that to Abu Bakr bin 'Abd al-Rahman bin al-Harith bin Hisham, and he was pleased with it and said: This is knowledge. I have heard men of knowledge say: Only those Arabs who did not walk between Safa and Marwa used to say that our circumambulation between these two stones was a matter of the Age of Ignorance. Others from the Ansar said: We were only commanded to circumambulate the House, but we were not commanded to do so between Safa and Marwa. Then God Almighty revealed: **Indeed, Safa and Marwa are among the symbols of God.** Abu Bakr bin Abd al-Rahman said: I think it was revealed about these and those. He said: This is a good and authentic hadith. Al-Bukhari narrated it with the same meaning, and in it after his saying: Then God revealed: **Indeed, As-Safa and**

Al-Marwah are among the symbols of God: Aisha said: The Messenger of God, may God bless him and grant him peace, had prescribed circumambulation between them, so no one should neglect circumambulating between them. Then she informed Abu Bakr bin Abd Al-Rahman, who said: This is knowledge that I had not heard, and I heard men of knowledge mention that the people - except those whom Aisha mentioned - who used to enter ihram for Manat, used to all circumambulate between As-Safa and Al-Marwah. Then when God mentioned circumambulating the House and did not mention As-Safa and Al-Marwah in the Qur'an, they said: O Messenger of God, we used to circumambulate between As-Safa and Al-Marwah, but God revealed circumambulation of the House and did not mention As-Safa. Is there any blame on us if we circumambulate between As-Safa and Al-Marwah? Then God, the Almighty, revealed: **Indeed, As-Safa and Al-Marwah are among the symbols of God 10:13.** Abu Bakr said: Listen to this verse, it was revealed about both groups: about those who used to deviate from performing Tawaf between Safa and Marwa in the pre-Islamic era, and those who used to perform Tawaf between them and then hesitated to perform Tawaf between them in Islam, because God Almighty commanded Tawaf around the House, and did not mention Safa until He mentioned that after Tawaf around the House. Al-Tirmidhi narrated on the authority of Asim bin Sulayman al-Ahwal, who said:

Anas bin Malik asked about Safa and Marwa. He said: They were among the symbols of the Jahiliyyah. When Islam came, we refrained from performing them. Then God the Almighty revealed: "Indeed, Safa and Marwa are among the symbols of God. So whoever makes Hajj to the House or performs Umrah, there is no blame upon him for walking between them." He said: This is a good and authentic hadith. It was also narrated by Al-Bukhari. On the authority of Ibn Abbas, he said: During the Jahiliyyah, there were devils who would play music all night between Safa and Marwa. There were gods between them. When Islam appeared, the Muslims said: O Messenger of God, we should not walk between Safa and Marwa, for they are polytheism. Then this verse was revealed. Al-Sha'bi said: During the Jahiliyyah, there was an idol on Safa called Isaf and on Marwa an idol called Na'ilah. They would touch them when they walked around. The Muslims refrained from walking around them because of this, so this verse was revealed.

Second: The root of Safa in the language is smooth stone, and here it is a well-known mountain in Mecca, and so is Marwa, which is why they were mentioned with the definite article. Safa was mentioned because Adam, the Chosen One, peace and blessings be upon him, stood on it and was named after it, and Eve stood on Marwa and was named after a woman, so it was made feminine for that reason, and God knows best. Al-Sha'bi said: There was an idol on Safa called Isaf and on Al-Mura an idol called Na'ila, and this is in the masculine and feminine, and the masculine was brought forward, and this is good, because the aforementioned hadiths indicate this meaning. And the dislike of circumambulating between them was only for this reason, until God removed the hardship in that. The People of the Book claimed that they committed adultery in the Kaaba, so God transformed them into

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two stones and placed them on Safa and Marwa to take a lesson from them, and when the period was long, they were worshipped instead of God, and God knows best. Safa *short* is the plural of safa, which means smooth stones. It was said: Al-Safa is a singular noun and its plural is Safi **with a damma on the sad** and Asfa' like Arja'. The rajaz poet said:

As if his back is like the places of birds on a fine rock

It was said: The conditions of safa are whiteness and hardness, and its derivation is from safa yasefu, meaning pure from dirt and clay. And marwah **singular marw** are the small stones that have bricks in them. It was said that it is hardness. The correct view is that marw is the hard and soft stones that crack and its edge becomes thin, and in this it is said: marw is more common and it is said about the cross. The poet said:

He turned to the ground, withered, and when he came across a rock, he yielded.

Abu Dhu'ayb said:

As if I am a Marwa, a clear, shining star, knocking every day for the events.

It has been said: They are black stones. It has also been said: They are shiny white stones in which there is fire.

Third: The Almighty's saying: **Of the symbols of God** meaning of His landmarks and places of worship. It is the plural of *sha'irah*. The symbols are the acts of worship that God Almighty has made known, meaning He has made them signs for the people, such as standing, running, and slaughtering. The symbol is the mark. It is said: **I made the sacrificial animal known** meaning I made it known by sticking an iron rod in its hump, from your saying: **I made known**, meaning I made it known. Al-Kumait said:

We kill them generation by generation, you see them as ritual sacrifices through which people draw near.

Fourth: The Almighty's saying: **So whoever makes Hajj to the House** means intending. The root of Hajj is intention. The poet said:

I witness from Aouf many pilgrims who curse the saffron-colored Al-Zubayrkan.

Insult: a common word. Abu Ubaidah said: Insult **with a kasra** is the one who curses a lot. Also, the one who curses you is called *sabk*. The poet said:

Do not curse me, for I am not the one who curses. If I curse a noble man, I will curse him.

The veil is also cursed, as is the turban. Al-Mukhbal Al-Saadi said:

They curse the saffron zabraqa

And the word *curse* also means *rope* in the language of Hudhayl. Abu Dhu'ayb said:

He hung down on it between a thread and a barren

string like a palm branch, and its crows stumbled over it.

As-subub: ropes. As-sab: a thin piece of linen. As-sabibah is its rope, and the plural is as-subub and as-saba'ib, as Al-Jawhari said. The doctor examined the wound if he probed it with a skewer. The poet said:

A woman performs Hajj in the depths of her body

Al-Lajf: the sinking. The well became hollow: its bottom sank. Then this name was used specifically for the intention to go to the Sacred House for specific actions.

Fifth: The Almighty's saying: **Or perform Umrah**, meaning visit. Umrah means visiting. The poet said:

Ibn Mu'ammal was exalted when he set out on a faraway expedition and was patient.

Sixth: The Almighty's saying: **There is no blame upon him** meaning there is no sin. Its origin is from *januwah* which means inclination, and from it comes the word *jawaneh* for limbs due to their crookedness. Aisha's interpretation of this verse has been presented. Ibn al-Arabi said: The truth of the statement is that the statement of the speaker: **There is no blame upon you if you do**, is the permissibility of the action. And his statement: **There is no blame upon you if you do not do**, is the permissibility of leaving the action. So when he heard the weakness of the statement of God the Almighty: **There is no blame upon him if he goes around them both**, he said: This is evidence that leaving the circumambulation is permissible. Then he saw the Shari'ah applied to the effect that there is no permission to leave the circumambulation, so he sought to reconcile these two contradictions. Aisha said to him: His saying: **There is no blame upon him if he circumambulates them** is not evidence of abandoning the circumambulation. Rather, it would have been evidence of abandoning it. If there was no blame upon him if he circumambulated them, then this wording would not have come to permit abandoning the circumambulation, nor is there evidence for it. Rather, it came to indicate the permissibility of circumambulation for those who were embarrassed by it in the pre-Islamic era, or for those who circumambulated it in the pre-Islamic era intending to worship the idols that were in it. So God Almighty informed them that circumambulation is not forbidden if the circumambulator does not intend a false intention.

If it is said: Ata' narrated on the authority of Ibn Abbas that he recited: **There is no blame upon him if he does not circumambulate them both**, and this is the recitation of Ibn Mas'ud. It is thought that it is also in the Mushaf of Abu Bakr, and something similar is narrated on the authority of Anas. The answer is that this is contrary to what is in the Mushaf, and what has been established in the Mushaf should not be abandoned for a recitation whose authenticity is not known or not. Ata' often transmitted it on the authority of Ibn Abbas without hearing it. It has been said that

the narration in this on the authority of Anas is not accurate, or that it is an additional *la* for emphasis, as he said:

I do not blame the whites for not laughing when they saw the ugly, disheveled one.

Seventh: Al-Tirmidhi narrated on the authority of Jabir:

"When the Prophet (peace and blessings of God be upon him) arrived in Mecca, he circumambulated the House seven times and recited: 'And take, [O Muhammad], the standing place of Abraham as a place of prayer.' He prayed behind the standing place, then he came to the Black Stone and touched it, then he said: 'We begin with that with which God began.' So he began with Safa and recited: 'Indeed, Safa and Marwa are among the symbols of God.' He said: This is a good and authentic hadith, and the scholars act upon this, that he begins with Safa before Marwa. If he begins with Marwa before Safa, it is not permissible for him, and he begins with Safa."

Eighth: The scholars differed regarding the obligation of walking between Safa and Marwa. Al-Shafi'i and Ibn Hanbal said: It is a pillar, and this is the well-known view of the Maliki school of thought, based on the saying of the Prophet, peace be upon him:

Strive, for God has prescribed striving for you.

Narrated by Al-Daraqutni. *Written* means *obligated*, as God Almighty says: **Fasting has been prescribed for you**, and as the Prophet, peace be upon him, says:

Five prayers have been prescribed by God for His servants.

Ibn Majah narrated on the authority of Umm Walad Lashaiba, who said: "I saw the Messenger of God, may God bless him and grant him peace, walking between Safa and Marwa and he said: 'One should not cross the valley except by running.'" So whoever omits it or a part of it, forgetfully or intentionally, should return from his country or from where he mentioned to Mecca, and perform Tawaf and Sa'i, because Sa'i can only be performed in conjunction with Tawaf.

According to Malik, it is the same whether that is during Hajj or Umrah, even if it is not obligatory during Umrah. If he has intercourse with women, he must perform Umrah and offer a sacrifice, according to Malik, along with completing his rituals. Al-Shafi'i said: He must offer a sacrifice, and there is no meaning to Umrah if he returns, performs Tawaf and Sa'i. Abu Hanifah and his companions, al-Thawri and al-Sha'bi said: It is not obligatory. If one of the pilgrim omits it until he returns to his country, he must make up for it with blood money, because it is a Sunnah of Hajj. This is the opinion of Malik in al-'Utbiyyah. It was narrated on the authority of Ibn Abbas, Ibn Al-Zubayr, Anas bin Malik and Ibn Sirin that he volunteered, based on the words of God the Almighty: **And whoever volunteers good**. Hamza and Al-Kisa'i read *yatawa* 'in the subjunctive mood, and likewise **So whoever volunteers good, it is better for him**. The rest read *yatawa* 'in the past tense, which is what the believer does of his own accord. So whoever does something from the voluntary acts, God will thank him. And the evil of God for the servant is his reward for obedience. What is correct is what Al-Shafi'i, may God have mercy on him, went to for what we mentioned, and his saying, peace be upon him:

Take from me your rituals, so it became a statement of the entirety of the Hajj. It must be obligatory, like his statement of the number of rak'ahs and what was like that if it was not agreed that it was a Sunnah or voluntary. Talib said: Ibn Abbas saw some people circumambulating between Safa and Marwa, so he said: This is what your mother, the mother of Ismail, taught you.

I said: This is confirmed in Sahih Al-Bukhari, as will be explained in Surat Ibrahim.

Ninth: It is not permissible for anyone to circumambulate the House or between Safa and Marwa while riding, except for one who has an excuse. If he circumambulates with an excuse, he must offer a sacrifice. If he circumambulates without an excuse, he must repeat it if he was in the presence of the House. If he was absent from it, he must offer a sacrifice. We only said that because the Prophet, may God bless him and grant him peace, circumambulated himself and said:

Learn your rituals from me, but we only allowed that as an excuse.

Because the Prophet, may God bless him and grant him peace, circumambulated on his camel and touched the corner with his stick.

He said to Aisha when she said to him, **I am sick**, so he said, **Perform the Tawaf behind the people while you are riding**. Our companions differentiated between performing the Tawaf on a camel or on the back of a person. If he performs the Tawaf on the back of a person, it is not valid, because in that case he is not performing the Tawaf, but rather the one carrying him. If he performs the Tawaf on a camel, he is the one performing the Tawaf. Ibn Khuwaiz Mandad said, "This is a differentiation of choice. As for the sufficiency, it is valid. Do you not see that if he faints and is carried while being carried, or stands at Arafat while being carried, it is valid for him?"

Tafsir Ibn Kathir

Imam Ahmad said: Sulayman bin Dawud al-Hashimi narrated to us, Ibraaheem bin Saad narrated to us, from al-Zuhri, from Urwah, from Aisha, he said: I said, What do you think of the statement of God the Most High: "Indeed, as-Safa and al-Marwah are among the symbols of God. So whoever makes Hajj to the House or performs Umrah, there is no blame upon him for walking between them"? I said: By God, there is no blame upon anyone for not walking between them. Aisha said, What a bad thing you have said, my nephew! If it had been as I interpreted it, there would have been no blame upon him for not walking between them. However, it was revealed because the Ansar, before they converted to Islam, used to perform the ritual of Ihram at the tyrant Manat, which they used to worship near al-Mushallal. Some of its people were reluctant to walk between as-Safa and al-Marwah. So they asked the Messenger of God (blessings and peace of God be upon him) about that and they said: O Messenger of God, we were reluctant to walk between as-Safa and al-Marwah during the pre-Islamic era.

Surat Al-Baqarah 2:158

Indeed, As-Safa and Al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

Then God the Almighty revealed: "Indeed, As-Safa and Al-Marwah are among the symbols of God. So whoever makes Hajj to the House or performs Umrah, there is no blame upon him for walking between them." Aisha said: Then the Messenger of God (peace and blessings of God be upon him) made it an ordinance to walk between them, so no one should neglect walking between them. They both included it in the two Sahihs. In a narration on the authority of Al-Zuhri, he said: So I narrated this hadith to Abu Bakr bin Abd Al-Rahman bin Al-Harith bin Hisham. He said: This is not what I had heard of, and I heard men of knowledge say: The people - except for those whom Aisha mentioned - used to say: Our walking between these two stones is from the practice of the Age of Ignorance. Others from the Ansar said: We were only commanded to walk around the House, and we were not commanded to walk between As-Safa and Al-Marwah. Then God the Almighty revealed: **Indeed, As-Safa and Al-Marwah are among the symbols of God.** Abu Bakr bin Abd Al-Rahman said: Perhaps it was revealed about these and those. Al-Bukhari narrated it from the hadith of Malik on the authority of Hisham bin Urwah on the authority of his father on the authority of Aisha in a similar manner. Then Al-Bukhari said: Muhammad bin Yusuf told us, Sufyan told us, on the authority of Asim bin Sulayman, who said: I asked Anas about Safa and Marwa. He said: We used to think that they were from the pre-Islamic era, but when Islam came, we refrained from them, so God Almighty revealed: **Indeed, Safa and Marwa are among the symbols of God.** Al-Qurtubi mentioned in his interpretation on the authority of Ibn Abbas, who said: The devils used to separate Safa and Marwa all night long, and there were gods between them. When Islam came, they asked the Messenger of God, may God bless him and grant him peace, about circumambulating between them, so this verse was revealed. Al-Sha'bi said: Isaf and Na'ilah were on Al-Safa and Na'ilah was on Al-Marwah, and they used to touch them. After Islam, they were embarrassed to circumambulate between them, so this verse was revealed. **I said** Muhammad ibn Ishaq mentioned in the Book of the Biography that Isaf and Na'ilah were two human beings, so they committed adultery inside the Ka'bah and turned into two stones, so the Quraysh set them up facing the Ka'bah for people to learn from. When their time had passed, they were enslaved, then moved to Al-Safa and Al-Marwah, and they were set up there, so whoever circumambulated Al-Safa and Al-Marwah would touch them. For this reason, Abu Talib said in his famous poem:

Where the Ash'aris dismount their camels at the place
where the torrents of Isaf and Na'il meet.

In Sahih Muslim, from the long hadith of Jabir, it says that when the Messenger of God, may God bless him and grant him peace, finished his circumambulation of the House, he returned to the corner and touched it, then he exited from the door of Safa while saying, **Indeed, Safa and Marwa are among the symbols of God.** Then he said, **I begin with what God began with.**

In the narration of al-Nasa'i, **Begin with what God began with.** Imam Ahmad said: Shuraih told us, Abdullah bin al-Mu'ammil told us, on the authority of Ata bin Abi Rabah, on the authority of Safiyyah bint Shaibah, on the authority of Habibah bint Abi Tajra'ah, who said: I saw the Messenger of God, may God bless him and grant him peace, circumambulating between Safa and Marwa, and the people were in front of him, and he was behind them, and he was walking, until I could see his knees from the intensity of his walking, and his garment was spinning around him, and he was saying, **Strive, for God has prescribed walking for you.** Then Imam Ahmad narrated it from Abd al-Razzaq: Muammar told us, on the authority of Wasil, the freed slave of Abu Uyaynah, on the authority of Musa bin Ubaydah, on the authority of Safiyyah bint Shaibah, that a woman told her that she heard the Prophet, may God bless him and grant him peace, between Safa and Marwa saying, **Sa'i has been prescribed for you, so strive.** This hadith was used as evidence for the school of thought of those who... He believes that walking between Safa and Marwa is a pillar of Hajj, as is the doctrine of Al-Shafi'i and those who agreed with him, and a narration from Ahmad, which is the well-known opinion from Malik. It was said that it is obligatory and not a pillar, so if he leaves it intentionally or unintentionally, he must make up for it with blood money, and this is a narration from Ahmad and a group says the same. It was said rather it is recommended, and Abu Hanifa, Al-Thawri, Al-Sha'bi and Ibn Sirin went to it, and it was narrated from Anas, Ibn Umar and Ibn Abbas, and it was reported from Malik in Al-Utbiyyah. Al-Qurtubi said: They used as evidence the words of God Almighty: **And whoever volunteers good** and the first opinion is more likely because he, peace be upon him, circumambulated between them and said: **So that you may learn from me your rituals.** So everything he did in that pilgrimage is obligatory and must be done in Hajj, except what is excluded by evidence, and God knows best. His words, peace be upon him, **Strive, for God has prescribed striving for you** have been presented, for God Almighty has made clear that circumambulating between Safa and Marwa is one of the rituals of God, that is, what God Almighty prescribed for Abraham in the rituals of Hajj. It was presented in the hadith of Ibn Abbas that the origin of that is taken from Hajar's circumambulation and her going back and forth between Safa and Marwa in search of water for her son when their water ran out and their provisions when he left them. Abraham, peace be upon him, was there, and no one was with them. When she feared for her son there, and they ran out of what they had, she stood up seeking help from God, the Almighty, and she kept going back and forth in this honorable spot between Safa and Marwa, humbled, fearful, anxious, compelled, and needy before God, the Almighty, until God removed her distress, comforted her loneliness, relieved her hardship, and caused Zamzam to spring forth for her, whose water is **food that nourishes, and a cure for illness.** The one who strives between them should be mindful of his poverty, humiliation, and need

of God, in guiding his heart, improving his condition, and forgiving his sins. He should seek refuge in God, the Almighty, to relieve his shortcomings and faults, and to guide him to the straight path, and to make him steadfast on it until his death, and to transform him from his state of sins and transgressions to a state of perfection, forgiveness, rectitude, and uprightness, as He did with Hajar, peace be upon her.

And his saying, **And whoever volunteers good**, it was said that he increased his circumambulation between them according to what is obligatory, an eighth and a ninth, and so on. And it was said that he circumambulates between them in a voluntary Hajj or a voluntary Umrah. And it was said that what is meant is a voluntary good in all acts of worship. This was narrated by Al-Razi, and the third was attributed to Al-Hasan Al-Basri, and God knows best. And his saying, **Then God is Appreciative and Knowing**, meaning that He rewards for little with much, and is Knowing of the extent of the reward, so He does not withhold reward from anyone. "He does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward."

Fath al-Qadir

Origin 158- *Al-Safa* in the language: smooth stone, and here it is a name for a well-known mountain in Mecca, and likewise *Al-Marwah* is a name for a well-known mountain in Mecca, and its origin in the language: one of the marwa, and they are the small stones that are soft. And it was said: those that are hard, and it was said: it includes everyone. Abu Dhu'ayb said:

As if I am a Marwa, a clear, shining star, knocking every day for the events.

It was said: They are the shiny white stones. It was also said: They are the black stones. The rituals are the plural of ritual, which is the sign: that is, one of the signs of His rituals. What is meant by it are the places of worship that God has made known to the people regarding the standing, the running, and the slaughtering. From this is the notifying of the sacrificial animal: that is, informing it by sticking an iron rod into its hump. From this is the saying of Al-Kumait:

We kill them generation by generation. You see them as ritual sacrifices through which people draw near.

Hajj in the language means: intending to visit the House, and from this comes the poet's saying:

I witness many obstacles from Awf who resort to cursing the saffron-colored Al-Zubayr.

And the curse: the turban. In Islamic law: performing the Hajj rituals that God the Almighty has prescribed. Umrah in the language: the visit. In Islamic law: performing the known ritual in the fixed manner. The wing is originally from the word *januh*, which means inclination, and from it the wings due to their crookedness. And his saying: **to circumambulate** its origin is **to circumambulate** and it was assimilated. And it was read: **that he circumambulates**, and raising the wing indicates that it is not obligatory, and Abu Hanifa

and his companions and al-Thawri said the same. Al-Zamakhshari narrated in Al-Kashshaf on the authority of Abu Hanifa that he says: It is obligatory and not a pillar, and there is a blood sacrifice for the one who abandons it. Ibn Abbas, Ibn al-Zubayr, Anas bin Malik and Ibn Sirin have said that it is not obligatory. What strengthens the evidence of this verse for the non-existence is the Almighty's statement at the end of the verse: **And whoever volunteers good - then indeed, God is appreciative and Knowing**. The majority of scholars are of the view that the Sa'i is obligatory and a ritual among the rituals, and they provided evidence for this with what the two sheikhs and others narrated on the authority of Aisha that Urwah said to her: Have you seen the statement of God: "Indeed, As-Safa and Al-Marwah are among the symbols of God. So whoever makes Hajj to the House or performs 'Umrah - there is no blame upon him for walking between them." So I do not see any blame upon anyone for not walking between them? Aisha said: What a bad thing you have said, my nephew! If it had been as I interpreted it, then there would have been no blame on him for not circumambulating them. However, it was revealed because the Ansar, before they converted to Islam, used to perform the ritual of pilgrimage to the tyrant Manat, which they used to worship. Some of those who worshipped it were reluctant to circumambulate Safa and Marwa in the pre-Islamic era, so God revealed: **Indeed, Safa and Marwa are among the symbols of God** (al-Baqarah 2:14). Aisha said: Then the Messenger of God, may God bless him and grant him peace, explained circumambulating them, so no one should neglect circumambulating them. Muslim and others narrated on her authority that she said: By my life, God does not complete the Hajj of one who does not walk between Safa and Marwa, nor his Umrah, because God said: **Indeed, Safa and Marwa are among the symbols of God**. At-Tabarani narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, was asked and he said: **God has prescribed for you the act of walking, so walk**. Ahmad included in his chain of transmission, as did Ash-Shafi'i, Ibn Sa'd, Ibn Al-Mundhir, Ibn Qani' and Al-Bayhaqi on the authority of Habeeba bint Abi Tajra'a, who said: "I saw the Messenger of God, may God bless him and grant him peace, performing Tawaf between As-Safa and Al-Marwah, and the people were in front of him, and he was running behind them until I could see his knees from the intensity of his running, his garment circling around him and he was saying: Run, for God, the Almighty, has prescribed running for you." It is in Musnad Ahmad on the authority of his Sheikh Abdullah bin Al-Mu'ammil on the authority of Ata' bin Abi Rabah on the authority of Safiyya bint Shaibah on her authority. He narrated it on another authority on the authority of Abd Al-Razzaq. Mu'ammal informed us on the authority of Wasil, the freed slave of Abu Uyaynah, on the authority of Musa bin Ubaydah on the authority of Safiyya bint Shaibah, that a woman informed her and she mentioned it. This is supported by the hadith: **Learn your rituals from me**.

Surat Al-Baqarah 2:158

Indeed, As-Safa and Al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

Tafsir al-Baghawi

158. The Almighty said: **Indeed, As-Safa and Al-Marwah are among the symbols of God.** As-Safa is the plural of safa, which is hard, smooth rocks. It is said: safa and safa, like: pebble and pebbles and seed and seed, and Al-Marwah is the soft stone, and its plural is marwat, and the plural of many is marw, like date and dates and dates. Rather, God meant by them the two mountains known in Mecca at the ends of the Mas'a, and that is why He included the definite article in them. The symbols of God are the signs of His religion. Its origin is from the word *ish'ar* which means to inform, and its singular is *sha'ir*. Everything that is a sign for an offering by which one draws near to God, the Most High, such as prayer, supplication, and sacrifice, is a *sha'ir*. So, the circumambulation, the standing place, and the slaughtering are all symbols of God, and so are the sacred places. What is meant by the symbols here are the rituals that God made symbols of His obedience, and Safa and Marwah are among them, so that they are both circumambulated. **Whoever performs Hajj to the House or performs 'Umrah**, Hajj in the language means the intention, and 'Umrah means the visit. In the prescribed Hajj and 'Umrah, there is intention and visitation. **There is no blame upon him**, meaning there is no sin upon him. Its origin is from *janah*, meaning he deviated from the intention. **To circumambulate them**, meaning to circle them. Its origin is *yatawuf*, and the *ta* was assimilated into the *ta*.

The reason for the revelation of this verse is that there were two idols on Safa and Marwa, Asaf and Na'ila, and Asaf was on Safa and Na'ila was on Marwa. The people of the Age of Ignorance used to walk between Safa and Marwa in reverence for the two idols and touch them. When Islam came and the idols were destroyed, the Muslims were reluctant to walk between Safa and Marwa because of the two idols, so God permitted it and informed them that it was one of the symbols of God.

Scholars differed regarding the ruling of this verse and the obligation of walking between Safa and Marwa during Hajj and Umrah. A group held that it is obligatory, which is the opinion of Ibn Amir, Jabir, and Aisha. This is what Al-Hasan said, and this is what Malik and Al-Shafi'i said. A group held that it is voluntary, which is the opinion of Ibn Abbas, and this is what Ibn Sirin and Mujahid said, and this is what Sufyan Ath-Thawri and the People of Opinion held. Ath-Thawri and the People of Opinion said that whoever leaves it must pay a blood sacrifice.

Those who made it obligatory provided evidence for it with what Abdul Wahhab bin Muhammad Al-Kisa'i Al-Khatib told us: Abdul Aziz bin Ahmad Al-Khalal told us: Abu Al-Abbas Muhammad bin Ya'qub Al-Asamm told us: Al-Rabi' told us: Sulayman told us: Al-Shafi'i told us: Abdullah bin Mu'ammal Al-A'dhi told us: Amr bin Abdul Rahman bin Muhaisin told us: Ata' bin Abi Rabah told us: Safiyya bint Shaibah told me: Bint Abi

Tajra'ah - her name was Habeeba, one of the women of Banu Abd Al-Dar - she said: I entered with some women from Quraysh into the house of the family of Abi Husayn, looking at the Messenger of God, may God bless him and grant him peace, as he was walking between Al-Safa and Al-Marwah. I saw him walking, and his belt was spinning from the intensity of his walking, to the point that I thought I could see his knees. I heard him say: **Walk, for God has prescribed walking for you.**

Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Hishan ibn Urwah, on the authority of his father, who said: I said to Aisha, the wife of the Prophet, may God bless him and grant him peace: What do you think of the statement of God Almighty: "Indeed, as-Safa and al-Marwah are among the symbols of God. So whoever makes Hajj to the House or performs 'Umrah, there is no blame upon him for walking between them." I do not see anything wrong with anyone not walking between them. Aisha said: No, if it were as you say, it would be: **There is no blame upon him for walking between them.** This verse was revealed about the Ansar, who used to enter ihram for Manat, and Manat was next to Qudayd, so God Almighty revealed: **Indeed, as-Safa and al-Marwah are among the symbols of God.**

Asim said: I said to Anas bin Malik: Did you dislike walking between Safa and Marwa? He said: Yes, because it was one of the rituals of the pre-Islamic era until God Almighty revealed: **Indeed, Safa and Marwa are among the symbols of God.**

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of Jabir ibn 'Abdullah, that he said: I heard the Messenger of God, may God bless him and grant him peace, when he left the mosque and was heading towards al-Safa, say: **We begin with that with which God began.** So he began with al-Safa. He said: When he stood on al-Safa, he would say: **There is no god but God alone, with no partner, His is the dominion and His is the praise, and He is over all things omnipotent.** He would do that three times and supplicate, and he would do the same on al-Marwah. When he descended from al-Safa, he would walk until his feet reached the bottom of the valley, then he would run until he came out of it.

Mujahed said: - may God have mercy on him - Moses, peace be upon him, performed Hajj on a red camel, wearing two Qatwani cloaks. He circumambulated the House, then ascended Safa and supplicated, then descended to perform the sa'i while reciting the Talbiyah, saying, **Here I am, O God, here I am.** God Almighty said, **Here I am, My servant, and I am with you.** So Moses, peace be upon him, fell down in prostration.

God the Almighty said: **And whoever volunteers good** Hamzah and Al-Kisa'i read it with a ya' and a shaddah on the ta' and a jazm on the 'ayn, and so did the second one. **And whoever volunteers good - it is better for him, and that you fast** 184-*Al-Baqarah* meaning volunteers. Ya'qub agreed with the first one, and the rest read it with a ta' and a fathah on the 'ayn in the past tense. Mujahid said: Its meaning is whoever volunteers to circumambulate Safa and Marwah. Muqatil and Al-Kalbi said: **And whoever volunteers** means increases the circumambulation after what is obligatory. It was said: whoever volunteers to perform Hajj and Umrah after performing the Hajj that is obligatory upon him. Al-Hasan and others said: He meant all the other deeds, meaning doing what is not obligatory upon him, such as zakat, prayer, circumambulation, and other types of acts of worship. **Then God is Appreciative** is a metaphor for His servant for his work, *Knowing* of his intention. And gratitude from God the Almighty is that He gives His servant more than he deserves. He thanks for the little and gives a lot.

Tafsir al-Baidawi

158- **Indeed, As-Safa and Al-Marwah** are two mountains in Mecca. **Among the symbols of God** are signs of His rituals, the plural of *sha'irah* which is a mark. **So whoever performs Hajj or 'Umrah** Hajj linguistically means intention, and 'Umrah means visiting. So they are predominant in the Shari'ah for intending the House and visiting it in the two specific ways. **There is no blame upon him for walking between them** Isaf was on As-Safa and Na'ilah was on Marwah, and the people of the Jahiliyyah used to touch them when they walked. When Islam came and the idols were broken, the Muslims were embarrassed to walk between them, so this was revealed. There is consensus that it is prescribed in Hajj and 'Umrah, but the difference of opinion is over its obligation. Ahmad reported that it is a Sunnah, and Anas and Ibn 'Abbas **may God be pleased with them** reported it, based on his saying: **There is no blame upon him**, as it is understood from it that he has a choice, which is weak, because denying blame indicates permissibility that is included in the meaning of obligation, so it does not negate it. Abu Hanifa, may God have mercy on him, said that it is obligatory and must be compensated for by blood. Malik and Al-Shafi'i, may God have mercy on them, said that it is a pillar based on the words of the Prophet, peace and blessings be upon him: **Strive, for God has prescribed striving for you**. "And whoever volunteers good" means he performs an act of obedience, whether it is obligatory or voluntary, or does more than what God has prescribed for him of Hajj or Umrah, or Tawaf, or volunteers to do Sa'i if we say that it is a Sunnah. *Good* is in the accusative case because it is an attribute of a deleted source, or by deleting the preposition and connecting the verb to it, or by making the verb transitive because it includes the meaning of came or did. Hamza, Al-Kisa'i, and Ya'qub read it, and its original form is yatadhu', so it was assimilated like yatawuf. **For God is Appreciative, Knowing** rewards for obedience that is not hidden from Him.

Surat Al-Baqarah 2:159

Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by Allah and cursed by those who curse.

Surat al-Baqarah 2:159

Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by God and cursed by those who curse.

Tafsir al-Jalalayn

And it was revealed about the Jews: **Indeed, those who conceal** from the people **what We have sent down of clear proofs and guidance** such as the verse of stoning and the description of Muhammad, may God bless him and grant him peace **after We made it clear to the people in the Scripture** the Torah **those are cursed by God** He distances them from His mercy **and cursed by the cursers** the angels and the believers or everything by calling upon them to be cursed.

Tafsir al-Suyuti

The Almighty said: Indeed, those who conceal the verse, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas, who said: Muadh bin Jabal, Saad bin Muadh, and Kharijah bin Zaid asked a group of Jewish rabbis about some of what was in the Torah, but they concealed it from them and refused to tell them, so God revealed about them: Indeed, those who conceal what We have sent down of clear proofs and guidance, the verse.

Tafsir al-Tabari

Abu Ja'far said: What he means by his saying: **Indeed, those who conceal what We have sent down of clear proofs**, are the Jewish scholars and rabbis, and the Christian scholars, because they concealed the matter of Muhammad, may God bless him and grant him peace, from the people, and they left his followers, even though they found it written in their Torah and Gospel. And the **clear proofs** that God sent down: what He explained of the matter of the prophethood of Muhammad, may God bless him and grant him peace, his mission, and his description, in the two books in which God, the Most High, said that their people would find his description. And the Most High means by guidance what He made clear to them of His command in the books that He sent down to His prophets. So the Most High said: "Those who conceal from the people what We sent down in their books of the clarification of the command of Muhammad, may God bless him and grant him peace, and his prophethood, and the correctness and truth of the religion with which I sent him, and do not inform them of it, nor do they announce it after I have made it clear to the people and explained it to them, in the book that I sent down to their prophets, 'Those are cursed by God and cursed by those who curse, except for those who repent'" *verse*. Abu Kurayb narrated to us, saying: Yunus ibn Bakir narrated to us - and Ibn Humayd narrated to us, saying: Salamah narrated to us - they

both said: Muhammad ibn Ishaq narrated to us, saying: Muhammad ibn Abi Muhammad, the freed slave of Zayd ibn Thabit narrated to me, Sa'id ibn Jubayr narrated to me, or 'Ikrimah narrated to me, on the authority of Ibn 'Abbas, saying: Mu'adh ibn Jabal, the brother of Banu Salamah, and Sa'd ibn Mu'adh, the brother of Banu 'Abd al-Ashhal, and Kharijah ibn Zayd, the brother of Banu al-Harith ibn al-Khazraj, asked a group of Jewish rabbis - Abu Kurayb said: about what was in the Torah, and Ibn Humayd said: about some of what was in the Torah - and they concealed it from them and refused to tell them about it, so God Almighty revealed about them: **Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by God and cursed by those who curse**. Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Indeed, those who conceal what We have sent down of clear proofs and guidance**, he said: They are the People of the Book. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, regarding the statement of God, **Indeed, those who conceal what We have sent down of clear proofs and guidance**, he said: They concealed Muhammad, may God bless him and grant him peace, even though they found it written down with them, so they concealed it out of envy and malice. Bishr bin Muadh narrated to us, he said, Yazid narrated to us, he said, Saeed narrated to us, on the authority of Qatada: **Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture**, those are the People of the Scripture. They concealed Islam, which is the religion of God, and they concealed Muhammad, may God bless him and grant him peace, although they found him written with them in the Torah and the Gospel. Musa narrated to me, he said, Amr narrated to us, he said, Asbat narrated to us, on the authority of Al-Suddi: **Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture**, they claimed that a Jewish man had a friend from the Ansar called Tha'laba bin Ghanima. He said to him: Do you find Muhammad with you? He said: No! He said: Muhammad: **Clear proofs**. The statement in the interpretation of the words of God Almighty: **After We made it clear to the people in the Book**. [Abu Ja'far said: God Almighty meant by His words: **After We made it clear to the people**], some people, because knowledge of the prophethood of Muhammad, may God bless him and grant him peace, his description and his mission was only with the People of the Book and not others, and God Almighty meant them by His words: **For the people in the Book**, meaning: the Torah and the Gospel. And although this verse was revealed for a specific group of people, it is intended for everyone who conceals knowledge that God Almighty has commanded to be made clear to the people. This

is similar to the report that "It was narrated from the Messenger of God, may God bless him and grant him peace, that he said: Whoever is asked about knowledge that he knows and conceals it, will be bridled on the Day of Resurrection with a bridle of fire." And Abu Hurairah used to say what: Nasr bin Ali al-Jahdhami told us, he said, Hatim bin Wardan told us, he said, Ayoub al-Sakhtiyani told us, on the authority of Abu Hurairah, he said: If it were not for a verse from the Book of God, I would not have told you! And he recited: **Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by God and cursed by those who curse.** Muhammad ibn Abdullah ibn Abdul-Hakam told me, he said, Abu Zur'ah Wahb God ibn Rashid told us, on the authority of Yunus, he said, Ibn Shihab said, Ibn al-Musayyab said: Abu Hurairah said: If it were not for two verses that God sent down in His Book, I would not have narrated anything: **Indeed, those who conceal what We have sent down of clear proofs** to the end of the verse, and the other verse: **And when God took a covenant from those who were given the Scripture to make it clear to the people** to the end of the verse (Al Imran 3:178). The statement in the interpretation of the Almighty's saying: **Those are the ones cursed by God and cursed by those who curse.** Abu Ja'far said: What the Almighty means by His saying: **Those are the ones cursed by God** is those who conceal what God revealed about Muhammad, may God bless him and grant him peace, his description and the matter of his religion, that it is the truth - after God had made it clear to them in their books - He curses them for concealing it and not explaining it to the people. And the curse is the action, from God cursed him, meaning He banished him, removed him, and crushed him. The root of the curse is expulsion, as Al-Shamakh bin Dirar said, and he mentioned Ma' and responded to him:

The quail was terrified by him and I denied him the status of a wolf like a cursed man

Meaning: the position of the chased wolf. The cursed is an adjective for the wolf, but what he meant is: the position of the chased, cursed wolf like a man. So the meaning of the verse is: God distances them from Him and from His mercy, and their Lord asks the cursers to curse them, because the curse of the children of Adam and the rest of God's creation is that they say: O God, curse him, since the meaning of the curse is what we described of exclusion and banishment.

We said that the curse of the cursers is what we described: their asking their Lord to curse them, and their saying: May God curse him or upon him be the curse of God, because: Muhammad bin Khalid bin Khidash and Yaqub bin Ibrahim told me, they said, Ismail bin Ulayyah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Those are the ones whom God curses and the ones who curse curse them**, the animals, he said: When the yearning becomes old, the animals say: This is because of the sinners of the children of Adam, may God curse the sinners of the children of Adam! Then the people of interpretation differed about whom God Almighty meant by **the ones who curse**. Some of them said: He meant by that the beasts of the earth and its vermin.

Those who said that: Muhammad bin Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mujahid, he said: The beasts of the earth curse them, and whatever God wills of beetles and scorpions, they say: We withhold rain because of their sins. Ibn Bashar told us, he said, Abdul Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **Those are the ones whom God curses and those who curse curse them**, he said: The beasts of the earth, scorpions and beetles, they say: We withheld rain because of the sins of the children of Adam. Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Mansur, on the authority of Mujahid: **And those who curse curse them**, he said: The vermin and beasts of the earth curse them, they say: We withheld rain because of the sins of the children of Adam. Mushrif bin Abaan al-Hattab al-Baghdadi told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah, regarding His statement: **Those are the ones whom God curses and those who curse curse them**, he said: Everything curses them, even beetles and scorpions, they say: We withheld rain because of the sins of the children of Adam. 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 the cursers curse them**, he said: The cursers are the animals. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **And the cursers curse them**, the animals curse the sinners of the children of Adam when God withheld rain from them because of the sins of the children of Adam, so the animals come out and curse them. Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Muslim ibn Khalid told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **Those are the ones cursed by God and cursed by the cursers**, the animals are camels, cows, and sheep, so the sinners of the children of Adam are cursed when the land becomes barren. If someone were to say: What is the reason for those who interpreted His statement: **And the cursers curse them**, to the point that the cursers are beetles, scorpions, and similar creatures of the earth, and you know that when they pluralize what is of the type of beasts and other than the sons of Adam, they pluralize it without the ya' and the noon and without the waw and the noon, and they pluralize it with the ta' and what contradicts what we mentioned, so they say: the cursers and the like? It is said: Even if the matter is like that, then it is the custom of the Arabs when they describe something from the beasts or other than them - whose plural is ruled to be - the ta' and without the form of the plural of the males of the sons of Adam - with what is from the description of humans, they pluralize it with the plural of their males, as the Most High said: **And they said to their skins, 'Why did you bear witness against us?'** (Fussilat 41:21), so He brought out their address on the example of the address of the sons of Adam, since it spoke to them and they spoke to it, and as He said: **O ants, enter your dwellings** (al-Naml 27:18) and as He said: **And the sun and the moon, I saw them prostrating to me** (Yusuf 12:4). Others said: God the Most High meant by His saying: **And cursed by those who curse**, the

Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by Allah and cursed by those who curse.

angels and the believers. Those who said that: Bishr bin Muadh told us, he said: Yazid bin Zari' told us, he said: Sa'id told us, on the authority of Qatada: **And cursed by those who curse**, he said: He says: The cursers are from the angels of God and the believers. 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 saying: **And cursed by those who curse**, the angels. Al-Muthanna told me, he said: Ishaq told us, he said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi' bin Ansaq, he said: **The cursers**, are from the angels of God and the believers. Others said: He means - the cursers, everyone except the children of Adam and the jinn. Who said that: Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi: **And the cursers curse them**, he said: Al-Bara' bin Azib said: When the disbeliever is placed in his grave, a beast comes to him as if its eyes were two pots of copper, with an iron pole with it, and it strikes him with a blow that covers his shoulders, and he cries out, and no one hears his voice except that he curses him, and nothing remains except that he hears his voice, except for the two heavy things, the jinn and mankind. Al-Muthanna told us, Ishaq told us, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding His statement: **Those are the ones whom God curses and the cursers curse**, he said: When the disbeliever is placed in his grave, he is struck with a hammer, and he cries out a cry, and everything hears his voice except for the two heavy things, the jinn and mankind, and nothing hears his cry except that he curses him.

Abu Ja'far said: The most correct of these sayings in our view is the saying of the one who said: **The cursers** are the angels and the believers. Because God, the Most High, has described the disbelievers as having a curse that comes upon them from God, the angels, and all of mankind. God, the Most High, has said: **Indeed, those who disbelieve and die while they are disbelievers - upon them is the curse of God and of the angels and of mankind, all together.** Likewise, the curse that God, the Most High, has informed us will befall the other group: those who conceal what God has sent down of clear proofs and guidance after He has made it clear to mankind. It is the curse of God, and the curse of those whose curse He has informed us will befall those who disbelieved and died while they were disbelievers, and they are **the cursers**, because both groups are disbelievers. As for the saying of the one who said that the cursers are beetles, scorpions, and similar creeping things and insects on the earth, then it is a saying whose true nature cannot be understood except by a report from God that this is from their actions, upon which proof is established. There is no report of this from the Prophet of God, may God bless him and grant him peace, so it is permissible to say that it is so. Since this is so, the correct statement regarding what they said is that the evidence from the apparent meaning of the Book of God is present, contrary to the statement of the people of interpretation, which is what we have described. If it is permissible for the beasts and all of God's creation to curse those who conceal what God has revealed in

His Book about the description of Muhammad, may God bless him and grant him peace, and his prophethood, after they have learned about it, and to curse all the oppressors with them, then it is not permissible to conclusively testify that God meant by **those who curse** the beasts, the vermin, and the creeping things of the earth, except with a conclusive report of an excuse. There is no report of this, and the apparent meaning of the Book of God that we have mentioned indicates the opposite.

Tafsir al-Qurtubi

God Almighty says: **Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by God and cursed by those who curse.**

It has seven issues:

First: God the Almighty informed us that whoever conceals the clear proofs and guidance that He has revealed is cursed. They differed about who is meant by that. It was said: The Jewish rabbis and Christian monks who concealed the matter of Muhammad, may God bless him and grant him peace. The Jews concealed the matter of stoning. It was also said: What is meant is everyone who conceals the truth. It is general for everyone who conceals knowledge of the religion of God that needs to be spread. This is explained in the words of the Prophet, may God bless him and grant him peace: **Whoever is asked about knowledge that he knows and conceals it, God will bridle him on the Day of Resurrection with a bridle of fire.** Narrated by Abu Hurairah and Amr ibn al-'As, narrated by Ibn Majah. It is contradicted by the words of Abdullah ibn Mas'ud: **If you tell people something that their minds cannot comprehend, it will be a trial for some of them.** And he, peace be upon him, said:

"Tell people what they understand. Do you like that God and His Messenger be called liars?" This applies to some sciences, such as theology, or what not all common people understand equally. The ruling of the scholar is that he should tell what he understands, and he should treat each person according to his status. And God knows best.

Second: This is the verse that Abu Hurairah **may God be pleased with him** meant when he said: **Had it not been for a verse in the Book of God, the Most High, I would not have narrated to you a hadith.** And with it, the scholars have proven the obligation of conveying true knowledge and explaining knowledge in general, without taking payment for it, since one does not deserve payment for what he must do, just as one does not deserve payment for Islam. We have already discussed this.

The meaning of the verse is: If a scholar intends to conceal knowledge, he has disobeyed, and if he does not intend to, he is not obligated to convey it if he knows that it is with someone else. As for the one who

is asked, he is obligated to convey it, based on this verse and the hadith. As for it being impermissible to teach a disbeliever the Qur'an and knowledge until he becomes Muslim, likewise it is impermissible to teach an innovator argumentation and pilgrimage so that he may argue with the people of truth, nor to teach an opponent an argument against his opponent that will cut off his wealth, nor to teach the ruler an interpretation that will lead to the misdeeds of the subjects, nor to spread concessions among the foolish so that they may make that a path to committing forbidden acts, abandoning obligatory duties, and the like. It is narrated from the Prophet, may God bless him and grant him peace, that he said:

Do not withhold wisdom from its people, lest you wrong them, and do not give it to those who are not worthy of it, lest you wrong them. It was narrated that he, may God bless him and grant him peace, said:

Do not hang pearls around the necks of pigs, meaning to teach jurisprudence to those who are not qualified for it. Sahnun said: The hadith of Abu Hurairah and Amr ibn al-Aas only came about testimony. Ibn al-Arabi said: The correct view is the opposite, because in the hadith.

Whoever is asked about knowledge and he did not say about testimony, and remains on the apparent until something comes to him that changes it, and God knows best.

Third: The Almighty's statement: **Of the clear proofs and guidance** includes what is explicitly stated and what is inferred, because the name guidance includes everyone. It is evidence of the obligation to act on the statement of one person, because clear proofs are not obligatory on him unless his statement is accepted. He said: **Except for those who repent, reform, and declare [the truth],** so he ruled that clear proofs are established by their statement.

If it is said: It is possible that each one of them was forbidden from concealment and commanded to clarify so that the informants would increase and the report would be transmitted by them. We say: This is wrong, because they were not forbidden from concealment except when they were among those who were permitted to collude in it, and among those among them who were permitted to collude in concealment, their report would not be a reason for knowledge, and God Almighty knows best.

Fourth: When he said: **Of the clear proofs and guidance,** he indicated that what was other than that is permissible to conceal, especially if there was fear with that, because that is more emphatic in concealing. Abu Hurairah left that when he was afraid, so he said:

I memorized two vessels from the Messenger of God, may God bless him and grant him peace. As for one of them, I spread it, and as for the other, if I spread it, this throat would be cut. Narrated by Al-Bukhari. Abu Abdullah said: The throat is the passageway for food. Our scholars said: What Abu Hurairah did not spread, and he feared for himself in it temptation or killing, is only related to the matter of temptations and the text on the names of the apostates and hypocrites, and the like of this that is not related to clear proofs and

guidance. And God knows best.

Fifth: The Almighty's saying: **After We made it clear.** The metaphor in **We made it clear** refers to what was revealed of clear proofs and guidance. The Book is a generic noun, so what is meant is all the revealed books.

Sixth: The Almighty said: **And the cursers curse them.** Qatada and Ar-Rabi' said: What is meant by the cursers are the angels and the believers. Ibn Atiyyah said: This is clear and in accordance with the meaning of the statement. Mujahid and Ikrimah said: They are the insects and animals who are afflicted with drought because of the sins of the evil scholars who conceal [the truth], so let them curse them. Az-Zajaj said: The correct statement is that of the one who said: The cursers are the angels and the believers. As for that being for the beasts of the earth, its reality cannot be ascertained except by a text or a related report, and we did not find anything from those two.

I said: A report has been reported about this, narrated by Al-Bara' bin Azib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding the words of God Almighty: **God curses them and those who curse curse them,** he said: **The beasts of the earth.** It was narrated by Ibn Majah on the authority of Muhammad bin Al-Sabah, who told us on the authority of Ammar bin Muhammad, on the authority of Laith, on the authority of Abu Al-Munhal, on the authority of Zadan, on the authority of Al-Bara', with a good chain of transmission.

If it is said: How can those who do not have reason be grouped together as those who have reason? It is said: Because the action of those who have reason is attributed to them, as He said: **I saw them prostrating to me** and did not say **prostrating to me,** and He said: **Why did you bear witness against us?** and He said: **And you see them looking at you,** and there are many similar examples, and they will come, God willing. Al-Bara' bin Azib and Ibn Abbas said: The cursers are all creatures except the two heavy things: the jinn and mankind, and that is because "the Prophet, may God bless him and grant him peace, said: When the disbeliever is struck in his grave and cries out, everyone hears him except the two heavy things, and every listener curses him". Ibn Mas'ud and Al-Suddi said: It is the man who curses his companion, so the curse rises to the sky then descends and does not find the one about whom it was said worthy of it, so it returns to the one who spoke it and does not find him worthy, so it goes off and falls on the Jews who concealed what God Almighty revealed, so this is His statement: **And the cursers curse them,** so whoever among them dies, the curse is lifted from him and remains on whoever of the Jews remains.

Tafsir Ibn Kathir

This is a severe warning to those who conceal what the Messengers brought of clear evidence of the correct objectives, and the guidance that benefits the

Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by Allah and cursed by those who curse.

hearts after what God Almighty made clear to His servants from His books that He sent down to His Messengers. Abu Al-Aaliyah said: It was revealed about the People of the Book, they concealed the description of Muhammad, may God bless him and grant him peace, then He informed that everything curses them for their actions, so just as the scholar is sought forgiveness for by everything, even the fish in the water, and the bird in the air, these are unlike the scholars, so God curses them and those who curse curse them. It was reported in the hadith with chains of transmission that strengthen each other on the authority of Abu Hurairah and others that the Messenger of God, may God bless him and grant him peace, said: **Whoever is asked about knowledge and conceals it, will be bridled on the Day of Resurrection with a bridle of fire.** What is in the Sahih on the authority of Abu Hurairah is that he said: If it were not for a verse in the Book of God, I would not have told anyone anything **Indeed, those who conceal what We sent down of clear proofs and guidance** the verse, and Ibn Abi Hatim said: Al-Hasan bin Arfa narrated to us, Ammar bin Muhammad narrated to us, on the authority of Laith bin Abi Salim, on the authority of Al-Munhal bin Amr, on the authority of Zadhan Abi Amr, on the authority of Al-Bara bin Azib, who said: We were with the Prophet, may God bless him and grant him peace, at a funeral, and he said: "The unbeliever will be struck between his eyes, and every creature will hear it except the two heavy beasts, and every creature that hears his voice will curse him. This is what God Almighty said: 'Those are the ones whom God curses and those who curse them' meaning the creatures of the earth." Ibn Majah narrated it on the authority of Muhammad bin Al-Sabah, on the authority of Aamer bin Muhammad, and Ata bin Abi Rabah said: Every creature, the jinn, and mankind. Mujahid said: When the earth becomes barren, the animals will say: This is because of the sinners of the sons of Adam. God cursed the sinners of the sons of Adam. Abu Al-Aaliyah, Al-Rabi' bin Anas, and Qatadah said: 'And those who curse them' meaning the angels and the believers curse them. It was mentioned in the hadith that everything seeks forgiveness for the scholar, even the whales in the sea. It was mentioned in this verse that the one who conceals knowledge will be cursed by God, the angels, and the people. They all, and the cursers as well, are all eloquent and foreign, either in the language of speech or the situation, that if he had a mind and on the Day of Resurrection, and God knows best. Then God the Most High excluded from these those who repented to Him, saying: **Except for those who repent, amend, and make clear** meaning, they returned from what they were doing, amended their actions, and made clear to the people what they were concealing. **For them I will turn in forgiveness, and I am the Acceptor of Repentance, the Most Merciful.** This indicates that the one who calls to disbelief or innovation, if he repents to God, God will turn in forgiveness for him. It has been reported that previous nations did not accept repentance from such people among them, but this is from the law of the Prophet of Repentance and the Prophet of Mercy, may the blessings and peace of God be upon him. Then God

the Most High informed about those who disbelieved in Him and their condition continued until their death, that "upon them is the curse of God and of the angels and of mankind, all together. They will abide therein" meaning in the curse that accompanies them until the Day of Resurrection, then the companionship, so they are in the fire of Hell, in which **the punishment will not be lightened for them** meaning it will not decrease from what they are in **nor will they be reprieved** meaning it will not change for them for a single hour or cease, rather it is continuous and permanent, so we seek refuge in God from that. Abu Al-Aaliyah and Qatadah said that the unbeliever will be brought to the stand on the Day of Resurrection and God will curse him, then the angels will curse him, then all of the people will curse him.

Chapter There is no disagreement about the permissibility of cursing the infidels. Omar ibn al-Khattab, may God be pleased with him, and the imams who came after him, cursed the infidels in the Qunut and other prayers. As for the specific infidel, a group of scholars have said that he should not be cursed because we do not know how God will seal him. Some of them used as evidence the verse, **Indeed, those who disbelieve and die while they are disbelievers - upon them is the curse of God and of the angels and of the people, all together.** Another group said: Rather, it is permissible to curse the specific infidel. The jurist Abu Bakr ibn al-Arabi al-Maliki chose this view, but he used as evidence a hadith that is weak. Others used as evidence the words of the Prophet, peace be upon him, in the story of the one who was brought drunk and he was flogged. A man, may God curse him, said: How often he is brought. The Messenger of God, peace be upon him, said: **Do not curse him, for he loves God and His Messenger.** This indicates that whoever does not love God and His Messenger is cursed, and God knows best.

Fath al-Qadir

His saying: 159- **Indeed, those who conceal** to the end of the verse, in it is the report that the one who conceals that is cursed - and they differed about who is meant by that? It was said: The Jewish rabbis and Christian monks who concealed the matter of Muhammad, may God bless him and grant him peace. It was said: Everyone who concealed the truth and failed to explain what God made it obligatory to explain, and this is the most correct because the consideration is based on the generality of the wording and not on the specificity of the reason as established in the principles. So assuming that the reason for revelation was what the Jews and Christians did in concealing, this does not contradict this verse including everyone who concealed the truth. And in this verse there is a severe threat that cannot be estimated, for whoever God curses and whoever among His servants is cursed by Him has reached a level of misery and loss that cannot be reached or understood. In his saying: **Of the clear proofs and guidance** is evidence that it is permissible to conceal other than that, as Abu Hurairah said: "I memorized two vessels from the

Messenger of God, may God bless him and grant him peace: As for one of them, I spread it, and as for the other, if I spread it, this throat would be cut." Narrated by Al-Bukhari. The pronoun in his saying: **After We made it clear** refers to what We revealed. The Book is a generic noun, and its definition indicates that it includes all books. It was said that what is meant by it is the Torah. Cursing is banishment and expulsion. What is meant by his saying: **Those who curse** are the angels and the believers, as stated by Al-Zajaj and others, and Ibn Atiyyah preferred it. It was said: Everyone from whom cursing is possible, so this includes the jinn. It was said: They are insects and animals.

Tafsir al-Baghawi

159. The Almighty's saying: **Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture** was revealed about the Jewish scholars who concealed the description of Muhammad, may God bless him and grant him peace, the verse of stoning, and other rulings that were in the Torah. **Those are cursed by God.** The root of cursing is expulsion and distance. **And cursed by those who curse** means they ask God to curse them and say: O God, curse them. They differed about those who curse. Ibn Abbas said: All creatures except the jinn and humans. Qatada said: They are the angels. Ata' said: The jinn and humans. Al-Hasan said: All servants of God. Ibn Mas'ud said: No two Muslims curse each other except that the curse returns to the Jews and Christians who concealed the matter of Muhammad, may God bless him and grant him peace, and his description. Mujahid said: The cursers are the animals that curse the disobedient children of Adam when the rain is severe and the rain is withheld, and they say: This is from the evil of the sins of the children of Adam. Then he made an exception.

Tafsir al-Baidawi

159- **Those who conceal** such as the Jewish rabbis. **What We have sent down of clear proofs** such as the verses bearing witness to the matter of Muhammad, may God bless him and grant him peace. **And guidance** and what guides to the obligation to follow it and believe in it. **After We have made it clear to the people** We have summarized it. **In the Book** in the Torah. **Those are cursed by God and cursed by those who curse** meaning those who are able to curse them from the angels and the two heavy burdens.

Surat Al-Baqarah 2:160

Except for those who repent, reform, and declare [the truth]. Those I will accept their repentance, and I am the Acceptor of Repentance, the Most Merciful.

Surat al-Baqarah 2:160

Except for those who repent, reform, and declare [the truth]. Those I will accept their repentance, and I am the Acceptor of Repentance, the Most Merciful.

Tafsir al-Jalalayn

Except for those who repent return from that **and amend** their actions **and make clear** what they concealed **for those I will turn to** I will accept their repentance **and I am the Acceptor of Repentance, the Most Merciful** to the believers.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Except for those who repent, amend, and declare. Those, I will turn to them in forgiveness, and I am the Acceptor of Repentance, the Most Merciful." Abu Ja'far said: The Almighty means by that: that God and the cursers curse those who conceal from people what they know of

The matter of the prophethood of Muhammad, may God bless him and grant him peace, and his description and attributes in the Book that God revealed and made clear to the people, except for those who repent from concealing it from them? And review repentance by believing in Muhammad, may God bless him and grant him peace, and acknowledging him and his prophethood and believing in what he brought from God, and explaining what God revealed in His books that He sent down to His prophets, of the command to follow him? And improve his condition by drawing closer to God through righteous deeds that please Him? And between the one who knew the revelation of God that He sent down to His prophets and entrusted them with in His books and did not conceal it, and revealed it and did not hide it, *those*, meaning: those who did what I described from them, are those whom I accept their repentance, so I make them among the people of returning to My obedience and repentance to My pleasure. Then He, the Most High, said: **And I am the Forgiving, the Most Merciful**. He says: I am the One who returns the hearts of My servants that have turned away from Me to Me, and I return them after their turning away from My obedience to seeking My love, and I am the Merciful to those who turn to Me after their turning to Me. I cover them with My pardon, and I overlook the greatness of what they committed between Me and them, by virtue of My mercy towards them. If someone says: How can someone who repents be repented to? What is the meaning of His statement: **Except for those who repent, amend, and declare [the truth], for those I will turn to?** Can someone who repents not be repented to, or someone who is turned to be repentant not be

repentant? It is said: This is something that neither of them can be without the other, so it is the same whether it is said: Except for those who have been turned to and repented - or it is said: Except for those who repent, for I will turn to them. We have already explained the meaning of this statement in what came before, in a similar context in our book, so we disliked repeating it in this place. And the people of interpretation said something similar to what we said about that. Those who said that: Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding His statement:

Except those who repent, amend and declare, he said: They amended what was between them and God, and declared what came to them from God, and did not conceal it or deny it. Those, I will accept their repentance, and I am the Acceptor of Repentance, the Most Merciful. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement:

Except those who repent, amend and declare, he said: They declared what was in God's Book for the believers, and what they asked them about regarding the matter of the Prophet, may God bless him and grant him peace. And all of this is about the Jews. Abu Ja'far said: Some of them have claimed that the meaning of His statement: **And declare**, is: And declare repentance by sincere action. And the evidence of the apparent meaning of the Book and the revelation is to the contrary. Because the people were only rebuked before this verse for concealing what God the Most High had revealed and made clear in His Book, regarding Muhammad, may God bless him and grant him peace, and his religion. Then God the Most High excepted from them those who would clarify the matter of Muhammad, may God bless him and grant him peace, and his religion, and repent for their denial and concealment, so He excluded them from the number of those whom God and those who curse curse, and the rebuke was not for their failure to clarify their repentance with sincerity of action. And those whom God excepted from those who conceal what God had revealed of clear proofs and guidance after He had made it clear to the people in the Book were Abdullah bin Salam and his family from the People of the Book, who converted to Islam and their Islam was good, and they followed the Messenger of God, may God bless him and grant him peace.

Tafsir al-Qurtubi

God Almighty says: "Except for those who repent, reform, and declare [the truth]. Those - I will turn to them in forgiveness, and I am the Acceptor of Repentance, the Most Merciful."

God the Almighty said: **Except those who repent**. God the Almighty excluded the repentant, righteous in their deeds and words, and those who turn back to their repentance. According to our scholars, it is not sufficient for a person to say: **I have repented**, until he shows in the second instance that he is different from the first. If he was an apostate, he returned to Islam,

manifesting its laws. If he was one of the people of sin, righteous deeds appeared from him, and he avoided the people of corruption and the conditions he was in. If he was one of the people of idols, he avoided them and mixed with the people of Islam, and thus the opposite of what he was in appears. The explanation of repentance and its rulings will come in the chapter on women, God willing. Some scholars said about His statement: **and they made clear** that is, by breaking the wine and pouring it out. It was said: **and they made clear** means what is in the Torah about the prophethood of Muhammad, may God bless him and grant him peace, and the obligation to follow him. The generality is more appropriate for what we have explained, that is, they made clear the opposite of what they were in, and God the Almighty knows best. **Then those, I will turn to them in forgiveness, and I am the Forgiving, the Merciful.** This has been presented, and praise be to God.

Tafsir Ibn Kathir

This is a severe warning to those who conceal what the Messengers brought of clear evidence of the correct objectives, and the guidance that benefits the hearts after what God Almighty made clear to His servants from His books that He sent down to His Messengers. Abu Al-Aaliyah said: It was revealed about the People of the Book, they concealed the description of Muhammad, may God bless him and grant him peace, then He informed that everything curses them for their actions, so just as the scholar is sought forgiveness for by everything, even the fish in the water, and the bird in the air, these are unlike the scholars, so God curses them and those who curse curse them. It was reported in the hadith with chains of transmission that strengthen each other on the authority of Abu Hurairah and others that the Messenger of God, may God bless him and grant him peace, said: **Whoever is asked about knowledge and conceals it, will be bridled on the Day of Resurrection with a bridle of fire.** What is in the Sahih on the authority of Abu Hurairah is that he said: If it were not for a verse in the Book of God, I would not have told anyone anything **Indeed, those who conceal what We sent down of clear proofs and guidance** the verse, and Ibn Abi Hatim said: Al-Hasan bin Arfa narrated to us, Ammar bin Muhammad narrated to us, on the authority of Laith bin Abi Salim, on the authority of Al-Munhal bin Amr, on the authority of Zadhan Abi Amr, on the authority of Al-Bara bin Azib, who said: We were with the Prophet, may God bless him and grant him peace, at a funeral, and he said: "The unbeliever will be struck between his eyes, and every creature will hear it except the two heavy beasts, and every creature that hears his voice will curse him. This is what God Almighty said: 'Those are the ones whom God curses and those who curse them' meaning the creatures of the earth." Ibn Majah narrated it on the authority of Muhammad bin Al-Sabah, on the authority of Aamer bin Muhammad, and Ata bin Abi Rabah said: Every creature, the jinn, and mankind. Mujahid said: When the earth becomes barren, the animals will say: This is because of the sinners of the sons of Adam. God cursed the sinners of the sons of Adam. Abu

Al-Aaliyah, Al-Rabi' bin Anas, and Qatadah said: 'And those who curse them' meaning the angels and the believers curse them. It was mentioned in the hadith that everything seeks forgiveness for the scholar, even the whales in the sea. It was mentioned in this verse that the one who conceals knowledge will be cursed by God, the angels, and the people. They all, and the cursers as well, are all eloquent and foreign, either in the language of speech or the situation, that if he had a mind and on the Day of Resurrection, and God knows best. Then God the Most High excluded from these those who repented to Him, saying: **Except for those who repent, amend, and make clear** meaning, they returned from what they were doing, amended their actions, and made clear to the people what they were concealing. **For them I will turn in forgiveness, and I am the Acceptor of Repentance, the Most Merciful.** This indicates that the one who calls to disbelief or innovation, if he repents to God, God will turn in forgiveness for him. It has been reported that previous nations did not accept repentance from such people among them, but this is from the law of the Prophet of Repentance and the Prophet of Mercy, may the blessings and peace of God be upon him. Then God the Most High informed about those who disbelieved in Him and their condition continued until their death, that "upon them is the curse of God and of the angels and of mankind, all together. They will abide therein" meaning in the curse that accompanies them until the Day of Resurrection, then the companionship, so they are in the fire of Hell, in which **the punishment will not be lightened for them** meaning it will not decrease from what they are in **nor will they be relieved** meaning it will not change for them for a single hour or cease, rather it is continuous and permanent, so we seek refuge in God from that. Abu Al-Aaliyah and Qatadah said that the unbeliever will be brought to the stand on the Day of Resurrection and God will curse him, then the angels will curse him, then all of the people will curse him.

Chapter There is no disagreement about the permissibility of cursing the infidels. Omar ibn al-Khattab, may God be pleased with him, and the imams who came after him, cursed the infidels in the Qunut and other prayers. As for the specific infidel, a group of scholars have said that he should not be cursed because we do not know how God will seal him. Some of them used as evidence the verse, **Indeed, those who disbelieve and die while they are disbelievers - upon them is the curse of God and of the angels and of the people, all together.** Another group said: Rather, it is permissible to curse the specific infidel. The jurist Abu Bakr ibn al-Arabi al-Maliki chose this view, but he used as evidence a hadith that is weak. Others used as evidence the words of the Prophet, peace be upon him, in the story of the one who was brought drunk and he was flogged. A man, may God curse him, said: How often he is brought. The Messenger of God, peace be upon him, said: **Do not curse him, for he loves God and His Messenger.** This indicates that whoever does not love God and His Messenger is cursed, and God knows best.

Fath al-Qadir

And His saying: 160- **Except those who repent** etc., in

Surat Al-Baqarah 2:160

Except for those who repent, reform, and declare [the truth]. Those I will accept their repentance, and I am the Acceptor of Repentance, the Most Merciful.

it is an exception for those who repent and reform their corrupted deeds, and clarifying to the people what God clarified in His books and on the tongues of His messengers.

Tafsir al-Baghawi

160. He said: **Except for those who repent** from disbelief **and reform** "who submitted and reformed their deeds between themselves and their Lord" **and made clear** "what they concealed" **for those I will turn to** "I will overlook their faults and accept their repentance" **and I am the Acceptor of Repentance** "the One who returns the hearts of My servants that have turned away from Me to Me" **the Most Merciful** to them after they have turned to Me.

Tafsir al-Baidawi

160- **Except for those who repent** from concealing and all that must be repented from **and put right** what they corrupted by making up for it. **And make clear** what God made clear in their book so that their repentance would be complete. It was said that what they innovated from repentance was to erase the mark of disbelief from themselves and for their peers to follow their example. **Then those I will turn to** with acceptance and forgiveness. **And I am the Forgiving, the Most Merciful** the one who goes to great lengths in accepting repentance and bestowing mercy.

Surat al-Baqarah 2:161

Indeed, those who disbelieve and die while they are disbelievers - upon them is the curse of God and of the angels and of mankind, all together.

Tafsir al-Jalalayn

Indeed, those who disbelieved and died while they were disbelievers is a state **upon them is the curse of God and of the angels and of mankind, all together** meaning they deserve it in this world and the hereafter. And it was said that people are general. And it was said that they are the believers.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement on the interpretation of the Almighty's saying: **Indeed, those who disbelieved and died while they were disbelievers - upon them is the curse of God and of the angels and of mankind, all together.** Abu Ja'far said: What God, the Exalted, meant by His saying: **Indeed, those who disbelieved** is those who denied the prophethood of Muhammad, may God bless him and grant him peace, and belied him - from the Jews, Christians, and all the people of the religions, and the polytheists who worship idols - **and died while they were disbelievers**, meaning: and they died while they were denying that and belying Muhammad, may God bless him and grant him peace, **upon them is the curse of God and of the angels**, meaning: so those who disbelieved and died while they were disbelievers, upon them is the curse of God, meaning: God distanced them and crushed them from His mercy, **and of the angels**, meaning: and the angels and mankind cursed them, all together. And the curse of the angels and mankind upon them is their saying: upon them is the curse of God. We have already explained the meaning of the curse in what came before, so there is no need to repeat it. If someone were to say: How can the curse of all people be upon the one who dies as a disbeliever in Muhammad (peace be upon him) from among the various nations, most of whom do not believe in him or acknowledge him? It is said: The meaning of that is contrary to what he has gone to. The people of interpretation have differed in their interpretation of that. Some of them said: God meant by His saying: **and all people**, the people of faith in Him and His Messenger in particular, without the rest of humanity. Those who said that were mentioned: Bishr bin Muadh told us, he said: Yazid bin Zari' told us, he said: Sa'id told us, on the authority of Qatadah, regarding His saying: **and all people**, he means - **all al-Nas 114**:the believers. Al-Muthanna told me, he said: Ishaq told us, he said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatadah: **and all people**, he means by **all al-Nas 114**:the believers. Others said: Rather, that will be on the Day of Resurrection, when the disbeliever will be made to stand before the witnesses and all the people will curse him. Mention of those who said that: I was told

by Ammar, who said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, on the authority of Abu al-'Aliyah: The disbeliever will be brought to a halt on the Day of Resurrection, and God will curse him, then the angels will curse him, then all the people will curse him. Others said: Rather, that is the saying of the one who says, whoever he may be: God curses the oppressor, and that includes every disbeliever, because he is one of the oppressors. Mention of those who said that: Musa bin Harun told me, who said: Amr bin Hammad told us, who said: Asbat told us, on the authority of al-Suddi.

His saying: **Upon them is the curse of God, the angels, and all of mankind**, for two believers and unbelievers do not curse each other, and one of them says: God cursed the oppressor, except that the curse is incumbent upon the unbeliever, because he is an oppressor, so everyone among creation curses him. Abu Ja'far said: The most correct of these sayings in our view is the saying of the one who said: God meant by that all people, meaning that He cursed them by their saying: God cursed the oppressor - or the oppressors. For every one of the sons of Adam is not prevented from saying that, whoever he is, and whatever his religion, so every unbeliever is included in His curse, whoever he is. And that is in the meaning of what Abu al-'Aliyah said. Because God the Most High informed about those who witness them on the Day of Resurrection that they will curse them, saying: "And who is more unjust than he who invents a lie against God? Those will be brought before their Lord, and the witnesses will say, 'These are the ones who lied against their Lord.' Unquestionably, the curse of God will be upon the wrongdoers." (Hud 11:18) As for what Qatada said, that he meant some people, the apparent meaning of the revelation is contrary to it, and there is no proof of its reality from report or consideration. If it was thought that what was meant by it were the believers, because the disbelievers do not curse themselves or their allies, then God the Most High informed that they will curse them in the Hereafter. It is known that they curse the oppressors, and every disbeliever is included in the oppression, due to his oppression of himself, his denial of the blessing of his Lord, and his disobedience to His command.

Tafsir al-Qurtubi

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meaning in the curse that accompanies them until the Day of Resurrection, then the companionship, so they are in the fire of Hell, in which **the punishment will not be lightened for them** meaning it will not decrease from what they are in **nor will they be reprieved** meaning it will not change for them for a single hour or cease, rather it is continuous and permanent, so we seek refuge in God from that. Abu Al-Aaliyah and Qatada said that the unbeliever will be brought to the stand on the Day of Resurrection and God will curse him, then the angels will curse him, then all of the people will curse him.

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Fath al-Qadir

His statement: 161- **And they died while they were disbelievers.** This sentence is a circumstantial one, and it has been used as evidence that it is not permissible to curse a specific disbeliever, because his condition at the time of death is not known. This does not contradict what has been proven from the Prophet (peace and blessings of God be upon him) that he cursed a group of disbelievers specifically, because he knows through revelation what we do not know. It has been said that it is permissible to curse him based on the apparent state of affairs, just as it is permissible to fight him. His statement: **Those are the ones upon whom is the curse of God etc.,** has been used as evidence that it is permissible to curse disbelievers in general. Al-Qurtubi said: There is no disagreement about that. He said: Cursing a disbeliever is not a way of deterring him from disbelief, rather it is a punishment for disbelief and showing the ugliness of his disbelief, whether the disbeliever was sane or insane. Some of the early Muslims said: There is no benefit in cursing those who have gone mad or died among them, neither as a punishment nor as a deterrent. He said: What is indicated by this statement is that the verse indicates that God, the angels and people are informing us of their curse, not as a command to do so. Ibn al-Arabi said: Cursing a

specific sinner is not permissible by consensus, because it was narrated: "A person who had been drinking alcohol repeatedly was brought to the Prophet (peace and blessings of God be upon him), and some of those present said: 'May God curse him, how much he drinks.' The Prophet (peace and blessings of God be upon him) said: 'Do not help the devil against your brother.'" The hadeeth is in Saheeh al-Bukhari and Muslim. As for his statement: **and all of the people**, it was said: This is on the Day of Resurrection. As for in this world, it is among the people, the Muslim and the disbeliever, and those who know about sins and their sins and those who do not know. So cursing him cannot be done by all of the people. It was said: In this world, and what is meant is that most of the people curse him, or everyone among them who knows about his sins.

Tafsir al-Baghawi

161. **Indeed, those who disbelieved and died while they were disbelievers - upon them is the curse of God and of the angels** meaning the curse of the angels **and of all mankind**. Abu Al-Aaliyah said: This is on the Day of Resurrection. The disbeliever will be brought to a halt and God will curse him, then the angels will curse him, then the people will curse him. If it is said, then he said **and all mankind**, and the one who is cursed is one of the people, so how can he curse himself? It is said that he will curse himself on the Day of Resurrection. God the Most High said: **And you will curse one another** 25-*Al-Ankabut*. It is said that they will curse the wrongdoers and the disbelievers, and whoever curses the wrongdoers and the disbelievers while he is one of them has cursed himself.

Tafsir al-Baidawi

161- **Indeed, those who disbelieved and died while they were disbelievers** meaning, and those who did not repent from the concealers until they died, **upon them is the curse of God and the angels and the people all together** The curse from God has been established upon them, and whoever among His creation takes His curse into account. It was said, the first cursed them while they were alive, and this cursed them while they were dead. And it was read, **and the angels and the people all together** in apposition to the place of the name of God because it is the subject in meaning, like your saying, **I liked the beating of Zaid and Amr**, or the subject of an implied verb like **and the angels curse them**.

Surat Al-Baqarah 2:162

They will abide therein eternally. The punishment will not be lightened for them, nor will they be reprieved.

Surat al-Baqarah 2:162

They will abide therein eternally. The punishment will not be lightened for them, nor will they be reprieved.

Tafsir al-Jalalayn

They will abide therein meaning the curse and the fire indicated by it **The punishment will not be lightened for them** for the blink of an eye **nor will they be reprieved** they will be given respite for repentance or an excuse

Tafsir al-Suyuti

Tafsir al-Tabari

The statement on the interpretation of the words of God Almighty: **They will abide therein, their punishment will not be lightened, nor will they be reprieved.** Abu Ja'far said: If someone were to say to us: What is the reason for the accusative of **they will abide therein**? It would be said: It is accusative as a state of the ha' and mim in **upon them**. That is because the meaning of His words: **Upon them is the curse of God**, those are cursed by God, the angels, and all of mankind, abiding therein. That is why whoever reads it like that reads it: **Upon them is the curse of God, the angels, and all of mankind**, as a directive to the meaning that I have described. That is because it was permissible in Arabic, so it is not permissible to read it, because it is contrary to the copies of the Muslims' Qur'an, and what the Muslims came with in terms of reading is widespread among them. It is not permissible to object to an anomalous statement, as its proof has been established by extensive transmission. As for the ha' and the alif in his statement: **in it**, they refer to the curse, and what is meant by the statement is: what the disbeliever has come to through the curse from God, His angels, and the people. And what he has come to through it is the fire of Hell. And he spoke about the curse, and what is meant by it is what the disbeliever has become, as we have explained from similar examples in what has passed before, as: I was told by Ammar, he said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatadah, on the authority of Abu al-'Aliyah, **abiding therein eternally**, he says: abiding in Hell, in the curse. As for his statement: **The punishment will not be lightened for them**, it is report from God Almighty about the continuity of the punishment forever, without a time limit or lightening, as God Almighty said: "And those who disbelieve will have the fire of Hell. It will not be decreed for them to die, nor will its punishment be lightened for them" (Fatir 35:36), and as He said: **Every time their skins are roasted through, We will replace them with other skins** (An-Nisa': 56). As for his statement: **nor will they be reprieved**, it means: nor will they be reprieved with an excuse to apologize, as:

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada, on the authority of Abu al-'Aliyah: **nor will they be reprieved**, meaning: they will not be reprieved so that they can make an excuse, like His statement: **This is a Day on which they will not speak, nor will they be permitted to make an excuse** (al-Mursalat 77:35-36).

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **And they are disbelievers.** The waw is the waw of state. Ibn al-Arabi said: Many of my sheikhs told me that it is not permissible to curse a specific disbeliever, because his state upon death is not known. And God the Almighty stipulated in this verse in the release of the curse: death upon disbelief. As for what was narrated from the Prophet, may God's prayers and peace be upon him, that he cursed specific people from the disbelievers, that was only because he knew their end. Ibn al-Arabi said: What is correct in my opinion is that it is permissible to curse him based on his apparent state and the permissibility of killing and fighting him. And "it was narrated from the Prophet, may God's prayers and peace be upon him, that he said: O God, Amr ibn al-Aas satirized me and he knew that I am not a poet, so curse him and satirize him as many times as he satirized me." So he cursed him, even though faith, religion, and Islam were his end. He concluded by saying: **The number of times he satirized me**, and he did not add anything to show justice and fairness. He added satire to God Almighty in the chapter on retribution without beginning with the description of that, as deceit, mockery, and trickery are added to it. Glory be to Him and He is far above what the wrongdoers say, far above.

I said: As for cursing the infidels as a whole without specifying them, there is no disagreement about that, because Malik narrated on the authority of Dawud ibn al-Husayn that he heard al-A'raj say: I never knew people except that they cursed the infidels in Ramadan. Our scholars said: It is the same whether they had a covenant with them or not, and it is not obligatory, but it is permissible for whoever does it, because of their denial of the truth and their enmity towards the religion and its people. Likewise, everyone who migrates with sins such as drinking alcohol and taking usury, and whoever among women imitates men and whoever among men imitates women, and other things that have been mentioned in the hadiths, he is cursed.

Second: Cursing an unbeliever is not a way to deter him from unbelief, but rather it is a punishment for unbelief and a demonstration of the ugliness of his unbelief, whether the unbeliever is dead or insane. Some of the early Muslims said: There is no benefit in cursing one of them who has gone mad or died, neither as a punishment nor as a deterrent, because he will not be affected by it.

The meaning of the verse in this sense is that people will curse him on the Day of Resurrection so that he will be affected by that and be harmed and his heart will be pained, and that will be a punishment for his disbelief, as God the Almighty said: **Then on the Day of Resurrection some of you will disbelieve in others and curse others.** This statement is indicated by the fact that the verse indicates the report from God the Almighty about cursing them, not the command. Ibn al-Arabi mentioned that cursing a specific sinner is not permissible by consensus, because "it was narrated from the Prophet, may God bless him and grant him peace, that a drunkard was brought to him repeatedly, and some of those who were present said: May God curse him, how often he is brought to him! The Prophet, may God bless him and grant him peace, said: Do not be the help of Satan against your brother." So he gave him the sanctity of brotherhood, and this necessitates compassion, and this is an authentic hadith.

I said: It was narrated by Al-Bukhari and Muslim. Some scholars have mentioned a difference of opinion regarding cursing a specific sinner. He said: The Prophet (peace be upon him) said: **Do not be the helper of Satan against your brother** regarding Nu'ayman after the prescribed punishment was carried out on him. Whoever has the prescribed punishment carried out on him should not be cursed, and whoever has not been prescribed, his curse is valid, whether he was named or specified or not, because the Prophet (peace be upon him) only curses whoever is required to be cursed as long as he is in that state that requires cursing. If he repents from it, desists, and the prescribed punishment purifies him, then no curse is directed at him. This is explained by his (peace be upon him) saying:

If one of your female slaves commits adultery, let him flog her with the prescribed punishment and not rebuke her. This hadith, despite its authenticity, indicates that rebuke and cursing should only be done before the prescribed punishment is carried out and before repentance. And God Almighty knows best.

Ibn al-Arabi said: As for cursing the sinner absolutely, it is permissible by consensus, because it was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

May God curse the thief who steals an egg and has his hand cut off.

Third: The Almighty's statement: **Upon them is the curse of God and of the angels and of all mankind**, meaning that they will be removed from His mercy. The root of *curse* is expulsion and banishment, as mentioned above. So the curse from the servants is expulsion, and from God is punishment. Al-Hasan al-Basri read **al-Ankiyyah wa al-Nasun** in the nominative case. Its interpretation is: Those, their reward is that God curses them, the angels curse them, and all mankind curses them, just as you say: I hated that Zaid, Amr, and Khalid stood up, because the meaning is: I hated that Zaid stood up. Al-Hasan's reading is contrary to the copies of the Qur'an.

If it is said: Not all people curse them because their people do not declare them, three answers have been given to this, the first of which is that the curse from

most people is called the curse of people, giving precedence to the rule of the majority over the least. The second: Al-Suddi said: Everyone curses the oppressor, and if the disbeliever curses the oppressor, then he has cursed himself. The third: Abu Al-Aaliyah said: What is meant by it is on the Day of Resurrection, their people will curse them along with all people, as God the Almighty said: **Then on the Day of Resurrection some of you will disbelieve in others and curse one another.** Then God the Almighty said: **They will abide therein** meaning in the curse, that is, in its punishment. It was said: Their abiding in the curse is that it is perpetual upon them, **nor will they be reprieved** meaning they will not be delayed from the punishment for any time. And **they will abide** is in the accusative case as a state of the ha' and the mim in **upon them**, and the factor in it is the circumstance of His saying: upon them because it has the meaning of the curse being established.

Tafsir Ibn Kathir

This is a severe warning to those who conceal what the Messengers brought of clear evidence of the correct objectives, and the guidance that benefits the hearts after what God Almighty made clear to His servants from His books that He sent down to His Messengers. Abu Al-Aaliyah said: It was revealed about the People of the Book, they concealed the description of Muhammad, may God bless him and grant him peace, then He informed that everything curses them for their actions, so just as the scholar is sought forgiveness for by everything, even the fish in the water, and the bird in the air, these are unlike the scholars, so God curses them and those who curse curse them. It was reported in the hadith with chains of transmission that strengthen each other on the authority of Abu Hurairah and others that the Messenger of God, may God bless him and grant him peace, said: **Whoever is asked about knowledge and conceals it, will be bridled on the Day of Resurrection with a bridle of fire.** What is in the Sahih on the authority of Abu Hurairah is that he said: If it were not for a verse in the Book of God, I would not have told anyone anything **Indeed, those who conceal what We sent down of clear proofs and guidance** the verse, and Ibn Abi Hatim said: Al-Hasan bin Arfa narrated to us, Ammar bin Muhammad narrated to us, on the authority of Laith bin Abi Salim, on the authority of Al-Munhal bin Amr, on the authority of Zadhan Abi Amr, on the authority of Al-Bara bin Azib, who said: We were with the Prophet, may God bless him and grant him peace, at a funeral, and he said: "The unbeliever will be struck between his eyes, and every creature will hear it except the two heavy beasts, and every creature that hears his voice will curse him. This is what God Almighty said: 'Those are the ones whom God curses and those who curse them' meaning the creatures of the earth." Ibn Majah narrated it on the authority of Muhammad bin Al-Sabah, on the authority of Aamer bin Muhammad, and Ata bin Abi Rabah said: Every creature, the jinn, and mankind. Mujahid said: When the earth becomes barren, the animals will say: This is because of the sinners of the sons of Adam. God cursed the sinners of the sons of Adam. Abu

Surat Al-Baqarah 2:162

They will abide therein eternally. The punishment will not be lightened for them, nor will they be reprieved.

Al-Aaliyah, Al-Rabi' bin Anas, and Qatadah said: 'And those who curse them' meaning the angels and the believers curse them. It was mentioned in the hadith that everything seeks forgiveness for the scholar, even the whales in the sea. It was mentioned in this verse that the one who conceals knowledge will be cursed by God, the angels, and the people. They all, and the cursers as well, are all eloquent and foreign, either in the language of speech or the situation, that if he had a mind and on the Day of Resurrection, and God knows best. Then God the Most High excluded from these those who repented to Him, saying: **Except for those who repent, amend, and make clear** meaning, they returned from what they were doing, amended their actions, and made clear to the people what they were concealing. **For them I will turn in forgiveness, and I am the Acceptor of Repentance, the Most Merciful.** This indicates that the one who calls to disbelief or innovation, if he repents to God, God will turn in forgiveness for him. It has been reported that previous nations did not accept repentance from such people among them, but this is from the law of the Prophet of Repentance and the Prophet of Mercy, may the blessings and peace of God be upon him. Then God the Most High informed about those who disbelieved in Him and their condition continued until their death, that "upon them is the curse of God and of the angels and of mankind, all together. They will abide therein" meaning in the curse that accompanies them until the Day of Resurrection, then the companionship, so they are in the fire of Hell, in which **the punishment will not be lightened for them** meaning it will not decrease from what they are in **nor will they be reprieved** meaning it will not change for them for a single hour or cease, rather it is continuous and permanent, so we seek refuge in God from that. Abu Al-Aaliyah and Qatada said that the unbeliever will be brought to the stand on the Day of Resurrection and God will curse him, then the angels will curse him, then all of the people will curse him.

Chapter There is no disagreement about the permissibility of cursing the infidels. Omar ibn al-Khattab, may God be pleased with him, and the imams who came after him, cursed the infidels in the Qunut and other prayers. As for the specific infidel, a group of scholars have said that he should not be cursed because we do not know how God will seal him. Some of them used as evidence the verse, **Indeed, those who disbelieve and die while they are disbelievers - upon them is the curse of God and of the angels and of the people, all together.** Another group said: Rather, it is permissible to curse the specific infidel. The jurist Abu Bakr ibn al-Arabi al-Maliki chose this view, but he used as evidence a hadith that is weak. Others used as evidence the words of the Prophet, peace be upon him, in the story of the one who was brought drunk and he was flogged. A man, may God curse him, said: How often he is brought. The Messenger of God, peace be upon him, said: **Do not curse him, for he loves God and His Messenger.** This indicates that whoever does not love God and His Messenger is cursed, and God knows best.

Fath al-Qadir

And His saying: 162- **They will abide therein eternally** meaning in the Fire, and it was said: in the curse. And the postponement: is the delay, and it was said: the meaning of they do not wait: God does not look at them, so it is from the look, and it was said: it is from the waiting: meaning they do not wait to apologize.

Tafsir al-Baghawi

162. **They will abide therein eternally** residing in the curse and it was said in the Fire **The punishment will not be lightened for them, nor will they be reprieved** they will not be given respite nor will they be reprieved. Abu Al-Aaliyah said: They will not be given respite, so they will apologize, as God Almighty said: **And they will not be permitted to make excuses** *36-Al-Mursalat*.

Tafsir al-Baidawi

162- **They will abide therein** meaning in the curse, or in the fire. The omission of it before mentioning it is to magnify its importance and to intimidate it, or to suffice with the indication of the curse upon it. **The punishment will not be lightened for them, nor will they be reprieved** meaning they will not be given respite, or they will not wait to apologize, or they will not be looked at with mercy.

Surat al-Baqarah 2:163

And your God is one God. There is no god but He, the Most Gracious, the Most Merciful.

Tafsir al-Jalalayn

And when they said, **Describe your Lord to us**, it was revealed: **And your God, the One who deserves to be worshipped by you, is one God**, who has no equal in His essence or in His attributes. **There is no god but Him**, He is **the Most Gracious, the Most Merciful**. And they asked for a sign for that, so it was revealed:

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the words of the Almighty: **And your God is one God; there is no god but He, the Most Gracious, the Most Merciful**. Abu Ja'far said: We have previously explained the meaning of divinity, and that it is the worship of creation. So the meaning of His words: **And your God is one God; there is no god but He, the Most Gracious, the Most Merciful**: The One who deserves obedience from you, O people, and requires worship from you, is one deity and one Lord, so do not worship other than Him, and do not associate anyone with Him, for the one you associate with Him in your worship of Him is a creation of your God, like you, and your God is one God, He has no likeness or peer. And there is disagreement regarding the meaning of His Oneness, may He be exalted. Some of them said: The meaning of the Oneness of God is the meaning of negating similarities and likenesses from Him, as it is said: So-and-so is one of the people - and he is one of his people, meaning by that that he has no likeness among the people, nor does he have a likeness or peer among his people. Likewise, the meaning of the statement **God is One** is that God has no equal or peer. They claimed that what indicated to them the correctness of their interpretation was that the statement of the speaker *One* can be understood to mean four things. One of them is that it is one of a kind, like a single human being. The second is that it is not separated, like a part that is not divided. The third is that it means likeness and agreement, like the statement of the speaker: **These two things are one**, meaning that they are similar, so that they became like one thing due to their similarity in meanings. The fourth is that it means negating the likeness and similarity from Him. They said: Since the three meanings of the meanings of *One* are negated from Him, the fourth meaning that we described is correct. Others said: The meaning of His Oneness, may He be exalted, is the meaning of His being alone from things, and the things being alone from Him. They said: He is only alone because He is not included in anything, nor is anything included in Him. They said: There is no validity in the statement of the speaker: One from all things except that. The proponents of this statement denied the four meanings stated by the others. As for His saying: **There is no god but He**, it is

report from Him, the Most High, that there is no Lord of the worlds other than Him, and that He does not require the servants to worship anyone other than Him, and that everything other than Him is His creation, and it is obligatory upon all of them to obey Him and submit to His command, and to abandon the worship of anything other than Him of rivals and gods, and to abandon idols and statues. Because all of that is His creation, and upon all of them is the judgment of Him with His Oneness and Divinity, and divinity is not appropriate except for Him, since whatever blessings they have in this world are from Him, unlike what they worship of idols and associate with Him of association? And whatever blessings they will attain in the Hereafter are from Him, and that what they associate with Him of association does not harm or benefit in the immediate or the deferred, neither in this world nor in the Hereafter. This is a warning from God, the Most High, to the polytheists regarding their misguidance, and a call from Him for them to return from their disbelief and turn from their polytheism. Then the Almighty made them aware of His mention in the verse that follows it, the place where the wise among them would prove the truth of what He alerted them to regarding His Oneness and His clear arguments that cut off their excuse. So the Almighty said: O polytheists, if you are ignorant or doubt the truth of what I have informed you of al-Naba 78: that your God is one God, without what you claim as His divinity of rivals and idols, then ponder My arguments and think about them, for among My arguments is the creation of the heavens and the earth, and the alternation of night and day, and the ships that sail in the sea with what benefits people, and what I sent down from the sky of water by which I revived the earth after its death, and what I spread in it of every creature, and the clouds that I have subjected between the sky and the earth. If what you worship of idols, gods, rivals, and all that you associate with Him, if it all comes together and appears or some of it is isolated without others, is able to create the like of something of My creation that I have named for you, then you have an excuse for your worship of what you worship besides Me. Otherwise, you have no excuse for taking a god other than Me, and there is no god for you and for what you worship other than Me. So let those with understanding ponder the brevity of God's argument against all the people of disbelief in Him and the atheists in His Oneness, in this verse and the one after it, with the most concise speech, the most eloquent argument, and the most subtle meaning that will lead them to know the excellence of God's wisdom and His explanation.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **And your God is one God**. When the Almighty warned against concealing the truth, He made clear that the first thing that must be revealed and cannot be concealed is the matter of monotheism. He connected that with mentioning the proof and teaching the way of contemplation, which is thinking about the wonders of creation, so that one may know that it must have a doer who is not like

anything. Ibn Abbas, may God be pleased with him, said: The infidels of Quraysh said: O Muhammad, describe to us your Lord. So God Almighty revealed Surat Al-Ikhlâs and this verse. The polytheists had three hundred and sixty idols, so God made clear that He is One.

Second: The Almighty's saying: **There is no god but He** is negation and affirmation. The first is disbelief and the last is faith, and its meaning is there is no god but God. It was narrated on the authority of Al-Shibli, may God have mercy on him, that he used to say: God, and not say: There is no god. So he was asked about that and he said: I fear that I will start with a word of denial and not reach a word of acknowledgment.

I said: This is one of their subtle sciences, which has no reality. God, the Most High, mentioned this meaning in His Book, denying and affirming it, and repeated it, and promised a great reward to the one who says it on the tongue of His Prophet, may God bless him and grant him peace. It was reported by Al-Muwatta', Al-Bukhari, Muslim, and others. And he, may God bless him and grant him peace, said:

Whoever's last words are 'There is no god but God' will enter Paradise. Narrated by Muslim. What is meant is the heart, not the tongue. If he said 'There is no god' and died with his belief and conscience being Oneness and the attributes that are due to Him, then he would be among the people of Paradise according to the consensus of the people of Sunnah. We have already discussed the meaning of His name, 'The One', 'There is no god but Him', and 'The Most Gracious, the Most Merciful' in the Most Sublime Book, in the explanation of the beautiful names of God. Praise be to God.

Tafsir Ibn Kathir

The Almighty informs us about His uniqueness in divinity, that He has no partner or equal, rather He is God, the One, the Unique, the Self-Sufficient, there is no god but Him, and that He is the Most Gracious, the Most Merciful. The explanation of these two names has been presented at the beginning of Al-Fatihah, and in the hadith on the authority of Shahr bin Hawshab on the authority of Asma bint Yazid bin Al-Sakn on the authority of the Messenger of God, may God bless him and grant him peace, that he said, "The greatest name of God is in these two verses: 'And your God is one God; there is no god but He, the Most Gracious, the Most Merciful' and 'Alif, Lam, Meem. God - there is no god but He, the Ever-Living, the Self-Sustaining.'" Then he mentioned the evidence of His uniqueness in divinity by creating the heavens and the earth and what is in them and what is between them of the creatures that He created and originated, indicating His oneness, so He said:

Fath al-Qadir

The interpretation of 163- **The Most Gracious, the Most Merciful** has been presented. His statement: **And**

your God is one God contains guidance to monotheism and severing ties of polytheism, and an indication that the first thing that must be made clear and that it is forbidden to conceal is the matter of monotheism.

Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: Muadh bin Jabal, the brother of Banu Salamah, Saad bin Muadh, the brother of Banu Al-Ashhal, and Kharijah bin Zaid, the brother of Banu Al-Harith bin Al-Khazraj, asked a group of Jewish rabbis about some of what was in the Torah, but they concealed it from them and refused to tell them. So God revealed about them: **Indeed, those who conceal what We have revealed** (al-Baqarah 2:17). It was narrated on the authority of a group of the Salaf that the verse was revealed about the People of the Book because they concealed the prophethood of our Prophet, may God bless him and grant him peace. Ibn Majah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Bara' bin Aziz that he said: "We were in a funeral procession with the Prophet, may God bless him and grant him peace, and he said: 'The unbeliever will be struck between his eyes and every beast of the two heavy burdens will hear him, and every beast that hears his voice will curse him. This is what God, the Most High, said: "And the cursers will curse them" (al-Baqarah 2:17) meaning the beasts of the earth. Abd bin Hamid narrated on the authority of Ata' that he said: The jinn, mankind and every beast. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Abu Nu'aym in al-Hilyah, and al-Bayhaqi in Shu'ab al-Iman narrated in their interpretation of the verse: "The beasts of the earth, scorpions, and beetles say: 'We were prevented from rain because of their sins,' so they curse them." Abd ibn Humayd and Ibn Jarir narrated something similar from Ikrimah. Abd ibn Humayd narrated from Abu Ja'far who said: **Everything curses them, even the beetle.** Many hadiths have been narrated about the prohibition of concealing knowledge and the threat to the one who does so. Abd ibn Humayd and Ibn Jarir narrated from Qatadah regarding the statement of God, **Except those who repent and amend,** he said: **They amended what was between them and God, and made clear what came to them from God and did not conceal it or deny it.** Ibn Abi Hatim narrated from Sa'id ibn Jubayr regarding the statement of God, **I will forgive them,** meaning I will pardon them. Ibn Jarir and Ibn Abi Hatim narrated from Abu al-'Aliyah who said: **The disbeliever will be brought to the Day of Resurrection and God will curse him, then the angels will curse him, then all the people will curse him.** Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada who said: He means by all people the believers. Ibn Jarir narrated on the authority of Abu Al-Aaliyah regarding His statement: **They will abide therein forever** meaning: They will abide in Hell in the curse. He said regarding His statement: **Nor will they be reprieved** meaning: Will they not be reprieved so that they can apologize. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **Nor will they be reprieved** he said: They will not be delayed. Ibn Abi Shaybah, Ahmad, Al-Darimi, Al-Tirmidhi **who authenticated it,** and Ibn Majah narrated on the authority of Asma bint

Yazid bin Al-Sakn from the Messenger of God (blessings and peace of God be upon him) that he said: "The greatest name of God is in these two verses: 'And your God is one God; there is no god except Him, the Most Gracious, the Most Merciful' and 'Alif, Lam, Meem. God - there is no god except Him, the Ever-Living, the Sustainer of [all] existence.'" Al-Daylami narrated on the authority of Anas that the Prophet (blessings and peace of God be upon him) said: "There is nothing more difficult for the rebellious jinn than these verses in Surat al-Baqarah 2: 'And your God is one God' and the two verses."

Tafsir al-Baghawi

163. The Almighty said: "And your God is one God. There is no god but He, the Most Gracious, the Most Merciful." The reason for the revelation of this verse is that the infidels of Quraysh said, **O Muhammad, describe to us your Lord and His lineage.** So God Almighty revealed this verse and Surat Al-Ikhlās and the One who has no peer and no partner.

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Bakr bin Ibrahim and Abu Asim told us, on the authority of Ubaidullah bin Abi Ziyad, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, that she said: I heard the Messenger of God, may God bless him and grant him peace, say: "In these two verses is the greatest name of God: 'Your God is one God; there is no god but He, the Most Gracious, the Most Merciful' and 'God; there is no god but He, the Ever-Living, the Self-Sustaining.'"

Abu Al-Dhaha said: When this verse was revealed, the polytheists said: Muhammad says that your God is one God, so let him bring us a sign if he is truthful.

Tafsir al-Baidawi

163- **And your God is one God** is a general address, meaning the one among you who deserves to be worshipped is one, with no partner who can be worshipped or called a god. **There is no god but He** is a confirmation of oneness, and a way to remove the notion that there is a god in existence but who does not deserve to be worshipped. **The Most Gracious, the Most Merciful** is like an argument against it, because since He is the Master of all blessings, their origins and branches, and everything else is either a blessing or a benefactor, no one else deserves to be worshipped except Him. These are two other pieces of report for His saying **your God**, or for an omitted subject. It was said that when the polytheists heard it, they were amazed and said: If you are truthful, then bring us a sign by which we will know your truthfulness. So it was revealed.

Surat Al-Baqarah 2:164

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the ships that sail through the sea with that which benefits people and what Allah sends down from the sky of water and gives life thereby to the earth after its lifelessness and disperses therein every kind of moving creature and the directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who They understand

Surat al-Baqarah 2:164

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the ships that sail through the sea with that which benefits people and what God sends down from the sky of water and gives life thereby to the earth after its lifelessness and disperses therein every kind of moving creature and the directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who They understand

Tafsir al-Jalalayn

Indeed, in the creation of the heavens and the earth and what is in them of wonders **and the alternation of the night and the day** with their coming and going, increase and decrease **and the ships** the ships **that sail upon the sea** and do not settle, being heavy **with that which benefits people** of trade and transportation **and what God sends down from the sky of water** rain **and revives thereby the earth** with vegetation **after its lifelessness** its dryness **and disperses** separates and spreads thereby **therein every kind of moving creature** because they grow due to the fertility that comes from it **and the directing of the winds** their turning south and north, hot and cold **and the clouds** the clouds *controlled* subdued by the command of God the Most High, moving to wherever God wills **between the heaven and the earth** without any connection **are signs** indicating His Oneness the Most High **for a people who reason** who reflect.

Tafsir al-Suyuti

The Almighty's saying: Indeed, in the creation of the heavens and the earth, the verse. Saeed bin Mansour narrated in his Sunan, Al-Faryabi in his Tafsir, and Al-Bayhaqi in Shu'ab Al-Iman on the authority of Abu Al-Dhaha, who said: When the verse **And your God is one God, there is no god but He, the Most Gracious, the Most Merciful** was revealed, the polytheists were amazed and said: **One God, if he is truthful, then let him bring us a sign.** So God revealed: Indeed, in the creation of the heavens and the earth, up to His saying, **For a people who reason.** I said: This is problematic, but it has a witness.

Ibn Abi Hatim and Abu Al-Sheikh narrated in the Book of Al-Azmah on the authority of Ata' who said: The Prophet, may God bless him and grant him peace, descended in Medina and said: **And your God is one God, there is no god but He, the Most Gracious, the Most Merciful.** The infidels of Quraysh in Mecca said: **How can one God be sufficient for people?** So God revealed: **Indeed, in the creation of the heavens and the earth** until His saying: **For a people who understand.** And Ibn Abi Hatim and Ibn Mardawayh

narrated through a good, connected chain of transmission on the authority of Ibn Abbas who said: The Quraysh said to the Prophet, may God bless him and grant him peace: **Pray to God to make for us As-Safa gold by which we may gain strength against our enemy.** So God revealed to him: **I will give them, but if they disbelieve after that, I will punish them with a punishment such as I have not punished anyone in the worlds.** So he said: **My Lord, leave me and my people so that I may call upon them day by day.** So God revealed this verse: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day. And how do they ask You for As-Safa while they see signs that are greater?"

Tafsir al-Tabari

The statement on the meaning for which God revealed to His Prophet, may God bless him and grant him peace, His saying: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day** the verse. Abu Ja'far said: The people of interpretation differed on the reason for which God, the Most High, revealed this verse to His Prophet Muhammad, may God bless him and grant him peace. Some of them said: He revealed it to him as an argument for him against the polytheists who worshipped idols. That is because when God, the Most High, revealed to His Prophet Muhammad, may God bless him and grant him peace, "And your God is one God. There is no god but He, the Most Gracious, the Most Merciful," he recited that to his companions, and the polytheists who worshipped idols heard it. The polytheists said: What is the argument and proof that this is so, while we deny it, and we claim that we have many gods? So God revealed at that time: **Indeed, in the creation of the heavens and the earth,** as an argument for His Prophet, may God bless him and grant him peace, against those who said what we mentioned about them. Mention of those who said that:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Ata', he said: The verse was revealed to the Prophet, may God bless him and grant him peace, in Medina: **And your God is one God; there is no god but He, the Most Gracious, the Most Merciful.** The infidels of Quraysh in Mecca said: How can one God be enough for the people? So God, the Most High, revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day,** until His saying: **are signs for a people who reason.** By this you know that He is one God, and that He is the God of all things, and the Creator of all things. Others said: Rather, this verse was revealed to the Prophet, may God bless him and grant him peace, because the polytheists asked the Messenger of God,

may God bless him and grant him peace, for a sign, so God revealed this verse, teaching them that in the creation of the heavens and the earth and all that was mentioned, they have a clear sign of the Oneness of God, and that He has no partner in His kingdom, for whoever understands and ponders that with correct understanding. Those who said that: Sufyan ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ad-Dahha, he said: When the verse, **And your God is one God; there is no god but He, the Most Gracious, the Most Merciful** was revealed, the polytheists said: If this is how it is, then let him bring us a sign! So God, the Most High, revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day 10:1.** Al-Muthanna told me, he said, Ishaq ibn Al-Hajjaj told us, he said, Ibn Abi Ja'far told us, on the authority of his father, he said, Saeed ibn Masruq told me, on the authority of Abu Ad-Dahha, he said: When the verse, **And your God is one God; there is no god but He, the Most Gracious, the Most Merciful** was revealed, the polytheists said: If this is how it is, then let him bring us a sign! So God, the Most High, revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day 10:1.** Al-Muthanna told me, he said, Ishaq bin Al-Hajjaj told us, he said, Ibn Abi Ja'far told us, on the authority of his father, he said, Sa'id bin Masruq told me, on the authority of Abu Al-Dhaha, he said: When this verse was revealed, the polytheists were amazed and said: You say that your God is one God! Then bring us a sign, if you are of the truthful! So God revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day** (al-Baqarah 2:17). Al-Qasim told us, he said, Al-Husayn told us, he said, Al-Hajjaj told us, on the authority of Ibn Jurayj, on the authority of 'Ata' bin Abi Rabah that the polytheists said to the Prophet, may God bless him and grant him peace: Show us a sign! So this verse was revealed: **Indeed, in the creation of the heavens and the earth** (al-Baqarah 2:17). Ibn Hamid told us, he said, Ya'qub Al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, he said, the Quraysh asked the Jews and said: Tell us about the signs that Moses brought to you! So they told them about the staff and his white hand for the onlookers. They asked the Christians about the signs that Jesus had brought them. They told them that he healed the blind and the lepers and brought the dead back to life by God's permission. Then the Quraysh said to the Prophet, may God bless him and grant him peace: **Ask God to turn Safa into gold for us, so that we may increase our certainty and gain strength against our enemy.** So the Prophet, may God bless him and grant him peace, asked his Lord, and He revealed to him: **I will give them, so turn Safa into gold for them, but if they lie, I will punish them with a punishment that I have not punished anyone in the worlds with.** The Prophet, may God bless him and grant him peace, said: **Leave me and my people, so that I may call them day by day.** Then God revealed to him: **Indeed, in the creation of the heavens and the earth** - the verse: **Indeed in that is a sign for them, if they only want me to make for them Safa gold.** So God created the heavens and the earth and the alternation of night and day, which is greater than that I make for them Safa gold, so that they may increase in certainty.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Indeed, in the creation of the heavens and the earth and the alternation of night and day** - the polytheists said to the Prophet, may God bless him and grant him peace: Change Safa into gold for us, if you are truthful that it is from it! God said: **Indeed in these signs are signs for a people who understand.** And He said: People before you asked for signs, then they became disbelievers because of them. Abu Ja'far said: The correct statement in that is that God, the Most High, reminded His servants - to the evidence of His Oneness and His uniqueness in divinity, without all other things - with this verse. It is possible that it was revealed in what Ata' said, and it is possible that it was in what Saeed bin Jubair and Abu Ad-Dhaha said, and we do not have any report that the statement of one of the two groups is correct, which would cut off the excuse, so it is permissible for one of the two groups to rule that the statement of one of the two groups is correct over the other. Whichever of the two statements is correct, the meaning of the verse is what I said. Statement on the interpretation of the words of God the Most High: **Indeed, in the creation of the heavens and the earth** Abu Ja'far said: God the Most High means by His words: **Indeed, in the creation of the heavens and the earth**, that is, in the creation of the heavens and the earth and their origination. The meaning of God's creation of things is His origination and bringing them into existence after they did not exist. We have previously indicated the meaning for which it was said: the earth, and it was not gathered as the heavens were gathered, so that makes it unnecessary to repeat it. If someone were to say to us: Do the heavens and the earth have a creation other than themselves, then it is said: **Indeed, in the creation of the heavens and the earth?** It is said: There is a difference of opinion on that. Some people said: They have a creation other than themselves. They based their argument on this verse and on what is in Surat al-Kahf 18: **I did not make them witness the creation of the heavens and the earth, nor the creation of themselves** (al-Kahf 18:1). They said: God did not create anything except that God wanted it. They said: So things were by the will of God, and the will created them. Others said: The creation of a thing is an attribute of it, not it, nor is it other than it. They said: If it were other than it, it would be necessary for it to be described like it. They said: If it were possible for its creation to be other than it, and for it to be described, it would be necessary for it to have an attribute that is its creation. If that were necessary, there would be no end to that. They said: So it is known from that that it is an attribute of the thing. They said: So the creation of the heavens and the earth is an attribute of them, as we have described. They also based their argument on the Book of God - that the thing has a creation that is not it - in the same way that the first ones based their argument. Others said: The creation of the heavens and the earth, and the creation of every creature, is that thing itself, not something else. So the meaning of His statement: **Indeed, in the creation of the heavens and the earth** is: **Indeed, in the heavens and the earth.**

Abu Ja'far said: The Almighty means by His saying: **And the alternation of the night and the day**, the succession of night and day upon you, O people. The difference in this place is the causative, from each one

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the ships that sail through the sea with that which benefits people and what Allah sends down from the sky of water and gives life thereby to the earth after its lifelessness and disperses therein every kind of moving creature and the directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who They understand

succeeding the other, as the Almighty said: **And it is He who has made the night and the day in succession for whoever desires to remember or desires to be grateful.** (al-Furqan 25:62). Meaning: that each one of them succeeds the other, if the night goes, the day comes after it, and if the day goes, the night comes after it. From that it was said: So-and-so succeeded so-and-so in his family with evil, and from that is the saying of Zuhair:

The spring and the Aram walk behind it, and its young ones rise from every perch.

As for *night*, it is the plural of *night*, similar to *date*, which is the plural of *date*. It may also be pluralized as *nights*, and they add to the plural what was not in the singular. Their addition of the *ya* in that is similar to their addition of it in four-letter, eight-letter, and *disliked* letters. As for *day*, the Arabs hardly use it in the plural, because it is like light. It has been heard in its plural as *river*.

The poet said:

If it weren't for Tharidan, we would have perished from hunger. Tharid at night and Tharid by the river.

If it was said in a small group that it is rivers, it would be an analogy.

The statement in the interpretation of the Almighty's saying: **And the ships that sail through the sea with that which benefits people.** Abu Ja'far said: The Almighty means: In the ships that sail through the sea. The ship is the ships, its singular and plural are the same word, and it is masculine and feminine, as the Almighty said in His masculine in another verse: **And a sign for them is that We carried their offspring in the laden ship.** (Ya-Sin 36:41) So He mentioned it. And He said in this verse: **And the ships that sail through the sea**, and it is a ship because when it sails, it is running, so the description is added to it that which is its. As for His saying: **With that which benefits people**, its meaning is: It benefits people in the sea. The statement in the interpretation of the Almighty's saying: **And what God has sent down from the sky of water, and revived thereby the earth after its lifelessness.** Abu Ja'far said: The Almighty means by His saying: **And what God has sent down from the sky of water**, and in what God has sent down

From the sky from water, which is the rain that God sends down from the sky.

And His saying: **And He revived thereby the earth after its death**, and reviving it is its cultivation and the production of its vegetation. The *ha* in *bih* refers to the water, and the *ha* and the *alif* in His saying: **after its death** refer to the earth. And the death of the earth is its devastation, and the disappearance of its cultivation, and the cessation of its vegetation, which is sustenance for the servants and provisions for the

people. The statement in the interpretation of the saying of the Most High: **And dispersed therein of every kind of creature**, Abu Ja'far said: The Most High meant by His saying: **And dispersed therein of every kind of creature**, and that among what He dispersed in the earth is a creature. And the meaning of His saying: **And dispersed therein**, and the difference in it, from the saying of the one who says: The prince dispersed his troops, meaning:

Differences. The *ha* and the *alif* in his saying: **in it**, refer back to **the earth**. And the beast, the agent, from the saying of the speaker: The beast crawled crawling, so it is a beast. And the beast, is the name for every living thing that is not a bird with wings, for its crawling on the earth. Statement on the interpretation of the saying of God Almighty: **And the changing of the winds** Abu Ja'far said: God Almighty means by his saying: **And the changing of the winds**, and in his changing of the winds, so he omitted the mention of the agent and added the verb to the object, as you say: I like your honoring your brother, meaning: your honoring your brother. God's changing of it, is that He sends it once as a fertile woman, and once He makes it barren, and He sends it as a torment that destroys everything by the command of its Lord, as:

Bishr bin Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada, regarding his statement: **And the changing of the winds and the clouds controlled**, he said: God, our Lord, is able to do that. If He wills, He makes it a mercy that fertilizes the clouds and spreads it before His mercy, and if He wills, He makes it a torment, a barren wind that does not fertilize. It is only a torment upon the one upon whom it is sent. Some Arabists claimed that the meaning of his statement: **And the changing of the winds** is that they come sometimes south and north, coming and going. Then he said: That is their changing. This description with which he described the winds is a description of their changing, not a description of their changing, because their changing is God's changing of them, and their changing is the difference in their blowing. It may be possible that the meaning of his statement: **And the changing of the winds** is God's changing of the blowing of the wind with its different winds. The statement in the interpretation of the statement of God Almighty: **And the clouds controlled between the heaven and the earth are signs for a people who understand.** Abu Ja'far said: God Almighty meant by his statement: **And the clouds controlled**, and in clouds, the plural of cloud. This is indicated by the statement of the Most High: **And He creates the heavy clouds** (13:12). He made the subject singular and mentioned it, just as they said: This is a date and this is a large collection of dates, this is a palm tree and this is a palm tree. The clouds are called clouds, God willing, because some of them drag and pull others, like the saying of the speaker: So-and-so passed by dragging his tail, meaning: he dragged it. As for the meaning of

His statement: **for signs**, then they are signs and indications that the Creator of that, His hand and its Originator, is one God. **for a people who understand**, for those who understand the places of the arguments and understand from God His evidence of His Oneness. So, the Most High informed His servants that the evidence and arguments were only established for those with reason and discernment, and not for others among creation, since they are the ones who are specifically given commands and prohibitions, and are charged with obedience and worship, and they are the ones who will be rewarded and punished. If someone were to say: How can He use His statement, **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day** 7:13, as evidence against the unbelievers regarding the Oneness of God? And you know that some types of unbelievers deny that the heavens and the earth and everything else mentioned in this verse were created?

It was said: The denial of those who denied that does not prevent everything that God Almighty mentioned in this verse from being evidence of his Creator and Maker, and that he has a Manager who is not like [anything], and a Maker who has no equal. And even if that is the case, God only argued with that people who acknowledged that God is their Creator, but they associated in His worship the worship of idols and statues. So God Almighty argued with them and said - when they denied His statement: **And your God is one God**, and claimed that He had partners among the gods - [Indeed, your God is He who created the heavens and caused the sun and the moon to run in them for you with your provisions, constantly continuing in their course. This is the meaning of the alternation of night and day in the sun and moon. This is the meaning of His statement: **And the ships that sail through the sea with that which benefits people**. And He sent down to you rain from the sky, thereby making your sides fertile after their drought, and making them fertile after their destruction, and refreshing you with it after your despair. This is the meaning of His statement: **And what God sends down from the sky of water, thereby reviving the earth after its lifelessness**. And He subjected to you the livestock in which there are foods and meals for you, and among them are camels and mounts, and among them are furniture and clothing. This is the meaning of His statement: **And He dispersed therein of every kind of moving creature**. And He sent to you the winds to fertilize your trees for your fruits and your food and your provisions, and He made the clouds move for you whose rain is your life and the life of your livestock and your cattle. This is the meaning of His statement: **And the directing of the winds and the clouds controlled between the sky and the earth**. So He informed them that their God is God who bestowed these blessings upon them, and He singled them out for them. Then he said: Is there among your partners someone who does any of that, so that you associate him with Me in your worship, and make him a rival and equal to Me? If there is none among your partners who does any of that, then in the blessings that I have enumerated for you, and the hands that I have singled out for you, there are proofs for you, if you understand, of the positions of truth and falsehood, injustice and fairness. That is because I am

unique to you in my benevolence towards you, unlike anyone else, and you make rivals to Me in your worship of Me. This is the meaning of the verse. And those who are mentioned in this verse and who are used as evidence against it, are the people whose description has been described, not the Mu'attilah and the Dahriyah, although in the smallest of what God has enumerated in this verse, of the conclusive arguments, convincing to all of mankind, we have left out explaining it, disliking to prolong the book by mentioning it.

Tafsir al-Qurtubi

It has four issues:

First: Ata' said: When the verse **And your God is one God** was revealed, the infidels of Quraysh said: How can one God be enough for the people! So the verse **Indeed, in the creation of the heavens and the earth** was revealed. Sufyan narrated it on the authority of his father on the authority of Abu Ad-Dahha who said: When the verse **And your God is one God** was revealed, they said: Is there any proof for that? So God the Most High revealed: **Indeed, in the creation of the heavens and the earth** It was as if they were seeking a sign, so He showed them the proof of monotheism, and that this world and wondrous construction must have a Creator and a Maker. He gathered the heavens together because they are different kinds, each heaven being of a different kind than the other. And He made the earth unified because it is all dust, and God the Most High knows best.

The sign of the heavens: their elevation without pillars beneath them or connections above them, this indicates power and a breach of custom. If a prophet had come and challenged a mountain to stand in the air without a connection, it would have been a miracle. Then what is in them of the sun, the moon, the moving stars, and the shining planets, rising and setting, bright and obliterated, is a second sign.

The sign of the earth: its seas, rivers, minerals, trees, plains and rugged areas.

The second: The Almighty's saying: **And the alternation of the night and the day**. It was said: Their alternation is in the approach of one and the retreat of the other from where he does not know. It was also said: Their alternation is in the descriptions of light and darkness, length and shortness. Night is the plural of night, like tiger and date and palm tree and bee. It is also pluralized as nights and nights with the same meaning, and it is one of the exceptions to the standard of plurals, like similarity and similarity and need and needs and remembrance and memories, and it is as if nights in the standard is the plural of night. And they used that in poetry. He said:

Every day and every night

Another said:

Every day has its own special nights, until every person who sees it says,

Oh, what a miserable camel he is!

Surat Al-Baqarah 2:164

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the ships that sail through the sea with that which benefits people and what Allah sends down from the sky of water and gives life thereby to the earth after its lifelessness and disperses therein every kind of moving creature and the directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who They understand

Ibn Faris said in Al-Mujmal: It is said that some birds are called Laila, but I do not know it. The word *day* is the plural of *river* and *rivers*. Ahmad bin Yahya Tha'lab said: *River* is the plural of *river*, which is the plural of *day*. It was said that *day* is a singular noun that is not pluralized because it means a source, like *light*, which applies to both little and much. The first, the poet said:

If it weren't for Tharidan, we would have perished from hunger. Tharid at night and Tharid by the river.

Ibn Faris said: The day is well-known, and the plural is river and rivers. It is said that the day is pluralized as river. Day is the light between sunrise and sunset. A man of the river is a person of the day. It is said that the day is the chick of the bustard. Al-Nadr ibn Shumayl said: The beginning of the day is sunrise, and what comes before that is not counted from the day. Tha'lab said: The beginning of the day among the Arabs is sunrise, and he cited as evidence the statement of Umayyah ibn Abi al-Salt.

And the sun rises every last night red, its color turning rosy

And he recited the words of Adi bin Zaid:

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

Al-Kisa'i recited:

If the sun rises during the day, it is a sign of my greetings to you, so greet me.

Al-Zajjaj said in the Book of Meteors: The beginning of the day is the peak of the sun. Ibn al-Anbari divided time into three parts: a part he made pure night, which is from sunset to sunrise. A part he made pure day, which is from sunrise to sunset. A part he made shared between day and night, which is between sunrise and sunset, due to the remnants of the darkness of the night and the exchange of light of the day.

I said: The correct view is that the day is from sunrise to sunset, as narrated by Ibn Faris in Al-Mujmal, and is indicated by what is proven in Sahih Muslim, "On the authority of Adi bin Hatim, who said: When the verse was revealed: 'Until the white thread of dawn becomes distinct to you from the black thread,' Adi said to him: O Messenger of God, I put two ropes under my pillow: a white rope and a black rope, by which I can tell night from day. The Messenger of God, may God bless him and grant him peace, said: Your pillow is wide, for it is only the blackness of the night and the whiteness of the day." This hadith dictates that the day is from sunrise to sunset, and this is what is required by jurisprudence in oaths, and rulings are connected to it. So whoever swears not to speak to someone during the day and then speaks to him before sunrise, he has broken his oath, but according to the first view, he

does not break his oath. The statement of the Prophet, may God bless him and grant him peace, is the decisive factor in that and the ruling. As for the apparent meaning of the curse and its being taken from the Sunnah, it is from the time of dawn when the time of day is wide, as he said:

I held her in my hand and opened her rupture, and what was behind her could be seen.

Hudhayfah has reported evidence for this statement, as reported by Al-Nasa'i. It will come in the verses on fasting, God willing.

Third: The Almighty's saying: **And the ships that sail through the sea.** The word *al-Falak* means ships. Its singular and plural are the same, and it is masculine and feminine. The vowels in the singular are not the same as in the plural, but it is as if He built the plural with another construction, as indicated by the dual in their saying: *Falakana*. The singular *al-Falak* is masculine. The Almighty said: **In the laden ship**, so He made it masculine. He said: **And the ships that sail through the sea**, so He made it feminine. It is possible for it to be singular or plural. He said: **Until, when you were in the ship and they sailed with them with a good wind**, so He made it plural. It is as if He is taking it, if it is singular, to the boat, so it is masculine, and to the ship, so it is feminine. It was said: The singular is *al-Falak*, like *asad* and *asad*, and *khashab* and *khashab*, and its origin is from *dawwar*, and from it: **falak al-samaa** on which the stars revolve. The young woman's breast is round, and from it is *falaka*, the spindle. The ship was called *al-Falak* because it revolves in the water with the easiest rotation. The meaning of the verse in the ark is that God subjected it so that it would float on the surface of the water and stop on it despite its weight. The first person to make it was Noah, peace be upon him, as God Almighty has informed us. Gabriel said to him: Make it on the crown of a bird. So Noah, peace be upon him, made it as an inheritance in the worlds, as Gabriel showed him: The ark is an inverted bird, and the water at its bottom is like the air at its top, as Ibn al-Arabi said.

Fourth: This verse and others like it are evidence of the permissibility of sailing in general, whether for trade or worship, such as Hajj and Jihad. From the Sunnah is the hadith of Abu Hurairah, who said:

A man came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, we ride the sea and carry with us a little water. Hadith.

The hadith of Anas bin Malik in the story of Umm Haram, both of them were narrated by the Imams: Malik and others. The hadith of Anas was narrated by a group from him from Ishaq bin Abdullah bin Abi Talhah from Anas, and it was narrated by Bishr bin Omar from Malik from Ishaq from Anas from Umm Haram, and he included it in the Musnad of Umm

Haram, not from the Musnad of Anas. This is how Bandar Muhammad bin Bashir narrated it from him, so it is clear evidence for riding the sea in jihad for men and women, and if riding it for jihad is permissible, then riding it for the obligatory Hajj is more appropriate and obligatory. It was narrated from Omar bin Al-Khattab and Omar bin Abdul Aziz, may God be pleased with them, that it is forbidden to ride it. The Qur'an and Sunnah refute this statement, and if riding it was disliked or not permissible, the Prophet, may God's prayers and peace be upon him, would have forbidden it to those who said to him: We ride the sea. This verse and others like it are clear on the purpose and to it is the resort. What was narrated from the two Omars in this regard may be interpreted as meaning that it is carried on caution and refraining from deceiving the soul in seeking the world and acquiring more of it, but not in performing the obligatory duties. What indicates the permissibility of riding it in terms of meaning is that God Almighty made the sea in the middle of the earth and made creation in the two sides, and divided the benefits between the two sides so that they cannot be brought except by splitting the sea for it, so God made its path easy with His help, said Ibn al-Arabi. Abu Omar said: Malik disliked for women to ride by sea for Hajj, and it is for jihad, so he disliked it. The Qur'an and Sunnah refute his statement, except that some of our companions from Basra said: Malik disliked it because the ships in Hijaz are small, and women are not able to cover themselves when relieving themselves in them due to their narrowness and the crowding of people in them, and the road from Madinah to Mecca by land is possible, so Malik disliked it. As for large ships like the ships of the people of Basra, there is nothing wrong with that. He said: The basic principle is that Hajj is for every free adult who can find a way to it, whether they are women or men, if the majority of the way is safe, and it does not specify a sea over a land route.

I said: The Book, the Sunnah and the meaning indicate that riding it is permissible for both purposes: worship and trade. This is the proof and the example. However, people differ in their circumstances when it comes to riding the sea. There may be a rider who finds it easy and not difficult, and another who finds it difficult and weak, like the one who is overloaded with food, or the one who is unable to perform the obligatory prayer and other obligatory duties with it. The first one is permitted to do so, and the second one is forbidden and prevented from doing so. There is no disagreement among the scholars regarding riding the sea, and it is:

Fifth: If the sea is rough, it is not permissible for anyone to ride it under any circumstances, during the time of its roughness, nor at a time when safety is most likely. Rather, it is permissible for them to ride it at a time when safety is most likely. Those who ride it at a time of safety and are saved have no one to stop them, and those who perish in it are stopped.

Sixth: The Almighty's saying: **That which benefits people** meaning that which benefits them from trade and other interests that improve their conditions. And by sailing the sea, profits are earned, and the one who carries the goods to it also benefits. Some of those who have criticized the religion have said: God Almighty says in your book: **We have neglected**

nothing in the Book. So where is the mention of spices that improve food, such as salt, pepper, and other things? So it was said to him regarding His saying: **That which benefits people.**

Seventh: The Almighty's saying: **And what God sends down from the sky of water**, meaning by this the rains that revive the world and produce plants and provisions, and He made it stored and used for benefit at a time other than its time of descent, as the Almighty said: **And We settled it in the earth.**

Eighth: The Almighty's saying: **And He has scattered therein every kind of moving creature**, meaning He has scattered and dispersed it. From this comes the word **like scattered moths**. A moving creature gathers animals for it. Some people have mentioned birds, but this is rejected. God Almighty said: **And there is no creature on earth but that upon God is its provision**, for the bird crawls on its feet in some cases. Al-A'sha said:

The crawling of the sand cat in every watering place

Alqamah bin Abdah said:

Its thunderbolts make their birds crawl

Ninth: The Almighty's saying: **And the changing of the winds**. Its changing: sending them barren and fertilizing, and rain and victory and destruction, and hot and cold, and gentle and stormy. It was said: Its changing: sending them south and north, and wasps and downpours, and calamities, and they come between the blows of two winds. It was said: Its changing: that the large ships come according to what they can carry, and the small ones as well, and what harms them is diverted from them, and no consideration is given to the size of the castles or their smallness, because if the wind came as one body, it would hit the castles and sink them. The winds are the plural of wind, and it was named thus because it usually brings the soul. Abu Dawud narrated on the authority of Abu Hurairah, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

"The wind is from the spirit of God. It brings mercy and it brings torment. So when you see it, do not curse it. Ask God for its good and seek refuge in God from its evil." It was also included by Ibn Majah in his Sunan. Abu Bakr Ibn Abi Shaybah told us. Yahya Ibn Saeed told us, on the authority of Al-Awza'i, on the authority of Al-Zuhri. Thabit Al-Zarqi told us, on the authority of Abu Hurayrah, who said that the Messenger of God, may God bless him and grant him peace, said:

"Do not curse the wind, for it is from the spirit of God and brings mercy and torment. Rather, ask God for its good and seek refuge in God from its evil." It was narrated that the Prophet, may God bless him and grant him peace, said:

Do not curse the wind, for it is from the breath of the Most Gracious. The meaning is that God Almighty has made it a means of relief, relaxation, relaxation, and addition through action. The meaning is that God Almighty has made it thus. In Sahih Muslim, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, he said:

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the ships that sail through the sea with that which benefits people and what Allah sends down from the sky of water and gives life thereby to the earth after its lifelessness and disperses therein every kind of moving creature and the directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who They understand

I was aided by the north wind and destroyed by the south wind. This is the meaning of what came in the hadith that God, the Most High, relieved his Prophet, may God bless him and grant him peace, with the wind on the day of the Confederates, as God, the Most High, said: **So We sent against them a wind and soldiers you did not see.** It is said that God relieved someone of a worldly distress, meaning He relieved him. In Sahih Muslim, on the authority of Abu Hurayrah, may God be pleased with him:

Whoever relieves a Muslim of a worldly distress, God will relieve him of a distress on the Day of Resurrection. That is, He will relieve him. The poet said:

As if the morning breeze is a wind that, when it blows on a worried heart, reveals its worries.

Ibn al-A'rabi said: **The breeze is the first blowing of the wind.** The root of wind is *ruh*, and for this reason the plural of paucity is called *arwah*, and it is not said *ariyyah*, because it is one of the words with the letter *waw*. Rather, it is said *riyyah* because of the abundance and the desire to make the letter *ya* consistent with it. In the Mushaf of Hafsa and the derivation of *arwah*.

Tenth: The Almighty's saying: **And the direction of the winds.** Hamzah and Al-Kisa'i read *al-rih* in the singular, and so it is in Al-A'raf, Al-Kahf, Ibrahim, An-Naml, Ar-Rum, Fatir, Ash-Shura, and Al-Jathiyah. There is no disagreement between them on that. Ibn Kathir agreed with them in Al-A'raf, An-Naml, Ar-Rum, Fatir, and Ash-Shura. Hamzah isolated **al-rihah wa as-sahab**. Ibn Kathir isolated **and He is the One Who sent the winds** in Al-Furqan. The rest read it in the plural in all of them except for Ibrahim and Ash-Shura. Only Nafi' read them in the plural, and the seven did not differ on anything other than these places. What we mentioned in Ar-Rum is the second **God who sends the winds**. There is no disagreement between them on **the winds are good tidings**. Abu Ja'far Yazid ibn Al-Qa'qa' used to pluralize the winds if they had an alif and lam in them throughout the Qur'an, except for **tahwu bih al-rih** and **ar-rih al-aqim**. If it did not have an alif and lam, he would singularize it. Whoever used the singular of *al-rih* did so because it is a generic noun that indicates little or much. And whoever combined it, it is because of the different directions from which the winds blow. And whoever combined it with mercy and made it singular with torment, he did so based on the majority in the Qur'an, such as: **the winds are good tidings and the barren wind**. So it came in the Qur'an combined with mercy and singular with torment, except in Yunus, in His statement: **And they sailed with them with a good wind**. And it was narrated:

"The Messenger of God, may God bless him and grant him peace, used to say when the wind blew: 'O God, make it a wind and do not make it a wind.'" This is

because the wind of torment is strong and its parts are joined together as if it were a single body, while the wind of mercy is gentle and intermittent, and therefore it is a wind. It was singled out with the ark in Yunus, because the wind that moves the ships is only one continuous wind, then it was described as pleasant, so the similarity between it and the wind of torment was removed.

Eleventh: The scholars said that the wind moves the air, and it may be strong or weak. If the air movement appears from the direction of the qiblah going in the direction of the qiblah, that wind is called the *saba*. If the air movement appears from behind the qiblah and is going in the direction of the qiblah, that wind is called the *dabur*. If the air movement appears to be to the right of the qiblah going to its left, it is called the **south wind**. If the air movement appears to be to the left of the qiblah going to its right, it is called the **north wind**. Each of these winds has a nature, so its benefit is according to its nature. The *saba* wind is hot and dry, the *dabur* wind is cold and humid, the **south wind** is hot and humid, and the **north wind** is cold and dry. The differences in their natures are like the differences in the natures of the seasons of the year. God Almighty has set four seasons for time, which are based on the change in the conditions of the air. He made spring, which is the first of the seasons, hot and humid, and arranged the generations in it, so the waters descend in it, the earth produces its flowers and its plants appear, and people begin to plant trees and many crops, and animals reproduce in it and milk increases. When spring ends, it is followed by summer, which is similar to spring in one of its natures, which is heat, and different from it in the other, which is humidity, because the air in summer is hot and dry, so the fruits ripen and the grains planted in spring dry up. When summer ends, it is followed by autumn, which is similar to summer in one of its two natures, which is dryness, and different from it in the other, which is heat, because the air in autumn is hot and dry, so the fruits reach their peak of ripeness and dry up and become stored, so the fruits are picked, the grapes are harvested and the trees are emptied of their harvest. When autumn ends, winter follows it, which is compatible with autumn in one of its two natures, which is coldness, and different from it in the other, which is dryness, because the air in winter is cold and mixed, so rain and snow increase and the ground is smoothed like a resting body, so it does not move unless God Almighty restores to it the heat of spring. When it combines with moisture, then there will be growth and development, by the permission of God Almighty. Many winds may blow other than what we have mentioned, except that the principles are these four. So every wind that blows between two winds, its ruling is the ruling of the wind that blows closest to its place and is called the Nakba.

Twelfth: The Almighty said: **And the clouds controlled**

between the sky and the earth. The clouds are called clouds because they drift in the air. **I dragged my tails a cloud. So-and-so dragged on so-and-so a person dared to do so.** *Drag a person who is severely eating and drinking* is called *musakhar* the one who is subdued, and *tasakhar subjugated* means sending him from one place to another. It was said: *Taakhar subjugated* means his being fixed between the sky and the earth without pillars or connections, but the first is more apparent. It may be with water or torment. Muslim narrated on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: While a man was in a desert, he heard a voice in a cloud saying, **Water the garden of so-and-so.** The cloud moved away and its water spread out in a lava field. Then one of those clouds absorbed all of that water. He followed the water and saw a man standing in his garden, moving the water with his shovel. He said to him, **O servant of God, what is your name?** He said, *So-and-so*, for the name he heard in the cloud. He said, **O servant of God, why did you ask me about my name?** He said, "I heard a voice in the cloud whose water is this saying, 'Water the garden of so-and-so, for your name. So what do you do with it?' He said, 'Since you have said this, I look at what comes out of it and give a third of it in charity, and I and my family eat a third, and I return a third of it.'" In another narration: **And I give a third of it to the poor, the beggars, and the wayfarer.** In the revelation: **And God is He who sends the winds, and they stir up the clouds, and We drive them to a dead land.** And He said, **Until, when they carry heavy clouds, We drive them to a dead land.** This is often mentioned in the revelation. Ibn Majah narrated on the authority of Aisha.

"Whenever the Prophet (peace and blessings of God be upon him) saw a cloud approaching from a certain horizon, he would leave whatever he was doing, even if he was praying, until he faced it and said: 'O God, we seek refuge in You from the evil of that which You have sent.' If it rained, he would say: 'O God, make it beneficial rain,' two or three times. If God removed it and it did not rain, he would praise God for that." Muslim narrated it with the same meaning on the authority of Aisha, the wife of the Prophet (peace and blessings of God be upon him), who said:

"When it was a windy and cloudy day, the Messenger of God, may God bless him and grant him peace, would show it on his face and he would come and go. When it rained, he would be pleased with it and it would go away from him. Aisha said: So I asked him and he said: I feared that it would be a punishment that would be inflicted on my nation." "And he would say when he saw rain: 'Mercy.'" In another narration, he said:

Perhaps, O Aisha, it is as the people of Aad said: **But when they saw it as a cloud approaching their valleys, they said, 'This is a cloud bringing us rain.'** These hadiths and verses indicate the correctness of the first statement and that its being subjected does not mean its being fixed, and God knows best. For fixity indicates the absence of movement. If what is meant by fixity is that it is in the air, not in the sky or on the earth, then that is correct, because He said, **And yet it is subjected and carried,** and that is greater in power, like the bird

in the air. God Almighty said: **Have they not seen the birds controlled in the atmosphere of the sky? None holds them up except God.** And He said: **Have they not seen the birds above them, spreading out their wings and folding them in? None holds them up except the Most Gracious.**

Thirteenth: Ka'b al-Ahbar said: The clouds are a sieve for rain. Were it not for the clouds when water descends from the sky, they would spoil whatever land it falls upon. Narrated by Ibn Abbas. Al-Khatib Abu Bakr Ahmad ibn Ali mentioned it on the authority of Mu'adh ibn Abdullah ibn Khabib al-Juhani, who said: I saw Ibn Abbas passing by on a mule while I was in Bani Salamah. Tabi' ibn Aunt Ka'b passed by him and greeted Ibn Abbas. Ibn Abbas asked him: Have you heard Ka'b al-Ahbar say anything about the clouds? He said: Yes. He said: The clouds are a sieve for rain. Were it not for the clouds when water descends from the sky, they would spoil whatever land it falls upon. He said: Did you hear Ka'b say about the earth that it grows one plant each year and another the next year? He said: Yes, I heard him say: The seed descends from the sky. Ibn Abbas said: I heard that from Ka'b.

Fourteenth: The Almighty's saying: *Signs* meaning indications that indicate His Oneness and Power. Therefore, He mentioned these matters after His saying: **And your God is one God** to indicate with them the truth of the report of what He mentioned before it about His Oneness, glory be to Him, and to mention His mercy and compassion for His creation. It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

Woe to he who reads this verse and does not reflect on it or consider it.

If it is said: Why did you deny that they created themselves? It is said to him: This is impossible, because if they created themselves, they would have created them while they existed or they were nonexistent. If they created them while they were nonexistent, then this would be impossible, because creation can only come from a living, knowledgeable, capable, and willing being, and what does not exist cannot be described as such. If they exist, then their existence suffices from creating themselves. Also, if what they said were permissible, then it would be permissible for the building itself to come into existence, and likewise carpentry and weaving, and this is impossible, and what leads to the impossible is impossible. Then God the Most High did not limit His Oneness to mere report, but rather He linked that with contemplation and consideration in verses of the Qur'an, so He said to His Prophet, may God bless him and grant him peace: "Say: 'Look at what is in the heavens and the earth.'" The address is to the disbelievers, because God the Most High said: **And signs and warners do not avail a people who do not believe.** And He said: **Have they not considered the dominion of the heavens and the earth?** By the dominion, He means the signs. He said: **And in yourselves, do you not see?** He says: Have they not looked at this with thought and deliberation, so that they can deduce from its being the place of accidents and changes that they are created, and that the Creator cannot do without a Maker to create it, and

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the ships that sail through the sea with that which benefits people and what Allah sends down from the sky of water and gives life thereby to the earth after its lifelessness and disperses therein every kind of moving creature and the directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who They understand

that Maker is Wise, All-Knowing, All-Powerful, Willing, All-Hearing, All-Seeing, and All-Speaking, because if He did not have these attributes, man would be more perfect than him, and that is impossible. And God Almighty said: **And We have certainly created man from an extract of clay**, meaning Adam, peace be upon him, **Then We made him**, meaning We made his offspring and descendants, **a sperm-drop in a secure lodging**, until the words: **You will be resurrected**. So if man thinks about this warning with what He has given him of reason in himself, he will see it managing and disposing of various conditions. He was a sperm, then a clot, then a lump of flesh, then flesh and bones. He knows that he did not transfer himself from a state of deficiency to a state of perfection, because he is not able to create for himself in the best state, which is the perfection of his mind and the attainment of his prime, a limb from the limbs, nor can he add a limb to his limbs. This indicates to him that in his state of deficiency and the time of his weakness, he is unable to do that. He may see himself as a young man, then an adult, then an old man, and he did not transfer himself from a state of youth and strength to a state of old age and decrepitude, nor did he choose it for himself, nor is it within his power to remove the state of gray hair and regain the strength of youth. He knows from this that he is not the one who did those actions himself, and that he has a Maker who made him and a Transmitter who transferred him from one state to another. Were it not for that, his states would not have changed without a Transmitter or Manager. Some of the wise men said: Everything in the greater world has a counterpart in the smaller world, which is the human body. Therefore, God the Almighty said: **Indeed, We created man in the best stature**. And He said: **And in yourselves, then will you not see?** The senses of man are more noble than the shining planets, and hearing and sight are like the sun and moon in perceiving what is perceived by them. His limbs, when they wear out, turn into dust of the same kind as the earth, and in it is sweat and all the moistures of the body, and in it is the spirit and soul, and in it is the yellow bile. His veins are like the rivers in the earth, and his liver is like the eyes from which the rivers are drawn, because the veins are drawn from the liver. His bladder is like the sea, because what is in the vessels of the body flows into it as the rivers flow into the sea. His bones are like the mountains, which are the pegs of the earth. His limbs are like trees, so just as every tree has leaves or fruits, so too every limb has an action or effect. Hair on the body is like plants and grass on the earth. Then man narrates with his tongue every sound of an animal, and imitates with his limbs the action of every animal, so he is the small world with the great world, created and brought into existence by one Maker, there is no god but Him.

Tafsir Ibn Kathir

God Almighty says: **Indeed, in the creation of the heavens and the earth** - that in its height, its softness, its vastness, its planets, its fixed stars, and the rotation of its orbit - and this earth in its density, its lowness, its mountains, its seas, its deserts, its valleys, its civilization, and what it contains of benefits, and the alternation of night and day. This comes and then goes and is succeeded by another and follows it, not being delayed for a moment, as God Almighty said: "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." Sometimes this lengthens and that shortens, and sometimes this takes from that and then they borrow, as God Almighty said: **He merges the night into the day and merges the day into the night**, meaning He increases this in this and this in this, **and the ships that sail through the sea with that which benefits people**, meaning in harnessing the sea by carrying ships from one side to the other for the livelihood of people and benefiting from what the people of that region have, and this was transferred to these **and what God sends down from the sky of water and revives the earth with it after its death**, as God Almighty said: "And a sign for them is the dead earth. We have given it life and produced from it grain from which they eat. And We placed therein gardens of palm trees and grapevines and caused springs to gush forth therein, that they may eat of its fruit and that which their hands have made. Will they not then be grateful? Glory be to Him who created in pairs all things that the earth grows and from themselves and from that which they do not know." **And He has dispersed therein of every kind**. *Beast* meaning, with its different shapes, colors, benefits, smallness and largeness, and He knows all of that and provides for it, nothing of that is hidden from Him, as the Most High said: "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 the disposition of the winds** meaning, sometimes it brings mercy, sometimes it brings torment, sometimes it comes as a herald of good tidings before the clouds, sometimes it drives them, sometimes it gathers them, sometimes it scatters them, sometimes it directs them, then sometimes it comes from the south, which is the Levant, sometimes it comes from the direction of Yemen, sometimes it is a south wind, which is the eastern wind that strikes the face of the Kaaba, and sometimes it is a west wind that penetrates from the direction of the back of the Kaaba. People have written many books on winds, rain and weather conditions, regarding their languages and rulings. Explaining this would take too long here, and God knows best. **And the clouds controlled between the sky and the earth** means that they move between the sky and the earth, controlled to whatever lands and places God wills, as God Almighty directs them: **Are signs for a people who understand** meaning that in these things there are clear indications of the Oneness of God Almighty, as

God Almighty 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 * Who remember God while standing, sitting, and lying on their sides and reflect on the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this in vain. Glory be to You! Protect us from the punishment of the Fire.'" Al-Hafiz Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Abu Saeed Al-Dashtaki told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Ishaq, on the authority of Ja'far bin Abi Al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Quraysh came to Muhammad, may God bless him and grant him peace, and said: O Muhammad, we want you to call upon your Lord to make Safa into gold for us, so that we can buy horses and weapons with it, and we will believe in you and fight with you. He said: **Trust me that if I call upon my Lord and He makes Safa into gold for you, you will believe in me.** So they trusted him, so he called upon his Lord, and Gabriel came to him and said: Your Lord has given them Safa into gold on the condition that if they do not believe in you, He will punish them with a punishment that He has not punished anyone in the worlds. Muhammad, may God bless him and grant him peace, said: **No, my Lord, but leave me and my people, so that I may call upon them day by day.** So God revealed this verse: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the [great] ships which sail through the sea with that which benefits people** Al-An'am 2:17. It was narrated by Ibn Abi Hatim from another chain of transmission on the authority of Ja'far ibn Abi al-Mughira, and he added at the end of it: How do they ask you about al-Safa while they see signs greater than al-Safa? Ibn Abi Hatim also said: My father told us, Abu Hudhayfah told us, Shibl told us on the authority of Ibn Abi Nujayh, on the authority of 'Ata', who said: "And your God is one God. There is no god but He, the Most Gracious, the Most Merciful" was revealed to the Prophet, may God bless him and grant him peace, in Medina. Then the infidels of Quraysh in Mecca said: How can one God be sufficient for the people? Then God the Almighty revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the [great] ships which sail through the sea with that which benefits people** to His saying: **are signs for a people who reason.** By this they know that He is one God, and that He is the God of all things, and the Creator of all things. And Wakee' ibn al-Jarrah said: Sufyan told us on the authority of his father, on the authority of Abu al-Dahha, he said: When **And your God is one God** to the end of the verse was revealed, the polytheists said: If it is like this, then let him bring us a sign. So God the Almighty revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day** to His saying: **are signs for a people who reason.** Narrated by Adam ibn Abi Iyas on the authority of Abu Ja'far, who is al-Razi, on the authority of Sa'eed ibn Masruq, the father of Sufyan, on the authority of Abu al-Dahha, with it.

Fath al-Qadir

When God, the Almighty, mentioned monotheism in

His saying: **And your God is one God**, He followed that with the evidence indicating it, which is these matters that are among the greatest creations of the Wise Maker, with every rational person knowing that it is not possible for any of the gods that the disbelievers have established to refuse any of them, or to be able to do them or some of them, and they are the creation of the heavens, the creation of the earth, the alternation of night and day, the running of the ships in the sea, the sending down of rain from the sky, the revival of the earth by it, the spreading of animals from it because of it, and the control of the winds. Whoever looks deeply and applies his mind to one of them will be amazed by it, and his mind will be unable to imagine its reality. He is obliged to believe that its Creator is God, the Almighty. He only gathered the heavens together because they are different kinds, each heaven being of a different kind from the other, and He unified the earth because it is all of one kind, which is dust. What is meant by the alternation of night and day is their alternation with one coming and the other going away, one being illuminated and the other being dark. Day: the period between sunrise and sunset. Al-Nadr ibn Shumayl said: The beginning of the day is sunrise, and what comes before that is not counted as part of the day. Tha'lab said the same, and he cited as evidence the words of Umayyah ibn Abi al-Salt:

And the sun rises every last night red, its color turning rosy

And so said Al-Zajaj. Ibn Al-Anbari divided time into three parts: One part he made pure night, which is from sunset to dawn. One part he made pure day, which is from sunrise to sunset. And one part he made common between day and night, which is between sunrise and sunset due to the remnants of the darkness of the night and the beginnings of the light of day. This is according to the terminology of the people of language. As for the Shari'ah, the discussion of this is well-known. The ark: ships, and its singular and plural are expressed in one word, which is this, and it is masculine and feminine. God the Almighty said: **In the laden ark**, 164- **And the arks that sail in the sea**, and He said: **Until, when you are in the ark and they sail with them**, and it was said: its singular is a falak with a fat-ha, like asad and asad. His saying: **that which benefits people** may be a relative pronoun, meaning that which benefits them, or a verbal noun, meaning that which benefits them. What is meant by what He sent down from the sky is the rain by which the world lives and plants and provisions come out. And spreading means spreading. It appears that his saying *spread* is conjoined with his saying **so He revived** because they are two matters faced by the sending down of rain. He said in Al-Kashshaf: The apparent meaning is its conjoining with **sent down**. What is meant by the winds' direction is sending them barren, fertile, abundant, victorious, destructive, hot, cold, soft and stormy. It was said that their direction is sending them south, north, west, pouring and calamity, which comes between the blowing winds. It was said that their direction is that the large ships come according to what they can carry, and the small ones do the same. There is nothing to prevent the direction from being applied to all of what was mentioned. The cloud is called a cloud because it withdraws in the air. I dragged my tails with a drag and someone dragged

Surat Al-Baqarah 2:164

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the ships that sail through the sea with that which benefits people and what Allah sends down from the sky of water and gives life thereby to the earth after its lifelessness and disperses therein every kind of moving creature and the directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who They understand

someone on someone: he dared. And the one who is subdued: the one who is tamed, and to subjugate him: to send him from one place to another, and it was said that his subjugation: is his being fixed between the sky and the earth without pillars or connections. The first is more apparent. And the verses are evidence of His Oneness, glory be to Him, for whoever looks with his sight and thinks with his mind.

Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: Quraysh said to the Prophet (peace and blessings of God be upon him): Ask God to turn Safa into gold for us so that we may gain strength against our enemy. God revealed to him: I will give them, so I will turn Safa into gold for them, but if they disbelieve after that, I will punish them with a punishment such as I have not punished anyone in the worlds. He said: **My Lord, leave me and my people alone so that I may call them day by day.** So God revealed this verse. Abd ibn Hamid and Ibn Jarir narrated something similar on the authority of Saeed ibn Jubayr: Wakee', Al-Firyabi, Adam ibn Abi Iyas, Saeed ibn Mansur, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh in Al-Azmah, and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Abu Al-Duha who said: When the verse **And your god is one God** was revealed, the polytheists were amazed and said: Muhammad says **And your god is one God.** So let him bring us a sign if he is truthful. So God revealed: **Indeed, in the creation of the heavens and the earth** 10:13. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated something similar on the authority of Ata. Abu al-Shaykh narrated in al-Azmah on the authority of Sulayman who said: The night is entrusted to an angel called Sharaheel. When the time of night comes, he takes a black bead and hangs it from the direction of the west. When the sun looks at it, it sets faster than the blink of an eye. The sun has been ordered not to set until it sees the bead. When it sets, night comes and the bead remains hanging until another angel called Haraheel comes with a white bead and hangs it from the direction of the rising sun. When Sharaheel sees it, he extends his bead to it, and the sun sees the white bead and rises. It has been ordered not to rise until it sees it. When it rises, day comes. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement: **and the ark**, he said: the ship. Ibn Abi Hatim narrated on the authority of Al-Suddi who said: *Bath* means creation. Abd bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And the direction of the winds**, he said: If He wills, He makes them a mercy that fertilizes the clouds, and a good tidings before His mercy. And if He wills, He makes them a torment, a barren wind that does not fertilize. Ibn Abi Hatim narrated on the authority of Ubayy bin Ka'b who said: Everything in the Qur'an about winds is a mercy, and everything in the Qur'an about winds is a torment. Many hadiths have been narrated about the prohibition of cursing the wind and

describing it that have no connection to the verse.

Tafsir al-Baghawi

164. Then God Almighty revealed, **Indeed, in the creation of the heavens and the earth**, mentioning the heavens in the plural and the earth in the singular because each heaven is not of one type but of another type, and all the earths are of one type, which is the dust. So the sign in the heavens is their thickness and height without pillars or connection and what you see in them of the sun, moon, and stars, and the sign in the earth is its extension, spread, and vastness and what you see in it of trees, rivers, mountains, seas, gems, and plants.

The Almighty said: **And the alternation of the night and the day** meaning their succession in coming and going, one succeeds the other. If one of them goes, the other comes after it, meaning after it. Similar to this is the Almighty's saying: **And it is He who has made the night and the day in succession** Al-Furqan 62. Ata' said: He meant their alternation in light and darkness, increase and decrease. Night is the plural of night, and nights is the plural of plural. Day is the plural of river, and night is mentioned before day because it is older than it. God Almighty said: "And a sign for them is the night. We strip thereof the day" 37-Yasin.

And the ships that sail on the sea means ships, whether singular or plural. If it is intended by the plural, it is feminine, but in the singular, God Almighty said: Concerning the singular and masculine, **When he fled to the laden ship** 140-As-Saffat. And He said regarding the plural and feminine, **Until, when you were in the ship and it sailed with them with a good wind** 22-Yunus.

And the ships that sail upon the sea The verse about ships is their being harnessed and their sailing on the surface of the water, and they are stable and do not settle under the water **with that which benefits people** meaning riding them and carrying loads on them in trade, earnings, and various types of demands **and what God sends down from the sky of water** meaning rain. It was said: He meant by the sky the clouds, God creates in the clouds and then descends from the clouds. It was also said that He meant by it the well-known sky, God Almighty creates water in the sky and then descends from the sky to the clouds and then from the clouds it descends to the earth **and He revives thereby** meaning the water **the earth after its death** meaning after its dryness and barrenness **and He dispersed therein** meaning He scattered therein **of every living creature and the changing of the winds.**

Hamzah and Al-Kisa'i read *Al-Rih* without an Alif, and the rest read it with an Alif. Every *Reeh* in the Qur'an that does not have an Alif or a Lam differed in its plural

and singular form, except in *Al-Dhariyat* "The barren wind" 41-*Al-Dhariyat*. They agreed to make it singular. And in the first letter of Surat Al-Rum **The winds are good tidings** 456-*Al-Rum*. They agreed to make it plural. Abu Ja'far read the rest of it in the plural form, and the reciters differed in it. Al-Rih is masculine and feminine, and its inflection is that it is used to refer to the south, the north, acceptance, the wasp, and the disasters.

It was said: Its conjugation is that sometimes it is soft and sometimes it is stormy and sometimes it is hot and sometimes it is cold. Ibn Abbas said: The greatest soldiers of God are the wind and water. The wind is called wind because it relaxes the souls. Shureih the judge said: No wind blows except to heal a sick person who is healthy. The good report is in three winds: the east, the north, and the south. As for the wasp, it is the barren wind, in which there is no good report. It was said that there are eight winds: four for mercy and four for torment. As for the ones for mercy, they are the good tidings, the spreaders, the scatterers, and the sent ones. As for the ones for torment, they are the barren and the screaming on land and the stormy and the breaking ones at sea. **And the subjugated clouds** meaning the submissive clouds are called clouds because they withdraw, i.e. move quickly as if they are dragged, i.e. pulled, **between the sky and the earth as signs for a people who understand** so that they know that these things have a Creator and Maker. Wahb ibn Munabbih said: Three from which it is not known where they come: thunder, lightning, and clouds.

Tafsir al-Baidawi

164- **Indeed, in the creation of the heavens and the earth** The heavens and the individuals of the earth are plural, because they are separate layers in themselves, different in reality, unlike the two earths. **And the alternation of night and day** is their succession, as in the Almighty's saying: **He made the night and the day in succession**. "And the ships which sail through the sea with that which benefits people **meaning that which benefits them, or with that which benefits them, and the intention is to provide evidence from the sea and its conditions, and to specify the mention of the ship**" because it is the reason for delving into it and learning about its wonders, and for this reason it is presented before mentioning rain and clouds, because their origin is the sea in most cases, and the feminization of "the ship" because it means a ship. It was read with two dammahs according to the original, or the plural, and the dammah of the plural is not the dammah of the singular according to the investigators. "And what God has sent down from the sky of water" from the first for the beginning, and the second for clarification. And the sky includes the ship and the clouds and the direction of the height. **And He revived thereby the earth after its death with plants and dispersed therein every kind of creature** is in apposition to **sent down**, as if he used as evidence the descent of rain and the formation of plants by it and the dispersion of animals in the earth, or *revived*, because the creatures grow through fertility and live through life. *Dispersion* means spreading and dispersing. **And the**

disposition of the winds in their auras and conditions. Hamzah and Al-Kisa'i read it in the singular. **And the clouds controlled between the sky and the earth** do not descend or disperse, although nature requires one of them until the command of God Almighty comes. It was said: The clouds controlled by their turning in the atmosphere by the will of God Almighty, and its derivation is from the clouds because some of them drag others. **Signs for a people who reason** who ponder them and look at them with the eyes of their minds. And it was reported from the Prophet, may God bless him and grant him peace, **Woe to the one who reads this verse and is distracted by it** meaning he did not ponder it.

Know that the evidence of these verses for the existence of God and His Oneness is from many aspects that would take a long time to explain in detail. The general statement is that they are: possible matters, each of which exists in a specific way from possible aspects and different ways. For example, it is possible that the heavens, or some of them like the earth, do not move, and that they move in the opposite direction of their movements, and that the region becomes a circle passing through the poles, and that it does not have a peak or a nadir at all. In this way, due to its simplicity and the equality of its parts, it must have a powerful and wise director who creates it according to what His wisdom calls for and His will requires, transcending the opposition of others, since if there was a god with Him who is able to do what the other is able to do. If their wills agree, then if the action is theirs, then it is necessary for two influencers to come together on one effect. If it is for one of them, then it is necessary to give preference to the doer without a preference and to exclude the other, which is contrary to His divinity. If they differ, then it is necessary to contradict and chase each other, as indicated by His Almighty saying: **If there were within them gods besides God, they both would have been ruined**. The verse draws attention to the honor of the science of theology and its people, and urges research and consideration into it.

Surat Al-Baqarah 2:165

And among mankind are those who take for themselves other than Allah equals to Him, loving them as they love Allah. But those who believe are stronger in love for Allah. And if only those who did wrong could see when they see the punishment that all power belongs to Allah and that Allah is severe in punishment.

Surat al-Baqarah 2:165

And among mankind are those who take for themselves other than God equals to Him, loving them as they love God. But those who believe are stronger in love for God. And if only those who did wrong could see when they see the punishment that all power belongs to God and that God is severe in punishment.

Tafsir al-Jalalayn

And among mankind are those who take for themselves other than God that is, other than Him *rivals* idols **who love them** with glorification and submission **as they love God** that is, as they love Him **but those who believe are stronger in love for God** than their love for rivals because they do not deviate from Him in any way, and the disbelievers deviate in severity towards God. **And if you could but see** O Muhammad, you could see **those who did wrong** by taking rivals **when they see** in the active and passive form they see **the punishment** you would see a great matter. And when means if *that* that is because **the power** ability and dominance **is entirely God's** a state **and that God is severe in punishment** and in the reading {sees} the subject is the pronoun of the listener, and it was said that those who did wrong, so it means knows and that and what follows it filled the place of the two objects and the answer to if is omitted and the meaning is if they knew in this world the severity of God's punishment and that the power belongs to God alone at the time they witness Him, which is on the Day of Resurrection, they would not have taken rivals besides Him.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And among mankind are those who take other than God as equals to Him, they love them as they love God. But those who believe are stronger in love for God." Abu Ja'far said: The Almighty means by that: That among mankind are those who take other than God as equals to Him. We have previously explained that the equal is justice, with the evidence that indicates that, so we disliked repeating it. And that those who take these equals to God, love their equals as the believers love God. Then He informed them that the believers love God stronger than those who take these equals to their equals. The people of interpretation differed about the equals that the people took, and what they were. Some of them said: They are their gods that they used to worship instead of God. Mention of those who said that: Bishr bin Mu'adh told us, he said, Yazid told us, on the authority of Sa'id, on

the authority of Qatadah: His saying: "And among mankind are those who take other than God as equals to Him, they love them as they love God. But those who believe are stronger in love for God," than the disbelievers for His idols. Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God Almighty: **They love them as they love God**, boasting and comparing the truth with rivals, **And those who believe are stronger in love for God**, than the disbelievers for their idols.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. I was told by Ammar, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatadah, regarding his words: **And of mankind are some who take other than God as equals to Him, loving them as they love God**, he said: They are the gods that are worshipped other than God, he said: They love their idols as they love God, **And those who believe are stronger in love for God**, meaning: than the disbelievers for their idols. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His words: **And of mankind are some who take other than God as equals to Him, loving them as they love God**, he said: These are the polytheists. Their rivals: their gods whom they worshipped along with God, they love them as those who believe love God, and those who believe love God more intensely than they love their gods. Others said: Rather, the rivals in this context are their masters whom they obeyed in disobeying God, the Most High. Those who said that mentioned: Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And among mankind are those who take for themselves rivals besides God, they love them as they love God**, he said: The rivals among men, they obey them as they obey God, if they command them they obey them and disobey God. If someone says: How was it said: **as they love God?** Does God love rivals? Did those who took rivals love God, so it is said: **They love them as they love God?**

It was said: The meaning of that is contrary to what you have gone to, and it is rather similar to the saying of the speaker: I sold my slave as you sold your slave, meaning: I sold him as your slave was sold, and as you sold your slave, and I took my right from him as you took your right, meaning you took your right, so the metaphor of the name of the addressee is deleted from the second, and it is sufficient to use his metaphor for the slave and the right as the poet said:

You are not a Muslim as long as you are alive, according to Zaid, by surrendering the prince

He means by that: as he greets the prince. So the meaning of the statement is: And among the people are those who, O believers, take for themselves rivals besides God, whom they love as they love God.

Abu Ja'far said: The readings differed in the reading of

that. The majority of the people of Medina and Ash-Sham read it: **And if those who did wrong could see when they see the punishment that all power belongs to God and that God is severe in punishment.** With the opening of *an* and *an* both of them - meaning: And if you could see, O Muhammad, those who disbelieved and wronged themselves, when they see the punishment of God and witness it, **that all power belongs to God and that God is severe in punishment.** Then there are two views regarding the accusative of *an* and *an* in this reading: One of them is to open it with the omitted part of the statement that is required in it, so the interpretation of the statement then would be: And if you could see, O Muhammad, those who did wrong when they see the punishment of God, they would acknowledge - and the meaning of *see* is to see - that all power belongs to God and that God is severe in punishment. And the answer then - if you open *an* in this way - is abandoned, and the indication of the statement is sufficient for it, and the meaning is what I described. This is one of the two aspects of opening that, according to the reading of those who read **law tarab** with the ta'. The other aspect in opening: that its meaning is: And if you could see, O Muhammad, when those who do wrong see the punishment of God, because all power belongs to God, and God is severe in punishment, you would know the extent of God's punishment. Then the lam is deleted and it is opened with that meaning, because the speech indicates it, and others from the early reciters read that: (And if you could but see those who do wrong when they see the punishment. Indeed, all power belongs to God, and indeed, God is severe in punishment). Meaning: And if you could see, O Muhammad, those who do wrong when they witness the punishment of God, you would know the state they will end up in. Then the Most High informed us with a new piece of report about His power and authority, after completing the first piece of report, so He said: **Indeed, all power belongs to God** in this world and the hereafter, without anyone else of rivals and gods, **and indeed, God is severe in punishment** for whoever associates partners with Him, claims partners with Him, and makes a rival for Him.

Another reading of the one who broke the word *in* in *tarā* with a *tā* may be possible. It means: "And if you could see, O Muhammad, those who did wrong when they see the punishment, they would say: 'Indeed, all power belongs to God, and indeed, God is severe in punishment.' Then you delete the statement and suffice with what is said. Others read it as: "And if those who did wrong could see" with a *ya* "when they see the punishment that all power belongs to God, and that God is severe in punishment" with a fathah on the alif of *an* and *an*, meaning: "And if those who did wrong could see the punishment of God that is prepared for them in Hell, they would know when they see it and witness it that all power belongs to God, and that God is severe in punishment, when they see the punishment." So the first *n* is in the accusative case because it is connected to the answer to the deleted *law*, and the answer is left out, and the second is conjoined with the first. This is the general reading of the readers of Kufa, Basra and Mecca. Some grammarians of Basra have claimed that the interpretation of the reading of those who read: **And if only those who did wrong could see when they see the**

punishment that all power belongs to God and that God is severe in punishment with the *ya* in *yaara* and the opening of the two alifs in *an* and *an*: and if they know, because they did not know the extent of the punishment that they would witness. The Prophet, may God bless him and grant him peace, knew, so if he said: and if only you see, then he is addressing the Prophet, may God bless him and grant him peace. And if he broke the *in* as a beginning, if he said: **and if only he sees**, it is permissible, because if only he sees, if only he knows. And if only it is in a meaning that does not require anything with it. You say to a man: By God, if only he knew, and if only you knew.

As the poet said:

If your medicine is pampering, then it was in the past and the bygone years

This has no answer except in the meaning, and the poet said:

And be fortunate in what we live, and do not let nonsense lead you into horrors

So he concealed: *Live*. He said: Some of them read: **And if you see**, and he opened *that* to *see*. But that is not the case, because the Prophet, may God bless him and grant him peace, knew, but...

He wanted to teach people that, as God the Almighty said: **Or do they say, 'He has invented it'?** (al-Sajdah 32:2) to inform people of their ignorance, and as He said: **Do you not know that to God belongs the dominion of the heavens and the earth?** (al-Baqarah 2:107). Abu Ja'far said: Some people denied that *an* was an agent in his statement: **And if he could see**. They said: Those who did wrong knew when they saw the punishment that all power belongs to God, so there is no basis for those who interpreted that: **And if he could see that all power belongs to God**. They said: **And if he could see that all power belongs to God** was an agent in *an*, which means knowledge, because the first knowledge came before. Some grammarians of Kufa said: Whoever put the power in the accusative case and that God is severe in punishment, from those who read **And if he could see** with the letter *ya*, put it in the accusative case by applying the vision to it, and making the vision fall upon it. As for those who put it in the accusative case from those who read **And if he could see** with the letter *ta*, they put it in the accusative case on the interpretation: because all power belongs to God, and because God is severe in punishment. He said: And whoever breaks them from those who read with the *ta*, then he breaks them with the report. And others of them said: He opened that in the reading of whoever read: **And if those who wronged could see** with the *ya*, by working with *ya'ra* and the answer to the speech then is left out, just as the answer to: **And if a Qur'an by which mountains were moved or the earth was split apart** (al-Ra'd 13:31) was left out, because the meaning of Paradise and Hell is repeated and well-known. They said: It is permissible to break the *inn*, in the reading of those who read with the *ya* and to make the *ru'yah* on the *idh* in the meaning, and they allowed the accusative of the *inn* on the reading of those who read that - the *ta*, for the meaning of the intention of another action, and that the interpretation of the statement is: **And if only those who did wrong**

Surat Al-Baqarah 2:165

And among mankind are those who take for themselves other than Allah equals to Him, loving them as they love Allah. But those who believe are stronger in love for Allah. And if only those who did wrong could see when they see the punishment that all power belongs to Allah and that Allah is severe in punishment.

could see when they see the punishment [they see], that all power belongs to God. They claimed that breaking the inn face, if it is read, and if only you see - the ta' is for resumption, because his saying: And if only you see has been applied to **those who did wrong**. Abu Ja'far said: The correct reading according to us in that is: **And if only those who did wrong could see** - with the ta' from tarā **when they see the punishment that all power belongs to God and that God is severe in punishment** meaning: I would have seen that all power belongs to God and that God is severe in punishment. So his saying: I would have seen the second, is deleted and the indication of his saying: **And if only those who did wrong could see** does not need to mention it, since it was an answer to if. And the statement, even if it is addressed to the Messenger of God, may God bless him and grant him peace - is intended by it other than him. Because the Prophet, may God bless him and grant him peace, undoubtedly knew that all power belongs to God, and that God is severe in punishment. This would be similar to his statement: **Do you not know that to God belongs the dominion of the heavens and the earth?** (al-Baqarah 2:107), and we have explained this in its place. We chose this over the reading of the letter *ya* because when the people saw the punishment, they would be certain that all power belongs to God and that God is severe in punishment. So there is no reason to say: If they saw that all power belongs to God - then. Because it is only said: If you saw for someone who has not seen, but as for someone who has seen it, there is no point in saying to him: And you saw. The meaning of his saying: **When they see the punishment**, is when they witness the punishment, as I was told by Ammar ibn al-Hasan, who said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', regarding his saying: **And if those who have wronged could see when they see the punishment that all power belongs to God and that God is severe in punishment**, meaning: if they witnessed the punishment. And what the Most High meant by his saying: **And if those who have wronged could see**, is: And if you could see, O Muhammad, those who wronged themselves and took for themselves rivals besides Me whom they love as you love Me, when they witness My punishment on the Day of Resurrection which I have prepared for them, you would know that all power is Mine, not the rivals and gods, and that the rivals and gods will not avail them at all there, nor will they ward off from them the punishment that I have inflicted upon them, and you would be certain that I am severe in My punishment for whoever disbelieves in Me and claims with Me a god other than Me.

Tafsir al-Qurtubi

When God Almighty informed in the verse before what indicated His Oneness, His Power, and the Greatness

of His Authority, He informed that with these verses that overpower those with reason, there are those who take rivals with Him, and the singular of which is rival, and it has been mentioned before. What is meant are the idols and statues that they worshipped as worship of God, despite their weakness, as Mujahid said.

God the Almighty said: **They love them as they love God** meaning they love their idols in falsehood as the believers love God in truth. This was stated by Al-Mubarrad. Al-Zajaj said its meaning. That is, despite the weakness of the idols, they love them as the believers love God despite His power. Ibn Abbas and Al-Suddi said: What is meant by peers are the leaders who are followed, they obey them in disobeying God. The pronoun in **they love them** came in this way according to the original, and according to the first, the pronoun of someone who has reason came in a way other than the original. Ibn Kaysan and Al-Zajaj also said: The meaning of **they love them as they love God** is they equate the idols with God the Almighty in love. Abu Ishaq said: This is the correct statement, and the evidence for its correctness is: **And those who believe are stronger in love for God**. Abu Raja' read **they love them** with a fat-ha on the ya'. This is also what was mentioned in the Qur'an, and it is a language. It is said: I loved the man, so he is beloved. Al-Farra' said: Abu Turab recited to me:

I love Sudan for its love, even the black dogs love it

The word *min* in his statement **man yakhadahu** is in the nominative case as a subject, and *yakhadahu* is in the verbal form. It is permissible in other than the Qur'an to say *yakhadahu* in the meaning, and *yahbubhum* in the meaning, and *yahbubhum* in the verbal form. It is in the accusative case as a state of the pronoun in *yakhadahu* meaning lovers. If you wish, it is an adjective for the peers, meaning beloved. The *kaf* in *kahab* is an adjective for a deleted source, meaning they love them with a love like the love of God. **And those who believe are stronger in love for God** meaning stronger than the love of the idolaters for their idols and the followers for their followers. It was said that He said **And those who believe are stronger in love for God** because God, the Most High, loved them first, then they loved Him. And whoever his beloved testifies to his love, his love is more complete. God, the Most High, said: **He loves them and they love Him**. The statement of the believers' love for God, the Most High, and His love for them will come in Surah Al Imran, God willing.

God the Almighty said: **And if those who did wrong could see when they see the punishment that all power belongs to God and that God is severe in punishment**. The people of Medina and Ash-Sham read it with a ta', and the people of Mecca, Kufa, and Abu Amr read it with a ya', and this is the choice of Abu Ubaid. There is a problem and an omission in this verse, so Abu Ubaid said: The meaning is: If those who did wrong in this world saw the punishment of the

Hereafter, they would know when they see it that all power belongs to God. And *see* on this is from seeing with the eyes. An-Nahhas said in his book **Ma'ani al-Quran**: This is the statement that the people of interpretation are upon. And he said in his book **l'rab al-Quran**: It was narrated on the authority of Muhammad bin Yazid that he said: This interpretation that Abu Ubaid came up with is far-fetched, and his expression in it is not good, because he estimates: And if those who did wrong could see the punishment, so it is as if he makes it doubtful and God the Almighty has made it obligatory, but the estimate, which is the statement of Al-Akhfash, is: And if those who did wrong could see that all power belongs to God. And *see* means to know, meaning if they knew the reality of God's power and the severity of His punishment, so *see* is used to indicate that all power belongs to God, and it replaces the two objects. And those who are the subject of sees, and the answer to if is omitted, meaning that they may realize the harm of their taking gods, as the Almighty said: **And if you could but see when they are made to stand before their Lord**, "And if you could but see when they are made to stand before the Fire," and there is no answer to if. Al-Zuhri and Qatada said: The omission is more severe for the threat, and it is similar to the saying of the one who says: If you could see so-and-so and the whips seizing him! And whoever reads with the ta', then the meaning is: And if you could see, O Muhammad, those who did wrong when they see the punishment and are terrified by it and think it is too great for them, they would realize that power belongs to God. So the answer is omitted in this manner of meaning and it is the factor in *that* and another meaning is: And if you could see, O Muhammad, those who did wrong when they see the punishment and are terrified by it, you would know that power belongs to God entirely. And the Prophet, may God bless him and grant him peace, knew that, but he was addressed and what was meant was his nation, for among them are those who need to strengthen their knowledge by seeing something like this. And it is possible that the meaning is: Say, O Muhammad, to the wrongdoer: This. It was said: *An* is in the position of an accusative object for the sake of which, meaning because all power belongs to God. Sibawayh recited:

Forgive the generous person's shortcomings and turn away from the slander of the ignoble person out of generosity.

That is, to save it, and the meaning is: And if you could but, O Muhammad, those who did wrong when they see the punishment, because power belongs to God, you would know the extent of their punishment and you would not have considered what happened to them great. And the particle *if* was included in what preceded in establishing these future events to approximate the matter and correct its occurrence. Ibn Amir alone read *yarowu* with a damma on the ya', and the rest read it with a fatha on it. Al-Hasan, Ya'qub, Shaibah, Salam, and Abu Ja'far read **inna al-quwwa** and **inna lahu** with a kasra on the hamza in both of them, as a resumption or as an estimate of the statement, that is, and if you could but see those who did wrong when they see the punishment, they would say, **Indeed, power belongs to God**. And the power is established by the text of this verse, contrary to the statement of the Mu'tazila in their denial of the

meanings of the eternal attributes, God is exalted above what they say.

Tafsir Ibn Kathir

God the Almighty mentions the state of those who associate partners with Him in this world and their fate in the Hereafter, as they have made equals for Him, i.e., likes and counterparts, worshipping them along with Him and loving them as they love Him, and He is God, there is no god but Him, and He has no opposite, no equal, and no partner with Him. In the two Sahihs, "On the authority of Abdullah bin Masoud, he said: I said: O Messenger of God, which sin is the greatest? He said: To make an equal for God while He created you." And His statement: **And those who believe are stronger in love for God** and because of their love for God and their complete knowledge of Him and their reverence and monotheism for Him, they do not associate anything with Him, but rather they worship Him alone, and put their trust in Him, and resort to Him in all their affairs. Then the Almighty threatened the polytheists who wronged themselves with that, saying: **And if only those who did wrong could see when they see the punishment that all power belongs to God**.

Some of them said: The meaning of the speech is that if they saw the punishment, they would know then that all power belongs to God, meaning that the rule belongs to Him alone, with no partner, and that all things are under His control, dominion and authority.

And that God is severe in punishment, as He said: **So on that Day no one will punish with His punishment, nor will anyone be bound with His bond**. He says: If they knew what they would see there and what would befall them of the terrible, reprehensible, and terrible matter due to their polytheism and disbelief, they would stop what they were in of misguidance. Then He informed about their disbelief in their idols and the disavowal of those who were followed, saying: **When those who followed disavowed those who followed**.

The angels who they claimed to worship in the worldly abode disavowed them, so the angels said: "We disavow ourselves before You. They did not worship us." And they said: "Glory be to You! You are our protector instead of them. Rather, they used to worship the jinn, most of them with them." Believers, and the jinn also disavow them and renounce their worship of them, as God Almighty said: "And who is more astray than he who calls upon those besides God who will not respond to him until the Day of Resurrection, while they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." God Almighty also said: "And they have taken besides God deities that they may be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." Abraham said to his al-Nas 114: "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection, some of you will disbelieve in others and curse each other, and your refuge will be the Fire, and you will have no helpers." God Almighty also said: "And if you could but see when the wrongdoers are made to stand before their Lord, some of them returning their words to others. Those who were

And among mankind are those who take for themselves other than Allah equals to Him, loving them as they love Allah. But those who believe are stronger in love for Allah. And if only those who did wrong could see when they see the punishment that all power belongs to Allah and that Allah is severe in punishment.

oppressed will say to those who were arrogant, 'If it were not for you, we would have been believers.' Those who were oppressed will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to We disbelieve in God and attribute to Him equals, and they concealed their regret when they saw the punishment. And We placed shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do? And God the Almighty said: And Satan said, when the matter was decided, "Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me, but blame yourselves. I cannot be your savior, nor can you be my savior. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment." And His statement: **And they saw the punishment, and their means were cut off**, meaning they witnessed the punishment of God, and their means and means of salvation were cut off, and they did not find any way out or escape from the Fire. Ata' said on the authority of Ibn Abbas: **And their ties were cut off**. Al-Mawadda said, and Mujahid said the same in the narration of Ibn Abi Nujayh. His statement: "And those who followed said, 'If only we had another chance, we could disown them as they disowned us.' " That is, if only we could return to the worldly home so that we could disown these people and their worship, so we would not pay attention to them, but rather we would unify God Almighty with that. For this reason, He said: **Thus will God show them their deeds as regrets for them**. That is, they will go away and vanish, as God Almighty said: **And We will present to them whatever deeds they did and make them as scattered dust**. And God Almighty said: **The example of those who disbelieve in their Lord is that their deeds are like ashes, which the wind blows violently on a stormy day**. And God Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty person thinks is water**. And God Almighty said: **And they will never emerge from the Fire**.

Fath al-Qadir

When He, the Almighty, finished proving His Oneness, He informed us that along with this clear and useful proof of His great authority, His great power and His uniqueness in creation, He found among the people those who would take with Him, the Almighty, a rival to worship from among the idols. The explanation of rivals has been presented, although these infidels did not limit themselves to merely worshipping rivals, but rather loved them with a great love and went to extremes in that, until their love for these idols and the like became firmly rooted in their hearts like the believers' love for God, the Almighty. So the source in His statement: 165- **like the love of God** is added to the

object, and the subject is omitted, which is the believers. It is possible that what is meant by **like their love for God** is: idol worshippers, as Ibn Kaysan and Al-Zajaj said. It is possible that this source is from the passive voice: meaning as God loves. The first is more appropriate because of his saying: **And those who believe are stronger in love for God**, for it is a correction of what the simile indicates of equality: that is, the love of the believers for God is stronger than the love of the disbelievers for rivals, because the believers single out God, the Most High, in worship and supplication, and the disbelievers do not single out their idols for that, rather they associate God with them, and they acknowledge that they only worship their idols to bring them closer to God. This can be made: I mean his saying: **And those who believe are stronger in love for God**, as evidence for the second, because the believers were stronger in love for God, the love of the disbelievers for rivals was not like the love of the believers for God. It was said: What is meant by rivals here are the leaders: that is, they obey them in disobeying God. This pronoun is strengthened in their saying: **They love them**, for it is for those who understand. It is also strengthened by his saying, the Most High, after that: **When those who followed disavowed themselves 1:13**. His saying: **And if those who did wrong could see** is the reading of the people of Mecca, Kufa, and Abu Amr with the lower ya', and this is the choice of Abu Ubaid. The people of Medina and the people of Ash-Sham read it with the superiority, and the meaning according to the first reading: If those who did wrong in this world could see the punishment of the Hereafter, they would know when they see it that all power belongs to God. Abu Ubaid said. An-Nahhas said: This is the statement that the people of interpretation hold. End quote. Based on this, the vision is the visual one, not the heart. It was narrated from Muhammad bin Yazid Al-Mubarrad that he said: This interpretation that Abu Ubaid came up with is far-fetched, and his expression is not good, because he estimates: If those who did wrong could see the punishment, so it is as if he makes it doubtful. God has made it obligatory, but the estimate, which is better, is: If those who did wrong could see that all power belongs to God. And seeing means knowing: that is, if they knew the reality of God's power and the severity of His punishment. He said: The answer to if is omitted: that is, so that they may realize the harm of their taking gods, as was omitted in His statement: **And if you could but see when they are made to stand before their Lord**. And whoever reads with the superiority, the estimate is: If you could see, O Muhammad, those who did wrong when they see the punishment and are terrified by it, you would know that all power belongs to God. The Prophet, may God bless him and grant him peace, knew this, but he was addressed with this address, and what was meant by it was his nation. It was said: *that* is in the position of an accusative object for which: meaning because power belongs to God, as the poet said:

Forgive the generous person's shortcomings and turn away from the slander of the ignoble person out of generosity.

That is, to save it, and the meaning is: And if you could see, O Muhammad, those who did wrong when they see the punishment, because power belongs to God, you would know the extent of their punishment. And *when* was included, and it is for what has passed in proving these future events, to approximate the matter and to correct its occurrence. Ibn Amir read **when they see** with a damma on the ya', and the rest with a fatha on it. Al-Hasan, Ya'qub, and Abu Ja'far read **that the power** and **that God** with a kasra on the hamza in both of them as a resumption, and as an estimate of the saying.

Tafsir al-Baghawi

165. The Almighty said: **And among mankind are those who take for themselves rivals to God** meaning idols that they worship **They love them as they love God** meaning they love their gods as the believers love God. Al-Zajaj said: They love the idols as they love God because they associate them with God, thus making God equal to their idols in love. **And those who believe are stronger in love for God** meaning they are more steadfast and more persistent in their love for Him because they do not choose anything other than Him over God. And when the polytheists take an idol and then see something better than it, they reject the first and choose the second. Qatada said: The disbeliever turns away from his deity at a time of calamity and turns to God Almighty as God Almighty informed us about them when He said: **And when they embark on a ship, they supplicate God, sincere to Him in religion** 65-Al-Ankabut. And the believer does not turn away from God in prosperity and adversity, hardship and ease.

Saeed bin Jubair said: On the Day of Resurrection, God the Almighty will command those who burned themselves in this world for seeing idols to enter Hell with their idols, but they will not enter because they know that the torment of Hell is eternal. Then He will say to the believers while they are in the hands of the infidels: **If you are My beloved ones, then enter Hell.** So they will rush into it, and a caller will call from beneath the Throne: **And those who believe are stronger in love for God.** It was said that He said: **And those who believe are stronger in love for God** because God the Almighty loved them first, then they loved Him. And whoever the worshipped one testifies to his love, his love will be more complete. God the Almighty said: **He loves them and they love Him** 54-Al-Ma'idah.

God the Almighty says: **And if those who do wrong could see** Nafi', Ibn 'Amir and Ya'qub read **law tara** with a ta', while the others read it with a ya'. The answer to law here is omitted, and there are many similar examples in the Qur'an, such as God the Almighty's saying: **And if a Qur'an by which mountains could be moved or by which they could be split apart** (al-Ra'd 13:31). Meaning: This would have been the Qur'an. So whoever reads it with a ta' means: And if

you could see, O Muhammad, those who wrong themselves, from the severity of the punishment, you would have seen a tremendous thing. It was said that its meaning is: Say, O Muhammad: O wrongdoer, if you could see those who wronged or associated partners with God in the severity of the punishment, you would have seen a terrible thing. And whoever reads it with a ya' means: And if those who wronged could see themselves when they see the punishment, or if they saw the severity of God's punishment and chastisement when they see the punishment, they would have known the harm of disbelief and that what they have taken of idols will not benefit them.

The Almighty said: **When they see** Ibn Amir read it with a damma on the ya' and the rest read it with a fatha on it **the punishment that all power belongs to God and that God is severe in punishment** meaning that all power belongs to God. Its meaning is that they saw means they saw and were certain that all power belongs to God.

Abu Ja'far and Ya'qub read **Inna al-Quwwa** and **Inna God** with a kasra on the alif as a new sentence, and the speech is complete when he says **When they see the punishment** with the answer implied.

Tafsir al-Baidawi

165- **And among mankind are those who take for themselves rivals to God** of idols. It was said that they were the leaders whom they obeyed, based on the Almighty's statement: **When those who were followed disassociated themselves from those they followed** Perhaps what is meant is more general than both of them, which is what distracts him from God. **They love them** they glorify them and obey them **as the love of God** as glorifying Him and inclining to obey Him, meaning they treat Him and them equally in love and obedience. Love is the inclination of the heart from love, it was borrowed for the grain of the heart, then love was derived from it because it affected it and became rooted in it. The love of the servant for God the Almighty is the desire to obey Him and to take care to obtain what pleases Him, and the love of God for the servant is the desire to honor him and use him in obedience, and to protect him from sins. **And those who believe are stronger in love for God** because their love for God Almighty does not cease, unlike the love of rivals, which is for corrupt, imaginary purposes that disappear at the slightest cause. Therefore, they would turn away from their gods to God Almighty during times of hardship, and they would worship the idol for a time, then reject it for something else.

And if only those who did wrong could see And if only these wrongdoers knew about taking rivals to God **when they see the punishment** when they witness it on the Day of Resurrection. And the future was made to follow the course of the past because it will be realized, as God Almighty said: **And the companions of Paradise will call out.**

All power belongs to God is the object of *sees*, and the answer to *if* is omitted. That is, if they knew that all power belongs to God, when they saw the punishment,

Surat Al-Baqarah 2:165

And among mankind are those who take for themselves other than Allah equals to Him, loving them as they love Allah. But those who believe are stronger in love for Allah. And if only those who did wrong could see when they see the punishment that all power belongs to Allah and that Allah is severe in punishment.

they would regret it intensely. It was said that it is the object of the answer and the two objects are omitted, and the meaning is: And if those who did wrong saw that their rivals do not benefit, they would know that all power belongs to God, and no one else benefits or harms. Ibn Amir, Nafi' and Ya'qub read: **And if you saw** as an address to the Prophet, may God bless him and grant him peace, that is, if you saw that, you would see a great matter. Ibn Amir: **When they see** is in the passive form, and Ya'qub: /fwith the kasra, and so is **and that God is severe in punishment** as a new sentence, or the statement is omitted.

Surat al-Baqarah 2:166

When those who were followed disassociate themselves from those who followed, and they see the punishment, and all ties between them are severed.

Tafsir al-Jalalayn

When instead of the before it **those who were followed disavowed** that is, the leaders **from those who followed** that is, they denied their misguidance and *and* they had **seen the punishment and the causes** the connections that were between them in this world of kinship and affection were severed) in apposition to disavowed *them* from them

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **When those who were followed disown those who followed and they see the punishment.** Abu Ja'far said: The Almighty means by His saying: **When those who were followed disown those who followed and they see the punishment**, those who were followed disown those who followed them. Then the people of interpretation differed about those whom God, the Most High, meant by His saying: **When those who were followed disassociate themselves from those who followed**, some of them said what: Bishr bin Muadh narrated to us, he said: Yazid bin Zari' narrated to us, he said: Sa'id narrated to us, on the authority of Qatada, regarding His saying: **When those who were followed disassociate themselves from those who followed**, and they are the tyrants, leaders, and chiefs in polytheism, **from those who followed**, and they are the weak followers, **and they see the punishment.** Al-Muthanna narrated to me, he said: Ishaq narrated to us, he said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada: **When those who were followed disassociate themselves from those who followed**, he said: The leaders will disassociate themselves from the followers on the Day of Resurrection. Al-Qasim narrated to me, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, he said: Ibn Jurayj said: I said to Ata': **When those who were followed disassociate themselves from those who followed**, he said: Their leaders, chiefs, and masters will disassociate themselves from those who followed them. Others said: It was narrated to me by Musa bin Harun, who said: Amr bin Hammad narrated to us, who said: Asbat narrated to us, on the authority of Al-Suddi: **When those who were followed disassociated themselves from those who followed.** As for **those who were followed**, they are the devils who disassociated themselves from mankind. Abu Ja'far said: The correct statement in my opinion regarding this is that God, the Most High, mentioned that those who are followed in associating partners with God will disassociate themselves from their followers when they witness the punishment of God. He did not specify some of them

over others, but rather He included all of them. So included in this is every one who is followed in disbelief in God and misguidance, who will disassociate himself from his followers who used to follow him in misguidance in this world, when they witness the punishment of God in the Hereafter. As for the indication of the verse regarding whom it refers to by His statement: **When those who followed disassociate themselves from those they followed**, it only indicates knowledge that the rivals whom they took besides God, as described by the Most High in His statement: **And among mankind are those who take rivals besides God**, are those who disassociate themselves from their followers. Since the verse indicates this, the interpretation that al-Suddi interpreted in His statement: **And among mankind are those who take rivals besides God**, is correct, that the rivals in this place are only meant to be the rivals of men who obey them in what they command them to do, and disobey God in their obedience to them, just as the believers obey God and disobey others. The interpretation of the statement of the one who said: **When those who followed disassociate themselves from those they followed**, that they are the devils who disassociated themselves from their human allies is corrupted, because this verse is in the context of reporting on those who take rivals. The statement in the interpretation of the saying of God the Almighty: **And their ties of kinship are severed.** Abu Ja'far said: By that God the Almighty means: that God is severe in punishment, when those who followed disown themselves, and their ties of kinship are severed. Then the people of interpretation differed in the meaning of **ties of kinship**. Some of them said what: Yahya bin Talhah Al-Yarbou'i narrated to me, he said, Fadil bin Ayyad narrated to us - and Ibn Hamid narrated to us, he said, Jarir narrated to us - on the authority of Ubaid Al-Maktab, on the authority of Mujahid: **And their ties of kinship are severed**, he said: the connection that was between them in this world. Ishaq bin Ibrahim bin Habib bin Al-Shaheed narrated to us, he said, Yahya bin Yaman narrated to us, on the authority of Sufyan, on the authority of Ubaid Al-Maktab, on the authority of Mujahid: **And their ties of kinship are severed**, he said: their connection in this world. Muhammad bin Bashir narrated to us, he said, Abd Al-Rahman narrated to us, and Ahmad bin Ishaq Al-Ahwazi narrated to us, he said, Abu Ahmad narrated to us - both of them said, Sufyan narrated to us, on the authority of Ubaid Al-Maktab, on the authority of Mujahid, similarly. Muhammad ibn Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And their ties of kinship were severed**, he said: affection. Al-Muthanna told us: Abu Hudhayfah told us: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. Al-Qasim told me: Al-Husayn told me: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: There was a connection between them through affection in this world. Muhammad ibn Amr told me: Abu Asim told us, on the authority of Isa: Qays ibn Sa'd told me, on the authority of Ata', on the authority of Ibn Abbas, regarding the statement of God, the Most High: **And their ties of kinship were severed**, he said: affection. Bishr bin Muadh narrated, Yazid bin Zari' narrated, Sa'id narrated, on the authority of Qatada: **And their ties will be severed** means the ties

When those who were followed disassociate themselves from those who followed, and they see the punishment, and all ties between them are severed.

of remorse on the Day of Resurrection, and the ties of connection that were between them in this world, through which they would connect and love each other, but which will become enmity between them on the Day of Resurrection. Then on the Day of Resurrection, some of you will disbelieve in others, curse each other, and disavow each other. God the Almighty said: **Friends, that Day, will be enemies to each other, except for the righteous** (al-Zukhruf 43:67). So every friendship will become enmity towards its people except for the friendship of the righteous. Al-Hasan bin Yahya narrated, Abd al-Razzaq narrated, Muammar narrated, on the authority of Qatada, regarding His statement: **And their ties will be severed** means the ties that were between them in this world. I narrated on the authority of Ammar bin al-Hasan, who narrated on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Qatada: **And their ties will be severed** means remorse. Some of them said: Rather, the meaning of *ties* is the positions that they had among the people of this world. 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 their causes were cut off**, he said: their homes were cut off. Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman bin Saad told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas: **And their causes were cut off**, he said: the homes are the homes. Others said: **The causes** are the wombs. Who said that: Al-Qasim told us, he said, al-Hasan told us, he said, al-Husayn told us, he said, Hajjaj told me, he said, Ibn Jurayj said, and Ibn Abbas said: **And their causes were cut off**, he said: the wombs. Others said: **The causes** are the deeds that they used to do in this world. Those who said that: Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: As for **and their causes were cut off**, it means actions. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **and their causes were cut off**, he said: The causes of their actions. The people of piety were given the causes of their actions as a document, so they take them and are saved, and the others were given the causes of their evil actions, so they were cut off and they went to the Fire. Abu Ja'far said: The causes are the thing that is attached to it. He said: The cause is the rope. Causes is the plural of cause, and it is everything that a man uses to reach his request and need. The rope is called a cause, because it is used to cause the need that cannot be reached except by attaching to it. The road is called a cause, because riding it leads to something that cannot be reached except by cutting it. Marriage is a cause, because it is a cause for sanctity. The means is a cause, to reach the need by it, and likewise everything that is used to attain the requests is a cause for attaining it. If that is the case, then the correct interpretation of His statement: **And their ties are cut off** is to say: God Almighty informed that those who wronged themselves - from the people of disbelief who died while they were disbelievers - disavow - when they witness the punishment of God - the follower from the follower, and

their ties are cut off. God Almighty informed in His Book that some of them curse each other, and He informed about Satan that he says to his friends: "I am not your savior, nor are you my savior. Indeed, I have disbelieved in what you associated before" (Ibrahim 14:22). God Almighty informed that on that day, friends will be enemies to each other, except for the righteous, and that the disbelievers will not support each other on that day, so God Almighty said: "Stop them, for they will be questioned. What is the matter with you that you do not support one another?" (Saffat: 24-25), and that a man among them will not benefit from his relative or a kin, even if his relative is a friend of God, so God Almighty said in that regard: **And Abraham's seeking forgiveness for his father was only because of a promise he had made**. And he promised him, but when it became clear to him that he was an enemy of God, he disavowed him" (al-Tawbah 9:114) And the Most High informed us that their deeds would become regrets for them. All of these meanings are causes that lead to demands in this world, so God cut off their benefits in the Hereafter from the disbelievers in Him, because they were contrary to His obedience and satisfaction, so they are cut off from their people. Neither did their intercourse with one another benefit them when they came to their Lord, nor did their worship of their rivals, nor did their obedience to their devils? Nor did their wombs defend them and help them from God's vengeance against them, nor did their deeds avail them, rather they became regrets for them. So all of the causes of the disbelievers are cut off. There is no more eloquent meaning - in interpreting His statement: **And their causes were cut off** - than the description of God [that], and that is what we explained of [cutting off], all of their causes and not some of them, according to what we said about that. And whoever claims that what is meant by that is a specific cause, he was asked about the explanation of his claim from an undisputed origin, and he was opposed by the statement of his opponent in it. He will not say anything about any of these things without being obligated to do the same in the other.

Tafsir al-Qurtubi

The Almighty said: **When those who followed disavowed themselves** meaning the masters and leaders disavowed those who followed them in disbelief, according to Qatada, Ata' and Ar-Rabi'. Qatada also said and As-Suddi: They are the misguiding devils who disavowed mankind. It was said: It is general for every followed person. **And they saw the punishment** meaning the followers and the followed. It was said: With their certainty of it when they saw it in this world. It was said: When they are presented and questioned in the Hereafter.

I said: Both are possible. They will see at death what humiliation they will become, and in the afterlife they will taste painful torment and punishment.

The Almighty said: **And their ties were severed**

meaning the connections that they used to have in this world, such as kinship and other things, according to Mujahid and others. The singular is *reason* and *connection*. The root of *reason* is a rope that is tied to something and pulls it. Then everything that pulls something is made a cause. Al-Suddi and Ibn Zayd said: The causes are their actions. The cause is the direction, and from this is the saying of Zuhair:

Whoever fears the causes of death will be overtaken by it, even if he seeks the causes of heaven with a ladder.

Tafsir Ibn Kathir

God the Almighty mentions the state of those who associate partners with Him in this world and their fate in the Hereafter, as they have made equals for Him, i.e., likes and counterparts, worshipping them along with Him and loving them as they love Him, and He is God, there is no god but Him, and He has no opposite, no equal, and no partner with Him. In the two Sahihs, "On the authority of Abdullah bin Masoud, he said: I said: O Messenger of God, which sin is the greatest? He said: To make an equal for God while He created you." And His statement: **And those who believe are stronger in love for God** and because of their love for God and their complete knowledge of Him and their reverence and monotheism for Him, they do not associate anything with Him, but rather they worship Him alone, and put their trust in Him, and resort to Him in all their affairs. Then the Almighty threatened the polytheists who wronged themselves with that, saying: **And if only those who did wrong could see when they see the punishment that all power belongs to God.** Some of them said: The meaning of the speech is that if they saw the punishment, they would know then that all power belongs to God, meaning that the rule belongs to Him alone, with no partner, and that all things are under His control, dominion and authority. **And that God is severe in punishment**, as He said: **So on that Day no one will punish with His punishment, nor will anyone be bound with His bond.** He says: If they knew what they would see there and what would befall them of the terrible, reprehensible, and terrible matter due to their polytheism and disbelief, they would stop what they were in of misguidance. Then He informed about their disbelief in their idols and the disavowal of those who were followed, saying: **When those who followed disavowed those who followed.** The angels who they claimed to worship in the worldly abode disavowed them, so the angels said: "We disavow ourselves before You. They did not worship us." And they said: "Glory be to You! You are our protector instead of them. Rather, they used to worship the jinn, most of them with them." Believers, and the jinn also disavow them and renounce their worship of them, as God Almighty said: "And who is more astray than he who calls upon those besides God who will not respond to him until the Day of Resurrection, while they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." God Almighty also said: "And they have taken besides God deities that they may be a source of honor for them. No! They

will disbelieve in their worship and will be opponents to them." Abraham said to his al-Nas 114: "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection, some of you will disbelieve in others and curse each other, and your refuge will be the Fire, and you will have no helpers." God Almighty also said: "And if you could but see when the wrongdoers are made to stand before their Lord, some of them returning their words to others. Those who were oppressed will say to those who were arrogant, 'If it were not for you, we would have been believers.' Those who were oppressed will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to We disbelieve in God and attribute to Him equals, and they concealed their regret when they saw the punishment. And We placed shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do? And God the Almighty said: And Satan said, when the matter was decided, "Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me, but blame yourselves. I cannot be your savior, nor can you be my savior. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment." And His statement: **And they saw the punishment, and their means were cut off**, meaning they witnessed the punishment of God, and their means and means of salvation were cut off, and they did not find any way out or escape from the Fire. Ata' said on the authority of Ibn Abbas: **And their ties were cut off.** Al-Mawadda said, and Mujahid said the same in the narration of Ibn Abi Nujayh. His statement: "And those who followed said, 'If only we had another chance, we could disown them as they disowned us.' " That is, if only we could return to the worldly home so that we could disown these people and their worship, so we would not pay attention to them, but rather we would unify God Almighty with that. For this reason, He said: **Thus will God show them their deeds as regrets for them.** That is, they will go away and vanish, as God Almighty said: **And We will present to them whatever deeds they did and make them as scattered dust.** And God Almighty said: **The example of those who disbelieve in their Lord is that their deeds are like ashes, which the wind blows violently on a stormy day.** And God Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty person thinks is water.** And God Almighty said: **And they will never emerge from the Fire.**

Fath al-Qadir

His statement: 166- **When those who followed disavowed themselves** instead of his statement: **When they see the punishment** and its meaning is: that the masters and leaders disavowed those who followed them in disbelief. And his statement: **And they saw the punishment** is in the accusative case as a state: meaning the followers and the followed. It was said: when witnessing in this world, and it was said: when being presented and questioned in the Hereafter. And

Surat Al-Baqarah 2:166

When those who were followed disassociate themselves from those who followed, and they see the punishment, and all ties between them are severed.

it can be said for both of them as there is no objection to that. His statement: **And their causes were cut off** is the plural of cause, and its origin in the language is: the rope with which something is tied and pulled, then everything that pulled something was made a cause, and what is meant by it is: the connection by which they used to communicate in this world from kinship and other things, and it was said: it is deeds.

Tafsir al-Baghawi

166. **When those who followed disown those who followed them and they see the punishment** This is on the Day of Resurrection when God will gather the leaders and followers and they will disown one another. This is the opinion of most of the commentators. Al-Suddi said: They are the devils disowning mankind. **And the ties** that were between them in this world, such as kinship and friendship, will be severed from them, and their friendship will turn into enmity. Ibn Jurayj said: The wombs, as God Almighty said: **There will be no kinship between them that Day** 101-*Al-Mu'minun*. Al-Suddi said: He means the deeds that they used to do in this world, as God Almighty said: **And We will turn to whatever deeds they did and make them as dust scattered** 23-*Al-Furqan*.

The root of the cause is what leads to something, such as a means, kinship, or affection. From this, a rope is called a cause and a road is called a cause.

Tafsir al-Baidawi

166- **When those who followed disavowed those who followed** instead of **when they see**, meaning when the led disavowed the followers. It was read the opposite way, meaning the followers disavowed the leaders. **And they saw the punishment** meaning seeing it, and the *waw* is for the state, and it has been implied. It was said, it is in apposition to disavowed. **And the causes were cut off from them** may be in apposition to disavowed, or they saw, and the *waw* is for the state, and the first is more apparent. **The causes:** the connection that was between them from the followers and the agreement on the religion, and the purposes calling for that. The origin of the cause: the rope by which one climbs the tree. It was read **and was cut off** in the passive form.

Surat al-Baqarah 2:167

And those who followed said, **If only we could have another turn so we could disown them as they disowned us.** Thus will God show them their deeds as regrets upon them, and they will not emerge from the Fire.

Tafsir al-Jalalayn

And those who followed said, If only we had another chance to return to this world (so we could disown them that is, those who were followed **as they disowned us** today. **If only** is for wishing, and **we disown** is its answer *thus* that is, just as He showed them the severity of His punishment and some of them disowned others **God will show them their deeds** the bad ones **as regrets** a state of remorse **over them, and they will not emerge from the Fire** after entering it.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And those who followed said, 'If only we had another chance, we would disown them as they disowned us.'** Abu Ja'far said: What is meant by the Almighty's saying: **And those who followed said,** is that the followers of men - whom they had taken as rivals besides God, obeying them in disobeying God, and disobeying their Lord in obeying them, when they see the punishment of God in the Hereafter - said: **If only we had another chance.** What is meant by the chance is the return to the world, from the saying of the speaker: I have returned to the people a second time, and the chance is a single time, and that is if he attacks them, returning to them after turning away from them, as Al-Akhtal said:

They turned to Fazara as if they were a tribe of men, and then they went to a place of refuge.

And as: Bishr bin Muadh narrated to us, he said, Yazid narrated to us, on the authority of Saeed, on the authority of Qatada: **And those who followed said, 'If only we had another chance, we could disown them as they disowned us,'** meaning: We could return to the world. Al-Muthanna narrated to us, he said, Ishaq narrated to us, he said, Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi': **And those who followed said, 'If only we had another chance, we could disown them as they disowned us.'** He said: The followers said: If only we had another chance to the world, we could disown them as they disowned us. And his saying: **Then we could disown them** is in the accusative case, because it is a response to the wish with the letter fa. Because the people wished to return to the world to disavow those who obeyed them in disobeying God, just as their leaders who were followed in the world in disbelief in God disavowed them, when they saw the great punishment that befell them from God, and they said: **Oh, if only we could return to the world so we**

could disavow them, and Oh, if only we could return and not deny the signs of our Lord and be among the believers (al-An'am 6:27). The statement in the interpretation of the words of God the Most High: **Thus does God show them their deeds as regrets for them.** Abu Ja'far said: The meaning of his words: **Thus does God show them their deeds,** is that just as he showed them the punishment that he mentioned in his words: **and they saw the punishment,** which they denied in the world, so he also shows them their evil deeds for which they deserved punishment from God **as regrets for them,** meaning: remorse. And regrets are the plural of regret. And likewise every noun whose singular is fa'ala with the first letter open

The second letter is silent, so if it is pluralized as fa'alaat, such as shahwa and tamara, it is plural shahwat and tamarat, with the second letter of its letters being heavy. But if it is an adjective, then you leave the second letter silent, such as hakama, the plural of which is hakamaat, and 'abla, the plural of which is 'ablaat. And sometimes the second letter is silent in nouns, as the poet said:

The vicissitudes of time and its states guide us to the right path

So the soul rests from its sighs

The second is from the sighs, which is a noun. It was said: Regret is the most severe remorse. If someone were to say to us: How can they see their deeds as regrets for them, while the regretful person only regrets abandoning good deeds and missing them? You know that the disbelievers did not have deeds that they would regret abandoning more of, so God shows them a little of them! Rather, all their deeds were sins against God, and there is no regret for them in that, but the regret is in what they did not do of obedience to God? It was said: The people of interpretation differ in interpreting that, so we will mention what they said about that, then we will inform about what is more deserving of its interpretation, God willing. Some of them said: The meaning of that is: Thus God shows them their deeds that He imposed upon them in this world, but they wasted them and did not do them, until He made it obligatory for them - what God had prepared for them, if they had done them in their lives, of dwellings and blessings - to change them through their obedience to their Lord. So what they missed of the reward - which God had prepared for them with Him if they had obeyed Him in this world, when they saw it when they entered the Fire or before that - became a sorrow, regret and sorrow for them.

Those who said that: Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Thus does God show them their deeds as regrets for them,** he claimed that Paradise will be raised up for them and they will look at it and at their homes in it, if they had obeyed God, and it will be said to them: Those are your dwellings, if you had obeyed God! Then it will be divided among the believers, and they will inherit them. That is when they will regret. Muhammad bin Bashir told us, he said, Abd Al-Rahman bin Mahdi told us, he said, Sufyan told us, on the authority of Salamah bin Kuhail, he said, Abu Al-Zura' told us, on the authority of Abdullah - in a story he mentioned - he said: There is no soul but that it

And those who followed said, "If only we could have another turn so we could disown them as they disowned us." Thus will Allah show them their deeds as regrets upon them, and they will not emerge from the Fire.

looks at a house in Paradise and a house in Hell, and that is the Day of Regret. He said: The people of Hell will see those in Paradise, and it will be said to them: If only you had worked! So regret will overtake them. He said: The people of Paradise will see the house in Hell, and it will be said: If only God had not bestowed His favor upon you! If someone were to say: How can deeds that they did not do be attributed to them according to this interpretation? It was said: Just as a man is shown his work and it is said to him before he does it: This is your work. Meaning: This is what you should do. And just as it is said to a man who is preparing his lunch before he eats it: This is your lunch today. Meaning: This is what you will eat for lunch today. So too is His statement: **Thus will God show them their deeds as regrets for them**, meaning: Thus will God show them their deeds that they were obligated to do in this world as regrets for them. Others said: Thus will God show them their evil deeds as regrets for them. Why did they do them? Why did they not do other deeds that would please God? Those who said that were mentioned: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Thus will God show them their deeds as regrets for them**, so their evil deeds will become regrets for them on the Day of Resurrection. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Their deeds as regrets for them**, he said: Are not their evil deeds for which God has caused them to enter the Fire? So He made it a regret for them. He said: And He made the deeds of the people of Paradise for them, and he recited the statement of God: **For what you put forth in the past days** (al-Haqqah 69:24). Abu Ja'far said: The most appropriate of the two interpretations of the verse is the interpretation of the one who said: The meaning of His statement: **Thus does God show them their deeds as regrets for them**, is: Thus does God show the disbelievers their evil deeds as regrets for them. Why did they do them? Why did they not do something else? So they regretted what they had neglected of their evil deeds, when they saw their recompense from God and its punishment, because God informed that He shows them their deeds as regret for them. So what is more appropriate for the interpretation of the verse is what the apparent meaning indicates, not what the hidden meaning implies, which has no indication that it is what is meant by it. And what Al-Suddi said about that, even if it is a doctrine that the verse implies, it is a far-fetched opinion. And there is no trace - that it is as mentioned - that can be accepted as evidence, and there is no indication in the apparent meaning of the verse that it is what is meant by it. Abu Ja'far said: By that, the Almighty means: And these disbelievers whom you described - even if they regretted after witnessing what they witnessed of God's punishment, and their regret for their previous evil deeds became intense, and they wished for the world to return to it so that they could repent and disavow their misguiders and masters whom they obeyed in disobeying God in it - will not come out of the fire that God cast them into by

their disbelief in Him in the world, nor will their regret in it save them from God's punishment at that time, but they will remain in it forever. And in this verse is evidence of God's denial of those who claim that God's punishment of the people of Hell from among the disbelievers will end, and that it will come to an end, and after that it will pass away. Because God, the Almighty, mentioned about these people whose description He described in this verse, then concluded the report about them by saying that they will not come out of the fire, without making an exception from Him for a time rather than another. This is endless.

Tafsir al-Qurtubi

The Almighty said: **And those who followed said, 'If only we had another chance'** The *an* is in the nominative case, meaning if it were proven that we would return, **then we would disown them** is the answer to the wish. The *against* is the return and reversion to a state that had been, meaning the followers said: If only we were returned to the world so that we could do good and disown them **as they disowned us** meaning disown *as* so the *kaf* is in the accusative case as an attribute of a deleted source. It is permissible for it to be accusative as a state, its confirmation being disowning, and disowning is separation.

God the Almighty said: **Thus will God show them their deeds as regrets for them**. The *Kaf* is in the nominative case, meaning that is the matter. That is, just as God showed them the punishment, so will God show them their deeds. **God will show them** was said to be from seeing with the eyes, so it is transitive with two objects: the first is the *Ha* and the *Meem* in **show them**. The second is **their deeds**, and *regrets* is a state. It is possible that it is from seeing with the heart, so *regrets* is the third object. Their deeds. Al-Rabi' said: meaning the corrupt deeds that they committed, which made Hell obligatory for them. Ibn Mas'ud and Al-Suddi said: the righteous deeds that they abandoned, which made them miss out on Paradise. Hadiths were narrated on this statement. Al-Suddi said: Paradise will be raised up for them, so they will look at it and at their homes in it, if they had obeyed God the Almighty. Then it will be divided among the believers, and that is when they will regret it. These deeds were attributed to them because they were commanded to do them, but the corrupt deeds were attributed to them because they did them. Regret is one of the regrets, like a date and dates, a plate and eyelids, and desire and desires. This is if it is a noun, then its description is quiescent, like you say: huge and huge, and obscene and oblate. Regret is the highest degree of remorse for something lost. Regret is yearning, it is said: I regretted it **in the kasra** *ahsr* regret and regret. It is derived from the thing *hasir* that has been cut off and its strength has gone, like a camel when it becomes tired. It was said: it is derived from *hasir* if it is uncovered, and from it *hasir* in war: the one who has no armor with him. And retreat:

exposure.

The Almighty's saying: **And they will not come out of the Fire** is evidence of the infidels' eternity in it and that they will not come out of it. This is the saying of the majority of the people of the Sunnah, regarding this verse, and the Almighty's saying: **And they will not enter Paradise until a camel passes through the eye of a needle.** And it will come.

Tafsir Ibn Kathir

God the Almighty mentions the state of those who associate partners with Him in this world and their fate in the Hereafter, as they have made equals for Him, i.e., likes and counterparts, worshipping them along with Him and loving them as they love Him, and He is God, there is no god but Him, and He has no opposite, no equal, and no partner with Him. In the two Sahihs, "On the authority of Abdullah bin Masoud, he said: I said: O Messenger of God, which sin is the greatest? He said: To make an equal for God while He created you." And His statement: **And those who believe are stronger in love for God** and because of their love for God and their complete knowledge of Him and their reverence and monotheism for Him, they do not associate anything with Him, but rather they worship Him alone, and put their trust in Him, and resort to Him in all their affairs. Then the Almighty threatened the polytheists who wronged themselves with that, saying: **And if only those who did wrong could see when they see the punishment that all power belongs to God.** Some of them said: The meaning of the speech is that if they saw the punishment, they would know then that all power belongs to God, meaning that the rule belongs to Him alone, with no partner, and that all things are under His control, dominion and authority. **And that God is severe in punishment,** as He said: **So on that Day no one will punish with His punishment, nor will anyone be bound with His bond.** He says: If they knew what they would see there and what would befall them of the terrible, reprehensible, and terrible matter due to their polytheism and disbelief, they would stop what they were in of misguidance. Then He informed about their disbelief in their idols and the disavowal of those who were followed, saying: **When those who followed disavowed those who followed.** The angels who they claimed to worship in the worldly abode disavowed them, so the angels said: "We disavow ourselves before You. They did not worship us." And they said: "Glory be to You! You are our protector instead of them. Rather, they used to worship the jinn, most of them with them." Believers, and the jinn also disavow them and renounce their worship of them, as God Almighty said: "And who is more astray than he who calls upon those besides God who will not respond to him until the Day of Resurrection, while they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." God Almighty also said: "And they have taken besides God deities that they may be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." Abraham said to his al-Nas 114: "You have only taken idols besides God out of affection among

yourselves in worldly life. Then on the Day of Resurrection, some of you will disbelieve in others and curse each other, and your refuge will be the Fire, and you will have no helpers." God Almighty also said: "And if you could but see when the wrongdoers are made to stand before their Lord, some of them returning their words to others. Those who were oppressed will say to those who were arrogant, 'If it were not for you, we would have been believers.' Those who were oppressed will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to We disbelieve in God and attribute to Him equals, and they concealed their regret when they saw the punishment. And We placed shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do? And God the Almighty said: And Satan said, when the matter was decided, "Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me, but blame yourselves. I cannot be your savior, nor can you be my savior. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment." And His statement: **And they saw the punishment, and their means were cut off,** meaning they witnessed the punishment of God, and their means and means of salvation were cut off, and they did not find any way out or escape from the Fire. Ata' said on the authority of Ibn Abbas: **And their ties were cut off.** Al-Mawadda said, and Mujahid said the same in the narration of Ibn Abi Nujayh. His statement: "And those who followed said, 'If only we had another chance, we could disown them as they disowned us.' " That is, if only we could return to the worldly home so that we could disown these people and their worship, so we would not pay attention to them, but rather we would unify God Almighty with that. For this reason, He said: **Thus will God show them their deeds as regrets for them.** That is, they will go away and vanish, as God Almighty said: **And We will present to them whatever deeds they did and make them as scattered dust.** And God Almighty said: **The example of those who disbelieve in their Lord is that their deeds are like ashes, which the wind blows violently on a stormy day.** And God Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty person thinks is water.** And God Almighty said: **And they will never emerge from the Fire.**

Fath al-Qadir

And the ball: the return and the return to a state that had been, and if here it is in the meaning of a wish as if it was said: If only we had a chance, and that is why the fa was in the answer. The meaning is: The followers said: If only we were returned to the world so that we could do good deeds and disown them as they disowned us. And the kaf in his saying: 167- **As they disowned us** is in the accusative case as an attribute of a deleted source, and it was said: In the accusative case as a state, but I do not see it as correct. And his saying: **Thus does God show them** is in the nominative case: meaning the matter is thus: meaning as God

Surat Al-Baqarah 2:167

And those who followed said, "If only we could have another turn so we could disown them as they disowned us." Thus will Allah show them their deeds as regrets upon them, and they will not emerge from the Fire.

showed them the punishment, He shows them their deeds, and if this vision is visual, then his saying: *regrets* is in the accusative case as a state, and if it is the tribe, then it is the third object, and the meaning is: That God shows them their corrupt deeds and they are regrets for them, or He shows them the righteous deeds that He made obligatory upon them and they abandoned them and that is regret for them. His saying: **And they will not come out of the Fire** is evidence of the eternal existence of the infidels in the Fire. The apparent meaning of this construction indicates exclusivity, and Al-Zamakhshari made it for emphasis for a purpose of his that goes back to the school of thought, and research into this would take a long time.

Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid regarding his statement: **And of mankind are those who take for themselves rivals to God**, he said: To show off and harm the truth with rivals. **And those who believe are stronger in love for God**, he said: than the disbelievers for their gods. Ibn Jarir narrated on the authority of Abu Zaid regarding this verse, he said: These polytheists, their rivals are their gods whom they worshipped along with God, they love them as those who believe love God. **And those who believe are stronger in love for God**, than their love for their gods. Ibn Jarir narrated on the authority of Al-Suddi regarding the verse, he said: The rivals among men obey them as they obey God. If they command them, they obey them and disobey God. Abd bin Hamid narrated on the authority of Ikrimah something similar to what Ibn Zaid said. Ibn Jarir narrated on the authority of Az-Zubairi regarding his statement: **And if those who did wrong could see**, he said: And if you could see, O Muhammad, those who wronged themselves and took for themselves rivals besides Me whom they love as you love Me when they witness My punishment on the Day of Resurrection which I have prepared for them, you would know that all power is Mine, not rivals, and the gods will not avail them at all there nor will they ward off from them the punishment that I have inflicted upon them, and I have made them certain that My punishment is severe for whoever disbelieves in Me and claims with Me a god other than Me. Abd bin Humayd and Ibn Jarir narrated on the authority of Qatadah regarding his statement: **When those who followed disassociate themselves**, he said: They are the tyrants, leaders and chiefs in polytheism. **From those who followed**, he said: They are the devils who disassociated themselves from mankind. Abd bin Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim narrated **and authenticated it** on the authority of Ibn Abbas regarding his statement: **And ties have been severed for them**, he said: Love. Ibn Jarir and Ibn Abi Hatim narrated on his authority that he said: They are the dwelling places. Ibn Jarir and Ibn Al-Mundhir narrated on his authority that he said: They are the wombs. Abd bin Hamid, Ibn Jarir and Abu Nu'aym in Al-Hilya narrated on the authority of Mujahid who said: It is the bonds that were between them in this world and the love. Abd bin Hamid narrated on the authority of Abu Salih who said: It is the deeds. Abd bin Hamid

and Ibn Jarir narrated on the authority of Ar-Rabi' who said: It is the dwellings. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatadah regarding his statement: **If only we had another chance** he said: A return to this world. Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah regarding his statement: *Regrets* he said: Their evil deeds will become a regret for them on the Day of Resurrection. Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement: **And they will never get out of the Fire** he said: Those are its people who are its people. Ibn Abi Hatim narrated on the authority of Thabit bin Ma'bad who said: The people of the Fire continued to hope to get out of it until the verse **And they will never get out of the Fire** was revealed.

Tafsir al-Baghawi

167. **And those who followed** meaning the followers **said, 'If only we had another chance'** meaning a return to the world **we could disown them** meaning those who were followed **as they disowned us** today *thus* meaning as He showed them the punishment, thus **God will show them** and it was said as some of them disown each other, God will show them **their deeds as regrets** remorse **upon them** the plural of regret. It was said that God will show them what evil deeds they committed so they regret what they did, and it was said that He will show them what good deeds they left behind so they regretted wasting them. Ibn Kaysan said: They associated idols with God hoping that it would bring them closer to God, the Almighty and Majestic, but when they were punished for what they were hoping for as a reward, they regretted and repented. Al-Suddi said: Paradise will be raised up for them, and they will look at it and at their homes in it if they had obeyed God. It will be said to them, **Those are your dwellings if you had obeyed God**. Then it will be divided among the believers, and that is when they will regret and be sorry. **And they will not come out of the Fire**.

Tafsir al-Baidawi

167- **And those who followed said, 'If only we had another chance to return, we could disown them as they disowned us.'** "If" is for wishing, and therefore it was answered with the letter fa, meaning, if only we had another chance to return to the world, we could disown them. "Likewise" is like those terrible opinions. "God will show them their deeds as regrets for them. **Regrets, and they are the third object of see**" if it is from the vision of the heart, otherwise it is a condition. "And they will not come out of the Fire. **Its original form is** and they will not come out," so it was changed to this expression, to exaggerate the eternity and despair of salvation and returning to the world.

Surat Al-Baqarah 2:168

O mankind, eat from whatever is on the earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Surat al-Baqarah 2:168

O mankind, eat from whatever is on the earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Tafsir al-Jalalayn

And it was revealed about those who forbade the free-range animals and the like: **O mankind, eat from whatever is on the earth [that is] lawful** a state and **good** an emphatic description, meaning enjoyable **and do not follow the footsteps of Satan's] paths** meaning his adornment **for indeed, he is to you a clear enemy** between enmity

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "O mankind, eat from whatever is on the earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." Abu Ja'far said: The Almighty means by that: O mankind, eat from the foods that I have made lawful for you through the tongue of My Messenger Muhammad, may God bless him and grant him peace. I have made it good for you - from what you forbid yourselves of the bahā'ir, the sawa'ib, the wasa'il, and the like of that which I have not forbidden to you - but not from the foods and edibles that I have forbidden to you and made impure of dead animals, blood, pork, and that which has been sacrificed to someone other than Me. And leave the footsteps of Satan - who will destroy you, bring you to the depths of ruin, and forbid you from your property - so do not follow them or act upon them. Indeed, he - meaning by his saying: *he* Satan, and the *ha* in his saying: *he* refers to Satan - is to you, O people, **a clear enemy**, meaning: he has made his enmity clear to you, by his refusal to prostrate to your father, and his deceit of him until he expelled him from Paradise, and made him slip into sin, and he ate from the tree. The Almighty says: "O people, do not seek his advice, even though he has made his enmity clear to you. Leave what he commands you to do, and adhere to my obedience in what I have commanded you to do and forbidden you from, which I have made lawful for you and forbidden for you, except for what you have forbidden for yourselves, which you have made lawful, in obedience to Satan and following his command." The meaning of his statement: *lawful* is absolute ⁷. It is a source from the saying of the speaker: This thing has become lawful for you, meaning it has become absolutely for you, so it is lawful for you as lawful and permissible. And from the speech of the Arabs: It is permissible for you, meaning: absolute. As for his statement: *good*, he means by it: pure, not impure or forbidden. As for the steps, it is the plural of step, and the step is the distance between the two feet of the

walker. And the step with the opening of the kha is the single action from the saying of the speaker: I took one step. The step may be a plural of a mistake, and the step may be a plural of steps and a mistake. The meaning of the prohibition of following his steps is the prohibition of his path and his effect in what he called for, which is contrary to the obedience of God Almighty. The people of interpretation differed in the meaning of the steps. Some of them said: The steps of Satan: his work. Those who said that mentioned: Al-Muthanna bin Ibrahim told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **The steps of Satan**, he said: his work. Some of them said: **The steps of Satan**, his sins. Those who said: Muhammad bin Amr told me, Abu Asim told us, Issa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, in his saying: **The steps of Satan**, he said: his sin. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: his sins. Al-Hasan bin Yahya narrated to us, he said: Abdul-Razzaq narrated to us, he said: Muammar narrated to us, from Qatada, regarding his statement: **And do not follow the footsteps of Satan**, he said: His sins. Yahya bin Abi Talib narrated to me, he said: Yazid narrated to us, he said: Juwaybir narrated to us, from Ad-Dahhak, regarding his statement: **The footsteps of Satan**, he said: The sins of Satan that he commands. Others said: **The footsteps of Satan**, is obeying him. Those who said that: Musa bin Harun narrated to me, he said: Amr narrated to us, he said: Asbat narrated to us, from As-Suddi: **And do not follow the footsteps of Satan**, he said: Obeying him. Others said: **The footsteps of Satan**, are vows to commit sins. Those who said that: Ibn Hamid narrated to us, he said: Jarir narrated to us, from Sulayman, from Abu Majlaz, regarding his statement: **And do not follow the footsteps of Satan**, he said: They are vows to commit sins. Abu Ja'far said: These statements that we have mentioned from those we have mentioned about the interpretation of his statement: **The footsteps of Satan**, are close in meaning to each other. Because each of them said something about that, he indicated the prohibition of following Satan in his traces and actions. However, the true interpretation of the word is what I have explained, that it is - after what is between his feet, then it is used in all of his traces and ways, as I have explained.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **O mankind** *verse*. It was said that it was revealed about Thaqeef, Khuza'ah, and Banu Mudlij regarding the livestock they forbade themselves, and the wording is general. Here, *good* means *permissible*, so it is an emphasis on the difference in wording. This is what Malik said about *good*. Al-Shafi'i said: *Good* means *pleasant*, so it is a variation, and therefore it is forbidden to eat dirty

animals. This will be explained in *Al-An'am* and *Al-A'raf*, God willing.

Second: The Almighty's saying: **Lawful and good.** "Lawful" is a state, and it was said that it is a passive participle. And the lawful was called *lawful* because the prohibition was dissolved from it. Sahl ibn Abdullah said: Salvation is in three things: eating lawful things, performing the obligatory duties, and following the example of the Prophet, may God bless him and grant him peace. Abu Abdullah al-Saji, whose name is Saeed ibn Yazid, said: Five characteristics complete knowledge, and they are: knowing God Almighty, knowing the truth, sincerity in action for God, acting according to the Sunnah, and eating lawful things. If one of them is missing, the action is not lifted. Sahl said: Eating lawful things is not valid except with knowledge, and money is not lawful until it is free from six characteristics: usury, unlawful things, ill-gotten gains - and this is a general name - embezzlement, what is disliked, and suspicion.

Third: The Almighty's saying: **And do not follow** is a prohibition **in the footsteps of Satan.** "Khatwat" is the plural of *Khatwat* and *Khatwat* means the same thing. Al-Farra' said: *Khatwat* is the plural of *Khatwat* with a fat-ha. *Khatwat* with a damma is what is between the feet. Al-Jawhari said: **The plural of "Khatwat" is Khatwat and Khatwat and Khatwat and the plural of Khatwat with a fat-ha is Khatwat like Rukwat and Rukwat.** Imru' al-Qais said:

She has leaps like the leaps of gazelles, a heart full of mistakes and a valley of rain.

Abu Samal Al-Adawi and Ubaid ibn Umair read *Khatawat* with a fatha on the kha and ta. It was narrated on the authority of Ali bin Abi Talib, Qatadah, Al-A'raj, Amr bin Maymun and Al-A'mash *Khatawat* with a damma on the kha and ta and a hamza on the waw. Al-Akhfash said: They went with this reading to the effect that it is the plural of sin, from *khata'*, not from *khatwa*. The meaning according to the reading of the majority is: Do not follow the traces of Satan and his work, and whatever the Shari'ah did not refer to is attributed to Satan. Ibn Abbas said: **The steps of Satan** are his works. Mujahid: His sins. Al-Suddi: His obedience. Abu Majlaz: They are vows to commit sins.

I said: The correct wording is general in all innovations and sins except the Sunnahs and laws. The discussion of Satan has been presented in full.

Fourth: The Almighty's statement: **Indeed, Satan is to you a clear enemy.** God the Almighty informed us that Satan is an enemy, and His report is true and honest. So, it is the duty of the wise person to take heed of this enemy who has made his enmity clear since the time of Adam, and has devoted himself and his life to corrupting the affairs of the children of Adam. God the Almighty has commanded us to beware of him, as He, the Most High, said: "And do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality, and to say about God that which you do not know." And He said: **Satan threatens you with poverty and orders you to immorality.** And He said: **Satan wants to lead them far astray.** And He said: "Satan only wants to cause between you animosity and hatred through intoxicants

and gambling and to avert you from the remembrance of God and from prayer. So will you not desist?" And He said: "Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze." This is the ultimate warning, and there are many examples of it in the Qur'an. Abdullah bin Omar said: Satan is chained in the lowest earth, and if he moves, then every evil on earth between two or more is due to his movement. Al-Tirmidhi narrated from the hadith of Abu Malik Al-Ash'ari, in which it says:

"And I command you to remember God, for the example of that is like that of a man who is pursued by the enemy quickly until he reaches a strong fortress and protects himself from them. Likewise, the servant does not protect himself from Satan except by remembering God." The hadith. And he said about it: A good, authentic, strange hadith.

Tafsir Ibn Kathir

When the Almighty made clear that there is no god but Him, and that He is the Independent Creator, He began to make clear that He is the Provider for all of His creation. He mentioned in one place: gratitude that He permitted them to eat from what is on the earth in a state of being lawful from God and good, meaning pleasant in itself and not harmful to the body or the mind. He forbade them from following the footsteps of Satan, which are his ways and paths in what he led his followers astray in, such as prohibiting the Baha'ir, the Sa'ib, the Wasa'il, and the like, which he had made attractive to them in their ignorance, as in the hadith of 'Iyad ibn Himar in Sahih Muslim on the authority of the Messenger of God, may God bless him and grant him peace, that he said, "God Almighty says: All wealth that I have granted to My servants is lawful for them - and in it - and if I created My servants as monotheists, then the devils came to them and led them astray from their religion, and forbade them what I had made lawful for them." And Al-Hafiz Abu Bakr ibn Mardawayh said: Sulayman ibn Ahmad told us, Muhammad ibn 'Isa ibn Shaybah Al-Masri told us, Al-Husayn ibn 'Abd Ar-Rahman Al-Ihtiyazi, Abu Abdullah Al-Jawzjani, a companion of Ibrahim bin Adham, told us, Ibn Jurayj told us, on the authority of Ata', on the authority of Ibn Abbas, he said: This verse was recited to the Prophet, may God bless him and grant him peace: **O mankind, eat from whatever is on the earth [that is] lawful and good.** Then Saad bin Abi Waqqas stood up and said: O Messenger of God, ask God to make me one whose supplication is answered. He said: O Saad, make your food pure, and your supplication will be answered. By the One in Whose Hand is the soul of Muhammad, a man may throw a forbidden morsel into his stomach, and it will not be accepted from him for forty days. And any servant whose flesh grows from ill-gotten gains and usury, the Fire is more deserving of him.

And His saying: "Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze." And the Most High said: **Will you then take him and his descendants as allies instead of Me, while they are an enemy to you? An evil exchange for the wrongdoers.** Qatadah and

Surat Al-Baqarah 2:168

O mankind, eat from whatever is on the earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

As-Suddi said about His saying: **And do not follow the footsteps of Satan:** Every disobedience to God is from the footsteps of Satan. Ikrimah said: They are the temptations of Satan. Mujahid said: His steps or he said his mistakes. Abu Majlaz said: They are vows in disobedience. Al-Sha'bi said: A man vowed to slaughter his son, so Masruq gave him a fatwa to slaughter a ram, and he said: This is from the footsteps of Satan. Abu Ad-Duha said on the authority of Masruq that Abdullah ibn Mas'ud was brought milk and salt, and he began to eat, so a man from the people withdrew, so Ibn Mas'ud said: Give it to your companion. He said: I do not want it. He said: Are you fasting? He said: No. He said: What is the matter with you? He said: I have forbidden myself to eat udder milk ever. Ibn Mas'ud said: This is from the footsteps of Satan, so eat and atone for your oath. Narrated by Ibn Abi Hatim. He also said: My father told us, Hassan bin Abdullah Al-Masry told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Rafi', who said: I was angry one day with my wife, and she said: One day she is Jewish and one day she is Christian, and every slave of hers is free if you do not divorce your wife. So I went to Abdullah bin Umar, who said: This is from the footsteps of Satan. Zaynab bint Umm Salamah said the same, and she was the most knowledgeable woman in Madinah at that time. I went to Asim and Ibn Umar, and they said the same thing. Abd bin Hamid said: Abu Na'im told us, on the authority of Sharik, on the authority of Abd Al-Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Whatever is an oath or vow made in anger is from the footsteps of Satan, and its atonement is the atonement for an oath. His statement: **He only commands you to do evil and immorality and to say about God that which you do not know.** That is, your enemy, Satan, only commands you to do evil deeds, the most serious of which is immorality, such as adultery and the like, and more serious than that is saying about God without knowledge. This includes every unbeliever and every innovator as well.

Fath al-Qadir

His saying: 168- **O people** It was said: It was revealed about Thaqeef, Khuza'ah and Banu Mudlij regarding the livestock they forbade themselves. Al-Qurtubi narrated it in his interpretation, but the consideration is the generality of the wording and not the specificity of the reason. And his saying: *Halal* is an object or a state, and the lawful was called lawful because the knot of prohibition was dissolved from it. And the good here is the pleasant as Al-Shafi'i and others said. Malik and others said: It is the lawful, so it is an emphasis on his saying: *Halal*. And the *min* in his saying: **from what is on earth** is for the partiality to definite that on earth there is what is forbidden *Khatawat* is the plural of Khatwa with the fatha and damma, and it is with the fatha for the time, and with the damma for what is between the feet. The reciters read Khatu'at with the fatha of the kha, and Abu Samak read with the fatha of the kha and the ta, and Ali, Qatadah, Al-A'raj, Amr bin Maymun and Al-A'mash read Khatu'at with the damma

of the kha and the ta and the hamza on the waw. Al-Akhfash said: They went with this reading to the fact that it is the plural of khatiyah from khatu, not from khatu. Al-Jawhari said: The khatwa with the fathah means one time, and the plural is khatat and khatat. The meaning according to the reading of the majority is: Do not follow the traces of Satan and his work, and everything that is not mentioned in the Shari'ah is attributed to Satan. It was said: It is vows and sins, and it is better to generalize and not to specify an individual or type. His statement: **Indeed, he is to you a clear enemy** means apparent enmity, and similar to it is the statement of the Most High: **Indeed, he is a clear, misleading enemy** and His statement: **Indeed, Satan is an enemy to you, so take him as an enemy.**

Tafsir al-Baghawi

168. The Almighty's saying: **O mankind, eat from whatever is on the earth [that is] lawful and good.** It was revealed about Thaqeef, Khuza'ah, Amir ibn Sa'sa'ah, and Banu Mudlij regarding what they forbade themselves of tillage, livestock, baheerah, sa'ibah, wasilah, and ham. The lawful is what the Shari'ah has made lawful and good. It was said: what is palatable and enjoyable. The Muslim finds the lawful good and rejects the unlawful. It was said: the good is the pure. **And do not follow the footsteps of Satan.** Abu Ja'far, Ibn Amir, Al-Kisa'i, Hafs, and Ya'qub read it with a damma on the ta', and the rest read it with a sukoon. The footsteps of Satan are his traces and slips. It was said: they are the vows in sins. Abu Ubaidah said: they are the minor sins. Al-Zajaj said: His methods **Indeed, he is to you a clear enemy** indicate enmity, and it was said: the manifestation of enmity. He showed his enmity by refusing to prostrate to Adam and his deception of him until he expelled him from Paradise.

Tafsir al-Baidawi

168- **O mankind, eat from whatever is on the earth [that is] lawful.** This was revealed about a people who forbade themselves fine foods and clothing. *Halal* is the object of *eat*, or an adjective of a deleted source, or a state of what is on the earth. *Min* is for partiality, since everything on the earth is eaten *good*, which is deemed good by the law or by upright desire. Since *halal* indicates the first. **And do not follow the footsteps of Satan,** do not follow his example in following desires, forbidding what is lawful and permitting what is unlawful. Nafi', Abu Amr, Hamza, Al-Bazzi, and Abu Bakr read it with a sukoon on the *ta*, where it occurred. They are two dialects for the plural of *khatwa*, which is what is between the feet of the sinner. It was read with two dammahs and a hamza, making the dammah of the ta' as if it were on it, and with two fathahs, as it is the plural of khatwa, which is the time of khatwa. **Indeed, he is a clear enemy to you.** The enmity is apparent to those with insight, even if he appears to be loyal to the one who misleads him. That is why he

called him a guardian in the Almighty's saying: **Their allies are the false gods.**

Surat Al-Baqarah 2:169

He only commands you to do evil and immorality and to say about Allah that which you do not know.

Surat al-Baqarah 2:169

He only commands you to do evil and immorality and to say about God that which you do not know.

Tafsir al-Jalalayn

He only orders you to do evil sin and immorality that which is ugly according to Islamic law **and that you say about God what you do not know** such as forbidding what He has not forbidden and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the words of God the Almighty: **He only commands you to do evil and immorality and to say about God that which you do not know**. Abu Ja'far said: God the Almighty means by His words: **He only commands you**, the devil, **to do evil and immorality and to say about God that which you do not know**. Evil is sin, like harm, from the saying of the speaker: This matter displeases you, it displeases you badly, which is what displeases the doer. As for immorality, it is a source like prosperity and adversity, and it is everything that is disgraceful to mention and ugly to hear. It was said: The evil that God mentioned is the sins of God. If that is the case, then God called it evil because it displeases its doer with the evil of its consequences for him with God. It was said: Immorality is adultery. If that is the case, then it is only called [thus] because of the ugliness of its hearing and the abhorrentness of what its doer is mentioned with. Mention of those who said that: Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **He only orders you to do evil and immorality**. As for evil, it is disobedience, and as for immorality, it is adultery. As for His statement: **And that you say about God what you do not know**, it is what they used to forbid of the bahīr, sā'ib, wasīl, and hawāmī, and they claim that God forbade that. So God, the Exalted, said to them: **God has not ordained any bahīr, nor sā'ib, nor wasīl, nor hawām, but those who disbelieve invent lies about God, and most of them do not reason**. (al-Ma'idah 5:103) So God, the Exalted, informed them in this verse that their saying: God has forbidden this! From the lies that Satan commands them to tell, and that He has made it permissible for them and made it good, and has not forbidden them to eat it, but they say about God what they do not know the truth of, out of obedience to Satan, and following in his footsteps, and following in the footsteps of their misguided ancestors and ignorant fathers, who were ignorant of God and what He revealed to His Messenger, and were astray from the truth and His path, and extravagant on their part, as God revealed in His Book to His Messenger, may God bless him and grant him peace, when He, the Most High, said: **And when it is said to them, 'Follow what God has**

revealed,' they say, 'Rather, we will follow what we found our fathers doing.'

Tafsir al-Qurtubi

God Almighty says: **He only commands you to do evil and immorality and to say about God what you do not know**.

God the Almighty said: **He only orders you to do evil and indecency**. Evil is called evil because it makes its doer miserable with bad consequences. It is the source of *sa'ahu* which means it saddens him. *Sa'atahu* means it makes him sad, so he is sad. God the Almighty said: **The faces of those who disbelieve will be made ugly**. The poet said:

If this life has made me sad, life has always made me happy.

The matter is the same for me in both cases, for one, thanks and for the other, patience

Obscenity is originally an ugly sight, as he said:

Good as the gazelle's, not obscene

Then the word was used in ugly meanings. The Sharia is what makes good and bad, so everything that the Sharia forbids is indecency. Muqatil said: Everything in the Qur'an that mentions indecency is adultery, except for His statement: **Satan threatens you with poverty and orders you to indecency**, which is the prohibition of zakat.

I said: Based on this, it was said: Evil is that for which there is no limit, and obscenity is that for which there is a limit. It was narrated on the authority of Ibn Abbas and others, and God Almighty knows best.

The Almighty said: **And that you say about God what you do not know**. Al-Tabari said: He means what they forbade of the bahīrah and the sā'ibah and the like of what they made lawful. **And that you say** is in the accusative case in apposition to the Almighty's saying: **with evil and indecency**.

Tafsir Ibn Kathir

When the Almighty made clear that there is no god but Him, and that He is the Independent Creator, He began to make clear that He is the Provider for all of His creation. He mentioned in one place: gratitude that He permitted them to eat from what is on the earth in a state of being lawful from God and good, meaning pleasant in itself and not harmful to the body or the mind. He forbade them from following the footsteps of Satan, which are his ways and paths in what he led his followers astray in, such as prohibiting the Baha'ir, the Sa'ib, the Wasa'il, and the like, which he had made attractive to them in their ignorance, as in the hadith of 'Iyad ibn Himar in Sahih Muslim on the authority of the Messenger of God, may God bless him and grant him

peace, that he said, "God Almighty says: All wealth that I have granted to My servants is lawful for them - and in it - and if I created My servants as monotheists, then the devils came to them and led them astray from their religion, and forbade them what I had made lawful for them." And Al-Hafiz Abu Bakr ibn Mardawayh said: Sulayman ibn Ahmad told us, Muhammad ibn 'Isa ibn Shaybah Al-Masri told us, Al-Husayn ibn 'Abd Ar-Rahman Al-Ihtiyazi, Abu Abdullah Al-Jawzjani, a companion of Ibrahim bin Adham, told us, Ibn Jurayj told us, on the authority of Ata', on the authority of Ibn Abbas, he said: This verse was recited to the Prophet, may God bless him and grant him peace: **O mankind, eat from whatever is on the earth [that is] lawful and good.** Then Saad bin Abi Waqqas stood up and said: O Messenger of God, ask God to make me one whose supplication is answered. He said: O Saad, make your food pure, and your supplication will be answered. By the One in Whose Hand is the soul of Muhammad, a man may throw a forbidden morsel into his stomach, and it will not be accepted from him for forty days. And any servant whose flesh grows from ill-gotten gains and usury, the Fire is more deserving of him.

And His saying: "Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze." And the Most High said: **Will you then take him and his descendants as allies instead of Me, while they are an enemy to you? An evil exchange for the wrongdoers.** Qatadah and As-Suddi said about His saying: **And do not follow the footsteps of Satan:** Every disobedience to God is from the footsteps of Satan. Ikrimah said: They are the temptations of Satan. Mujahid said: His steps or he said his mistakes. Abu Majlaz said: They are vows in disobedience. Al-Sha'bi said: A man vowed to slaughter his son, so Masruq gave him a fatwa to slaughter a ram, and he said: This is from the footsteps of Satan. Abu Ad-Duha said on the authority of Masruq that Abdullah ibn Mas'ud was brought milk and salt, and he began to eat, so a man from the people withdrew, so Ibn Mas'ud said: Give it to your companion. He said: I do not want it. He said: Are you fasting? He said: No. He said: What is the matter with you? He said: I have forbidden myself to eat udder milk ever. Ibn Mas'ud said: This is from the footsteps of Satan, so eat and atone for your oath. Narrated by Ibn Abi Hatim. He also said: My father told us, Hassan bin Abdullah Al-Masry told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Rafi', who said: I was angry one day with my wife, and she said: One day she is Jewish and one day she is Christian, and every slave of hers is free if you do not divorce your wife. So I went to Abdullah bin Umar, who said: This is from the footsteps of Satan. Zaynab bint Umm Salamah said the same, and she was the most knowledgeable woman in Madinah at that time. I went to Asim and Ibn Umar, and they said the same thing. Abd bin Hamid said: Abu Na'im told us, on the authority of Sharik, on the authority of Abd Al-Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Whatever is an oath or vow made in anger is from the footsteps of Satan, and its atonement is the atonement for an oath. His statement: **He only commands you to do evil and immorality and to say about God that which you do not know.** That is, your enemy, Satan, only commands you to do evil deeds,

the most serious of which is immorality, such as adultery and the like, and more serious than that is saying about God without knowledge. This includes every unbeliever and every innovator as well.

Fath al-Qadir

And his saying: 169- **With evil** Evil is called evil because it makes its owner bad with the bad outcome, and it is the source of *sa'ahu* which means it makes him sad. **And obscenity** is originally bad sight, and from it the poet said:

Good as the good of the womb is not obscene

Then it was used in ugly meanings. It was said: evil: ugly, and obscenity: exceeding the limit in ugliness. It was said: evil: what has no limit, and obscenity: what has a limit. It was said: obscenity: adultery. It was said: everything that the Shariah forbade is obscenity. And His statement: **And that you say about God what you do not know** Ibn Jarir al-Tabari said: He means what they forbade from the bahīrah and the sā'ibah and the like of them which they made a law. It was said: It is their saying this is permissible and this is forbidden without knowledge. And it appears that it is true for everything that was mentioned in the Shariah without knowledge. And in this verse is evidence that everything that has no text or apparent meaning from the objects found on earth is originally permissible until evidence is presented that requires its prohibition. And the clearest evidence of that from this verse is the statement of God the Most High: **It is He who created for you whatever is on the earth.**

Tafsir al-Baghawi

169. And it is clear that it is transitive and intransitive, then he mentioned his enmity and said: **He only orders you to do evil** meaning to sin. The root of evil is that which makes its doer sad, and it is the source of *sa'a yusu'u su'u* and *ma'sa'ah*, meaning it saddened him, and *sawatuhu fasa'a* means I saddened him, so he was sad. **And indecency** is the sins and what is ugly in speech and action, and it is a source like *sira'* and *sira'*. Bazan narrated on the authority of Ibn Abbas, who said: Indecency is the sin for which a punishment is required, and evil is the sin for which there is no punishment. Al-Suddi said: It is adultery, and it was said that it is miserliness. **That you say about God what you do not know** of forbidding crops and livestock.

Tafsir al-Baidawi

169- **He only orders you to do evil and immorality** is a statement of his enmity and the necessity of avoiding following him. The command was used metaphorically to adorn him and send them to evil, belittling their opinion and degrading their status. Evil and immorality are what the mind rejects and the Shari'ah finds ugly. The conjunction is due to the difference between the two descriptions, as evil is due to the mind being concerned about it, and immorality is due to its being

Surat Al-Baqarah 2:169

He only commands you to do evil and immorality and to say about Allah that which you do not know.

found ugly. It was said: evil includes all ugly things, and immorality is what exceeds the limit in ugliness among the major sins. It was said: the first is what has no limit, and the second is what has been legislated for.

And that you say about God what you do not know

such as taking rivals, making forbidden things permissible, and forbidding good things. It is evidence of the prohibition of following conjecture completely. As for the mujtahid following what he leads to based on conjecture based on a Shari'ah-based evidence, its obligation is definite, and conjecture is in a way as we explained in the books of Usul.

Surat al-Baqarah 2:170

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow what we found our fathers doing." Even though their fathers did not understand anything, nor were they guided?

Tafsir al-Jalalayn

And when it is said to them meaning the disbelievers **Follow what God has revealed** of monotheism and the permissibility of good things **they say** No **rather we will follow what we found** we found **our fathers doing** of worshipping idols and forbidding the sa'i and the lakes. God the Almighty said: *A* They follow them **even though their fathers did not understand anything** of the matter of religion **nor were they guided** to the truth and the hamza is for denial

Tafsir al-Suyuti

God Almighty said: And when it is said to them, **Follow the verse**. Ibn Abi Hatim narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, called the Jews to...

Islam and encouraged them to do so and warned them of God's punishment and vengeance. Rafi' bin Huraymila and Malik bin Auf said: **Rather, O Muhammad, we will follow what we found our sons doing, for they were more knowledgeable and better than us**. So God revealed about that: "And when it is said to them, 'Follow what God has revealed,' the verse:

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And when it is said to them, 'Follow what God has revealed,' they say, 'Rather, we will follow what we found our fathers doing.' Even though their fathers did not understand anything and were not guided." Abu Ja'far said: There are two aspects of interpretation in this verse.

One of them: That the ha' and the mim in His statement: **And when it is said to them** refer to *whom* in His statement: **And among mankind are those who take others besides God as equals**, so the meaning of the statement is: And among mankind are those who take others besides God as equals. And when it is said to them: Follow what God has revealed, they say: Rather, we follow what we found our fathers doing. The other: That the ha' and the mim in His statement: **And when it is said to them** are from the mention of **the people** who are in His statement: **O mankind, eat from whatever is on the earth [that is] lawful and good**, so that is a shift from addressing to reporting on the absent, as in the statement of God the Most High: **Until, when you were in the ships and they sailed with them with a good wind** (Yunus 10:22). Abu Ja'far said: What is more correct to me and more appropriate for the interpretation of the verse is that the ha' and the mim in

His statement **to them** are from the mention of **the people**, and that is a shift from addressing to reporting on the absent. Because that follows His statement: **O mankind, eat from whatever is on the earth**. So it is more appropriate for it to be report about them than it is report about those who were informed that among them were **those who take rivals to God**, with what is between them of verses, and the interruption of their stories with a new story other than it, and that it was revealed about a group of Jews who said that, when they were called to Islam, as: Ibn Hamid told us, he said, Salamah ibn al-Fadl told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, called the Jews of the People of the Book to Islam and encouraged them to do so, and warned them of God's punishment and vengeance, so Rafi' ibn Kharijah and Malik ibn Awf said to him: Rather, we will follow what we found our fathers doing, for they were more knowledgeable and better than us, so God revealed about that from their statement: "And when it is said to them, 'Follow what God has revealed,' they say, 'Rather, we will follow what we found our fathers doing.' Even if their fathers did not understand anything and were not guided." Abu Kuraib told us, Yunus bin Bakir told us, Muhammad bin Ishaq told us, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told me, Saeed bin Jubair, or Ikrimah, told me, on the authority of Ibn Abbas, similarly - except that he said: Abu Rafi bin Kharijah and Malik bin Auf said to him. As for the interpretation of his statement: **Follow what God has revealed**, it is: Do what God has revealed in His Book to His Messenger, so make lawful what He has made lawful and forbid what He has made unlawful, and make him an imam for you whom you follow, and a leader whose rulings you follow. And his statement: **We found our fathers doing it**, means: we found, as the poet said:

I found him not repenting or remembering God except a little.

Meaning: I found it, and as: Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **They said, 'Rather, we will follow what we found our fathers doing,'** meaning: what we found our fathers doing. Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, similarly. Abu Ja'far said: The meaning of the verse is: And when it is said to these disbelievers: Eat of what God has made lawful for you, and abandon the steps and path of Satan, and act according to what God has revealed to His Prophet, may God bless him and grant him peace, in His Book, they will be too arrogant to submit to the truth and will say: Rather, we will follow our fathers and follow what we found them doing, of making lawful what they used to make lawful and prohibiting what they used to prohibit. God, the Most High, said: **Or if their fathers** - meaning: the fathers of these disbelievers who continued in their disbelief in God the Almighty - **did not understand anything** of God's religion and His obligations, His commands and prohibitions, so that they would follow the path they took and their actions would be followed - **nor were**

Surat al-Baqarah 2:170

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow what we found our fathers doing." Even though their fathers did not understand anything, nor were they guided?

they guided to the right path, so that others would be guided by them and those who seek the religion and want the truth and what is right would follow them? God, the Most High, says to these disbelievers: How... O people, do you follow what you found your fathers doing in order to abandon what God commands you?

Your Lord is with you, and your fathers do not understand anything about God's command, nor are they right, nor do they realize the right path? The follower only follows the one who has knowledge of the thing used for it in himself. As for the ignorant, no one follows him - in what he is ignorant of - except the one who has no mind or discernment.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **And when it is said to them** meaning the Arab infidels. Ibn Abbas: It was revealed about the Jews. Al-Tabari: The pronoun in *them* refers to the people from the Almighty's saying: **O mankind, eat.** And Qay: It refers to *who* in the Almighty's saying: **And among mankind are those who take others besides God** the verse. And His saying: **Follow what God has revealed** meaning by accepting and acting. "They said: Rather, we will follow what we found our fathers doing." We found: we found. And the poet said:

I found him not repenting or remembering God except a little.

The second: The Almighty's saying: **Or if their fathers had been...** The alif is for interrogation, and the waw is opened because it is a waw of conjunction, conjoining one sentence of speech to another, because the ultimate corruption in commitment is for them to say: We will follow our fathers even if they did not understand, so they decided on this commitment of theirs, since it was the state of their fathers.

Question: Our scholars said: The strength of the words of this verse invalidates imitation, and its counterpart is: **And when it is said to them, 'Come to what God has revealed and to the Messenger,' they say, 'Sufficient for us is that upon which we found our fathers' 1:10.** This verse and the one before it are connected to what preceded them, and that is that God, the Exalted, informed us of the ignorance of the Arabs in what they controlled with their foolish opinions in the Bahira, Sa'ibah, and Wasila, so they argued that it was a matter they found their fathers doing and followed them in that, and they abandoned what God revealed to His Messenger and commanded in His religion, so the pronoun in *them* refers back to them in both verses.

Third: Some people have relied on this verse to condemn imitation, because God Almighty condemned the infidels for following their fathers in falsehood and

imitating them in disbelief and disobedience. This is correct in falsehood, but imitation in truth is a fundamental principle of the religion and a protection from the protection of Muslims to which the ignorant who is unable to comprehend the insight resorts.

Scholars differed about its permissibility in matters of principles, as follows. As for its permissibility in matters of branches, it is correct.

Fourth: The reality of imitation according to scholars is accepting a statement without proof. Based on this, whoever accepts the statement of the Prophet, may God bless him and grant him peace, without looking into his miracle is an imitator, but whoever looks into it is not an imitator. It was said: It is believing in the validity of a fatwa of someone who does not know the validity of his statement. In the language, it is taken from the necklace of perfume, as the Arabs say: I tied the camel if you put a rope around its neck to lead it, so it is as if the imitator leaves his entire affair to whoever leads him wherever he wants. And their poet said likewise:

And they entrusted you with your command, may God reward you, and may your soul be steadfast in the matter of war, and may you be fully aware of it.

Fifth: Imitation is not a path to knowledge nor a means of reaching it, neither in the fundamentals nor in the branches. This is the opinion of the majority of rational people and scholars, contrary to what is said about the ignorant literalists and the Tha'labiyyah that it is a path to knowing the truth, and that this is what is obligatory, and that contemplation and research are forbidden, and that arguing against them in the books of fundamentals.

Sixth: It is obligatory for the layman who is not busy deriving rulings from their origins due to his lack of qualification in matters of his religion that he does not know and needs to do so, to seek out the most knowledgeable of his time and country and ask him about his case and then comply with his fatwa, based on the statement of God the Almighty: **So ask the people of knowledge if you do not know.** He is required to strive to search for the most knowledgeable of his time until the majority of people agree on it. It is also obligatory for the scholar to imitate a scholar like him in a case in which the evidence and reasoning are unclear to him, and he wants to renew his thinking and reasoning until he finds what is required, but time is short for that, and he fears that the act of worship will be missed, or that the ruling will be lost, whether that other mujtahid is a companion or someone else. This is what Judge Abu Bakr and a group of scholars agreed with.

Seventh: Ibn Atiyyah said: The nation has agreed to invalidate imitation in matters of belief. Others have mentioned a difference of opinion on this, such as Judge Abu Bakr ibn al-Arabi and Abu Amr Uthman ibn Isa ibn Darbas al-Shafi'i. Ibn Darbas said in his book *Al-Intisar*: Some people said that imitation is

permissible in matters of monotheism, and this is a mistake, because God the Almighty said: **Indeed, we found our fathers upon a religion.** So he condemned them for imitating their fathers and not following the Messengers, like the people of whims did in imitating their elders and not following Muhammad, may God bless him and grant him peace, in his religion. And because it is obligatory upon every accountable person to learn the matter of monotheism and to be certain of it, and this can only be achieved through the Book and the Sunnah, as we explained in the verse on monotheism, and God guides whom He wills.

Ibn Darbas said: The people of deviation have often said that those who adhere to the Book and the Sunnah are imitators. This is a mistake on their part, rather it is more appropriate for them and more befitting for their schools of thought, since they accepted the words of their masters and elders in matters in which they contradicted the Book of God and the Sunnah of His Messenger and the consensus of the Companions, may God be pleased with them. Thus, they were included among those whom God condemned in His saying: **Our Lord, indeed we obeyed our masters and our elders** until His saying: *greatly*, and His saying: **Indeed, we found our fathers upon a religion, and we are following in their footsteps.** Then He said to His Prophet: **He said, 'Even if I brought you better guidance than that which you found your fathers upon,' they said, 'Indeed, we, in that with which you have been sent, are disbelievers.'** Then He said to His Prophet, peace be upon him: **Then We took vengeance on them** *At-Tirmidhi*. Thus, God, the Almighty, made clear that guidance is in what His Messengers, peace be upon them, brought. The saying of the people of the Sunnah in their beliefs: We found our imams, our fathers, and the people following the Book and the Sunnah and the consensus of the righteous predecessors of the nation, is not from their saying: We found our fathers and we obeyed our masters and elders in a way, because these attributed that to the revelation and to following the Messenger, and those attributed their slander to the people of falsehoods, and thus they increased in misguidance. Do you not see that God, the Exalted, praised Joseph, peace be upon him, in the Qur'an where He said: "Indeed, I have left the religion of a people who do not believe in God and are, in the Hereafter, disbelievers." * And I have followed the religion of my fathers, Abraham, Isaac, and Jacob. It was not for us to associate anything with God. That was from the favor of God upon us and upon mankind." So since his fathers, peace be upon them, were prophets who followed the revelation, which is the pure religion that God was pleased with, his following his fathers was one of the attributes of praise. What they came up with did not mention symptoms and their connection to substances and their transformation into them, which indicates that there is no guidance in them and no right path in their creators.

Ibn Al-Hisar said: The use of these terms appeared in the time of Al-Ma'mun after the two hundredth year, when the books of the ancients were translated and their differences appeared in them regarding the eternity and occurrence of the world, and their differences regarding the essence and its stability, and the accident and its nature. So the innovators and

those in whose hearts there was deviation hastened to preserve those terms, and they intended by them to alienate the people of the Sunnah, and to introduce doubts among the weak among the people of the religion. So the matter remained like this until innovation appeared, and the innovators became sects, and the matter became confused for the sultan, until the prince said that the Qur'an was created, and forced people to do so, and struck Ahmad ibn Hanbal for that.

Then men from the Sunnis, such as Sheikh Abu al-Hasan al-Ash'ari, Abdullah ibn Kulab, Ibn Mujahid, al-Muhasibi and their likes, were appointed. They engaged with the innovators in their terminology, then they fought them and killed them with their weapons. And those Muslims who came of age from this nation held fast to the Book and the Sunnah, turning away from the doubts of the atheists. They did not consider the essence and the accident. That was the way the predecessors were.

I said: Whoever now looks into the terminology of the theologians when he argues with that for the religion, his status is close to that of the prophets. As for those extremist theologians who criticize the path of those believers who took the narration, and urge the study of the books of theology, and that the truth is not known except from their side with those terminologies, then they have become blameworthy for their rejection of the path of the predecessors from the past imams, and God knows best. As for the dispute and argument with evidence and proof, that is clear in the Qur'an, and its explanation will come, God willing.

Tafsir Ibn Kathir

God the Almighty says: And when it is said to these disbelieving polytheists: Follow what God has revealed to His Messenger, and abandon what you are doing of misguidance and ignorance, they say in response to that: Rather, we follow what we found our fathers doing, i.e., the worship of idols and rivals. God the Almighty says, denouncing them: **Or even if their fathers** i.e., those whom they follow and imitate **did not understand anything nor were they guided** i.e., they had no understanding or guidance. Ibn Ishaq narrated on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or Sa'id ibn Jubayr, on the authority of Ibn Abbas: That it was revealed about a group of Jews whom the Messenger of God, may God bless him and grant him peace, called to Islam, and they said: Rather, we follow what we found our fathers doing, so God revealed this verse, then He gave them an example. God the Almighty said: **For those who do not believe in the Hereafter is an evil example.** He said: **And the example of those who disbelieve** meaning in what they are in of error, misguidance and ignorance is like that of straying animals that do not understand what is said to them. Rather, when their shepherd calls to them, that is, calls them to what guides them, they do not understand what he says or comprehend it, but only hear his voice. This is what was narrated from Ibn Abbas, Abu Al-Aaliyah, Mujahid, Ikrimah, Ata', Al-Hasan, Qatadah, Ata' Al-Khurasani and Al-Rabi' bin Anas, something similar to this. It was said: This is an

Surat al-Baqarah 2:170

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow what we found our fathers doing." Even though their fathers did not understand anything, nor were they guided?

example given to them in their supplication to idols that do not hear, see or comprehend anything. Ibn Jarir chose this, but the first is more appropriate, because idols do not hear, comprehend or see anything, and they do not have the power to strike or have life in them. His statement, **Deaf, dumb and blind** means deaf to hearing the truth, dumb and unable to utter it, blind to seeing its path and course. **So they do not reason** meaning they do not know anything and do not understand it.

Fath al-Qadir

The pronoun in His statement: 170- **And when it is said to them** refers to the people, because the infidels are among them and they are the ones meant here, and it was said: the infidels of the Arabs in particular, and **we found** means we found, and the alif in His statement: **Or if their fathers had been** is for interrogation, and the waw is opened because it is the waw of conjunction. In this verse there is blame for the imitators and the call for their blatant ignorance and corrupt belief that cannot be estimated, and similar to this verse is the statement of God Almighty: **And when it is said to them, Come to what God has revealed and to the Messenger, they say, Sufficient for us is that upon which we found our fathers"** (Al-Quran 2:170). In that is evidence of the ugliness of imitation and the prohibition of it, and research into that would take a long time. I have devoted an independent book to it and called it [Al-Qawl Al-Mufid: On the Ruling of Imitation] and I have discussed it in detail in [Adab Al-Talab and Muntaha Al-Arab].

Tafsir al-Baghawi

170. "And when it is said to them, 'Follow what God has revealed,' **It is said that this is a new story and that the ha and mim in them**" are a metaphor for something not mentioned. It was narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, called the Jews to Islam, so Rafi' bin Kharijah and Malik bin Awf said: They said: Rather, we will follow what we found our fathers doing, meaning what we found our fathers doing, for they were better and more knowledgeable than us, so God revealed this verse. It was said that the verse is connected to what came before it and was revealed about the polytheists of the Arabs and the infidels of Quraysh, and the ha and mim refer to His statement: "And among mankind are those who take for themselves rivals besides God" *165-Al-Baqarah*. "They said, 'Rather, we will follow what we found,' meaning what we found **in our fathers** of worshipping idols. It was said that its meaning is: And when it is said to them, 'Follow what God has revealed' in making permissible what they had forbidden themselves of crops, livestock, bahīrah, and sā'ibah. The ha and the meem refer to people in the Almighty's saying: **O people, eat**. "They said: Rather, we will

follow." Al-Kisa'i read: **Rather, we will follow** by assimilating the lam into the nun. Likewise, the lam of hal and bal is assimilated into the ta, tha, zay, seen, sad, ta, and dha. Hamza agreed with the ta, tha, and seen. **What we found** "upon our fathers" of prohibition and permission.

God Almighty said: **Or if their fathers** meaning how do they follow their fathers and their fathers **did not understand anything** and the waw in *awlu* is the waw of conjunction, and it is called the waw of astonishment, and the interrogative *alif* was added to it for rebuke, and the meaning is do they follow their fathers even though they were ignorant and did not understand anything, its wording is general but its meaning is specific. That is, they did not understand anything of the matters of religion because they understood the matters of this world **and were not guided** then God gave an example and said, may He be glorified:

Tafsir al-Baidawi

170-**And when it is said to them**, Follow what God has revealed," the pronoun refers to the people, and the address is changed from them to call out their misguidance, as if he turned to the rational people and said to them: Look at these fools, what do they answer? "They say, **Rather, we will follow what we found our fathers doing**, what we found them doing. It was revealed about the polytheists who were ordered to follow the Qur'an and all the other proofs and verses that God revealed, but they turned to imitation. It was said about a group of Jews whom the Messenger of God, may God bless him and grant him peace, called to Islam, but they said: **Rather, we will follow what we found our fathers doing because they were better than us and more knowledgeable**. Based on this, what God revealed includes the Torah because it also calls to Islam. **Or even if their fathers did not understand anything and were not guided**, the waw is for the state, or the conjunction. The hamza is for response and amazement. The answer to *if* is omitted, meaning if their fathers were ignorant and did not think about the matter of religion, nor were they guided to the truth, they would have followed them. This is evidence of the prohibition of imitation for those who are able to consider and exert effort. As for following others in religion if it is known by some evidence that they are correct, such as the prophets and those who exert effort in rulings, then in reality it is not imitation but rather following what God has revealed.

Surat al-Baqarah 2:171

And the example of those who disbelieve is like that of one who calls to that which hears nothing except calls and cries - deaf, dumb, and blind - so they do not understand.

Tafsir al-Jalalayn

And the example of those who disbelieved and of those who call them to guidance is like the example of one who calls makes a sound with what he hears only a call and a cry that is, a sound and does not understand its meaning, that is, in hearing the sermon and not contemplating it, like the animals that hear the voice of their shepherd but do not understand it, they are deaf, dumb, and blind, so they do not understand the sermon

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And the example of those who disbelieve is like the example of one who shouts to that which hears nothing but calls and cries.** Abu Ja'far said: The people of interpretation differed in the meaning of that. Some of them said: The meaning of that is: The example of the disbeliever - in his lack of understanding of what is recited to him from God in His Book, and his poor acceptance of what is called to of the Oneness of God and admonished with - is like the animal that hears the sound when it is called to, but does not understand what is said to it. Mention of those who said that: Hannad bin Al-Sarri told us, he said, Abu Al-Ahwas told us, on the authority of Samak, on the authority of 'Ikrimah, in his saying: **And the example of those who disbelieve is like the example of one who shouts to that which hears nothing but calls and cries,** he said: Like a camel or a donkey, you call it and it hears the sound but does not understand what you say. Muhammad ibn Abdullah ibn Zari' told me, he said, Yusuf ibn Khalid al-Samti told us, he said, Nafi' ibn Malik told us, on the authority of 'Ikrimah, on the authority of Ibn Abbas, regarding his statement: **Like one who cries to that which hears not,** he said: It is like the example of a sheep and the like. Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father,

On the authority of Ibn Abbas, he said: **And the parable of those who disbelieve is that of one who shouts to that which hears nothing except calls and cries.** Like the camel, donkey, or sheep. If you say to some of them: Eat, they do not know what you are saying, but they hear your voice. And likewise the disbeliever. If you command him to do good or forbid him from evil or admonish him, he does not understand what you are saying, but he hears your voice. Al-Qasim told me, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: Like the beast, it is called and

it hears but does not understand what is said to it. Likewise the disbeliever, he hears the sound but does not understand. Sufyan ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid: **Like the one who calls out to that which hears not,** he said: The disbeliever is like an animal, he hears the sound but does not understand. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Like the one who calls out,** an example that God gave for the disbeliever, he hears what is said to him but does not understand, like the animal that hears the bleating but does not understand. Bishr ibn Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatadah, regarding his statement: **And the example of those who disbelieve is like the example of one who calls out to that which hears nothing but calls and cries,** he said: The example of the disbeliever is like the example of a camel or a sheep, he hears the sound but does not understand and does not know what is meant by it. Al-Hasan bin Yahya told us, he said, Abdul-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding His statement: **Like one who calls out to that which hears nothing but calls and cries,** he said: It is a simile that God has given for the disbeliever. He says: The example of this disbeliever is like that of this animal that hears a sound but does not know what is being said to it. Likewise, the disbeliever does not benefit from what is being said to him. Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, he said: He is like the disbeliever, he hears a sound but does not understand what is being said to him. Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, he said, Ibn Jurayj said: I asked 'Ata' and then I said to him: It is said: It does not understand - meaning the animal - except that it hears the call of the caller when he calls out to it, so they are like that, they do not understand even though they hear. So he said: Likewise. He said: And Mujahid said: **The one who calls out** is the shepherd **to that which does not hear** of the animals. 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: **Like the one who cries out** the shepherd **to what does not hear** of the animals. Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Like the one who cries out to what does not hear except a call and a cry,** he does not understand what is said to him, unless he is called and then comes, or he is called and then goes. As for **the one who cries out,** he is the shepherd of sheep, just as the shepherd cries out to what does not hear what is said to him, unless he is called or summoned. Likewise, Muhammad, may God bless him and grant him peace, calls to one who hears nothing but the murmur of speech. God says: **Deaf, dumb, blind** (Al-Baqarah 2:18). Abu Ja'far said: The meaning of those who say this statement - in their interpretation of what they interpreted, according to what I have related from them - is: The example of the admonition of those who disbelieve and their admonisher is like the caw of the caller to his sheep and his bleating to them. So the proverb was attributed to those who disbelieved, and the mention of the sermon and the preacher was left

Surat Al-Baqarah 2:171

And the example of those who disbelieve is like that of one who calls to that which hears nothing except calls and cries - deaf, dumb, and blind - so they do not understand.

out, because the speech indicates that. Just as it is said: If you meet someone, then respect him as you respect a sultan, meaning: as you respect a sultan, and as the poet said:

You are not a Muslim as long as you are alive, according to Zaid, by surrendering the prince

It is meant by it: as one greets the prince. It may be possible that the meaning - according to this interpretation that these people have interpreted - is: And the example of those who disbelieve in their lack of understanding of God and His Messenger is like the example of the animal that is called by it, who does not understand the commands and prohibitions except by the sound. That is because if it was said to it: Eat, bring water, it would not know what is being said to it except by the sound that it hears from the one who says it. So likewise the disbeliever, his example in his lack of understanding of what he is commanded and forbidden from - due to his poor contemplation of it and his lack of consideration and thought about it - is like this one that is called by it in what he is commanded and forbidden from. So the meaning is for the one that is called by it, and the speech is outside of the one who calls, as the Nabigha of Banu Dhubyan said:

I was afraid, so much so that my fear was no greater than that of a sane ibex in the rain.

Meaning: Until the fear of the ibex does not exceed my fear, and as the other said:

It was an obligation to say what you say, just as adultery was an obligation to be stoned.

Meaning: Just as stoning was the obligation for adultery, so stoning was made the obligation for adultery, because the meaning of the words is clear to the listener, and as the other said:

A lamp is a source of pride for the noble, and the eye is adorned with it when it is exposed.

Meaning: It is adorned with the eye, so He made it the eye adorned with it. And there are more similar examples of this in the speech of the Arabs than can be counted, from what the Arabs direct from the report of what they are reporting to what accompanies it, for the meaning of that to be clear to its listener, so they say: Show the basin to the she-camel, and the she-camel is only shown to the basin, and similar to that from their speech. And others said: The meaning of that is: And the example of those who disbelieve in their call to their gods and idols that do not hear or understand, is like the example of one who cries to what does not hear except a call and a cry, and that echo whose voice is heard but the caller does not understand anything from it. So the interpretation of the speech according to the saying of those who say that: And the example of those who disbelieve and their gods - in their call to them while they do not understand or reason - is like the example of the caller to what the caller hears only a call and a cry, meaning: The caller hears nothing from him except his call. Mention of those who said that: Yunus told me, he said,

Ibn Wahb told us, he said, Ibn Zayd said about His statement: **And the example of those who disbelieve is like the example of one who calls to that which hears nothing but calls and cries**, he said: The man who calls in the depths of the mountains and a voice answers him in them that returns to him and is called the echo. So the example of the gods of these people to them is like the example of one who answers him with this voice, it does not benefit him, he hears nothing but calls and cries. He said: The Arabs call that the echo. And the verse may bear another interpretation based on this interpretation. It is that its meaning is: And the example of those who disbelieve in their calling to their gods who do not understand their call, is like the example of one who calls to his sheep from a place where his sheep do not hear his voice, so they do not benefit from his cries at all, except that he is in trouble from his calls and cries. So likewise the disbeliever in his calling to his gods, he is in trouble from his calling to them and calling to them, and nothing benefits him.

Abu Ja'far said: The most correct interpretation of the verse in my opinion is the first interpretation that Ibn 'Abbas and those who agreed with him said. It means that the meaning of the verse is: The parable of the preaching of the disbeliever and his preacher is like the parable of the one who calls out to his sheep and his bleating, for he hears his bleating but does not understand his words, as we have explained before. As for the reason for the permissibility of omitting preaching and sufficing with the parable from it, we have explained it in His statement: **Their example is like the example of one who kindled a fire** (al-Baqarah 2:17) and in other similar verses, sufficient to repeat it. We have chosen this interpretation because this verse was revealed about the Jews, and God the Most High meant them by it, and the Jews were not people of idols that they worshipped, nor people of statues that they venerated and hoped for benefit from them or to ward off harm from them. And there is no reason - since that is the case - for the interpretation of those who interpreted it to mean: The example of those who disbelieved in their calling out to the gods and supplicating to them. If someone says: What is your evidence that this verse refers to the Jews? It is said: Our evidence for that is the verses that precede and follow it, for they are the ones meant by it. So what is between them is that

It is more appropriate and more deserving of being report about them than report about others, until the evidence becomes clear that the report is diverted from them to others. This, with what we mentioned from the report from those we mentioned that it was revealed about them, and the narration that we narrated from Ibn Abbas that the verse before this verse was revealed about them. And with what we said that this verse is meant for the Jews, Ata' used to say - Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, from Ibn Jurayj, he said, Ata' said to me regarding this verse: They are the Jews about whom God revealed: **Indeed, those who conceal what God has revealed of the Book and exchange it for a small price until His saying: How patient they are toward the**

Fire (al-Baqarah 2:174-175). As for his saying: **cries out**, it is the sound of sheep, cawing, and cawing, and from it is the saying of Al-Akhtal:

So moan with your sheep, Jarir, for your soul has been lost in the wilderness.

Meaning: A voice with it. The statement in the interpretation of His statement: **Deaf, dumb, and blind, so they do not understand**. Abu Ja'far said: God Almighty means by His statement: **Deaf, dumb, and blind**, these infidels who are like someone who cries out to something that hears nothing but a call and a cry. *Deaf* to the truth, so they do not hear. *Dumb* means: mute to what is said, the truth and correctness, and the acknowledgment of what God has commanded them to acknowledge, and the clarification of what God Almighty has commanded them to clarify of the matter of Muhammad, may God bless him and grant him peace, so they do not speak it or say it, nor clarify it to the people. *Blind* to guidance and the path of truth, so they do not see it, as Bishr ibn Mu'adh told us, he said, Yazid told us, on the authority of Sa'id, on the authority of Qatadah, His statement: **Deaf, dumb, and blind** means: deaf to the truth, so they do not hear it, nor benefit from it, nor understand it. Blind to the truth and guidance, so they do not see it. Dumb to the truth, so they do not speak it. Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, **Deaf, dumb, and blind**, meaning: about the truth. Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, Ibn Abbas: **Deaf, dumb, and blind**, meaning: they do not hear the guidance, nor do they see it, nor do they understand it. As for the nominative in his statement, **Deaf, dumb, and blind**, it came to him before the beginning and the resumption, as indicated by his statement, **So they do not understand**, as is said in speech: he is deaf and does not hear, and he is dumb and does not speak.

Tafsir al-Qurtubi

God the Almighty likened the preacher and caller of the infidels, who is Muhammad, peace and blessings of God be upon him, to a shepherd who calls out to the sheep and camels, but they hear nothing but his call and cry, and do not understand what he says. This is how Ibn Abbas, Mujahid, Ikrimah, As-Suddi, Az-Zajaj, Al-Farraa and Sibawayh explained it, and this is the ultimate in brevity. Sibawayh said: They did not liken it to the one calling out, but rather to the one being called out to. The meaning is: And your example, O Muhammad, and the example of those who disbelieved is like the one calling out and the one being called out to, from among the animals that do not understand. So the word was omitted to indicate the meaning.

Ibn Zayd said: The meaning is that the example of those who disbelieved in their supplication to inanimate deities is like that of a caller in the dead of night who is answered by an echo. He calls out to something that cannot be heard, and what answers him is that which has no truth or benefit. Qatib said: The meaning is that the example of those who

disbelieved in their supplication to something that cannot be understood, meaning the idols, is like that of a shepherd who calls to his sheep and does not know where they are. Al-Tabari said: What is meant is that the example of the disbelievers in their supplication to their deities is like that of someone who calls to something far away and is not heard because of the distance. So the caller has nothing of that except the call that tires him and exhausts him. In these three interpretations, the disbelievers are likened to the caller who calls, and the deaf to the one who is being called. Calling is driving the sheep and shouting at them. It is said: The shepherd called to his sheep, calling, and shouting, and shouting at them. Al-Akhtal said:

Go to your sheep, Jarir, for you have only lost your way in the wilderness.

Al-Qatabi said: Jarir was not a shepherd, but he meant that the Banu Kulayb were mocked for herding sheep, and Jarir was one of them, so he was as ignorant as them. The Arabs use the example of a shepherd in terms of ignorance and say: **More ignorant than a shepherd**. Al-Qatabi said: Whoever adopted this meaning of the verse was following a school of thought, but none of the scholars adopted it as far as we know.

The call is for those far away, and the supplication is for those near. That is why the call to prayer is called a call for those far away. The letter *nun* may be included in the call, but the original is the kasra. Then the Almighty likened the disbelievers to being deaf, dumb, and blind. This was mentioned at the beginning of the surah.

Tafsir Ibn Kathir

God the Almighty says: And when it is said to these disbelieving polytheists: Follow what God has revealed to His Messenger, and abandon what you are doing of misguidance and ignorance, they say in response to that: Rather, we follow what we found our fathers doing, i.e., the worship of idols and rivals. God the Almighty says, denouncing them: **Or even if their fathers i.e., those whom they follow and imitate did not understand anything nor were they guided i.e., they had no understanding or guidance**. Ibn Ishaq narrated on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or Sa'id ibn Jubayr, on the authority of Ibn Abbas: That it was revealed about a group of Jews whom the Messenger of God, may God bless him and grant him peace, called to Islam, and they said: Rather, we follow what we found our fathers doing, so God revealed this verse, then He gave them an example. God the Almighty said: **For those who do not believe in the Hereafter is an evil example**. He said: **And the example of those who disbelieve** meaning in what they are in of error, misguidance and ignorance is like that of straying animals that do not understand what is said to them. Rather, when their shepherd calls to them, that is, calls them to what guides them, they do not understand what he says or comprehend it, but only hear his voice. This is what was narrated from Ibn Abbas, Abu Al-A'aliyah, Mujahid, Ikrimah, Ata', Al-Hasan, Qatadah, Ata' Al-Khurasani and Al-Rabi' bin

And the example of those who disbelieve is like that of one who calls to that which hears nothing except calls and cries - deaf, dumb, and blind - so they do not understand.

Anas, something similar to this. It was said: This is an example given to them in their supplication to idols that do not hear, see or comprehend anything. Ibn Jarir chose this, but the first is more appropriate, because idols do not hear, comprehend or see anything, and they do not have the power to strike or have life in them. His statement, **Deaf, dumb and blind** means deaf to hearing the truth, dumb and unable to utter it, blind to seeing its path and course. **So they do not reason** meaning they do not know anything and do not understand it.

Fath al-Qadir

And His statement: 171- **And the example of those who disbelieve is like that of one who calls out to the heavens and the earth** in it is a comparison of the preacher of the disbelievers and their caller, who is Muhammad, peace be upon him, to a shepherd who calls out to the sheep or camels, but he hears nothing but a call and a cry and does not understand what he is saying. This was explained by Al-Zajjaj, Al-Farraa, and Sibawayh, and a group of the Salaf said the same. Sibawayh said: They did not liken him to the one who calls out to the one who is being called out to, and the meaning is: Your example, O Muhammad, and the example of those who disbelieve, is like the one who calls out to the one who is being called out to, from the animals that do not understand, so it was deleted because the meaning indicates it. Qatirib said: The meaning is the example of those who disbelieved in their calling to what is not understood, meaning idols, is like the example of a shepherd who calls out to his sheep and he does not know where they are, and Ibn Jarir Al-Tabari said the same. Ibn Zayd said: The meaning is: The example of those who disbelieved in their supplication to inanimate deities is like that of a caller in the dead of night who is answered by an echo. He calls out to something that cannot be heard, and it answers him with something that has no truth in it. And bleating is driving sheep and shouting at them. It is said: The shepherd bleated to his sheep, bleating and bleating, meaning he shouted at them and drove them away. The Arabs use the example of a shepherd of sheep as an example of ignorance and say: More ignorant than a shepherd of sheep. His saying: *deaf* and what follows are predicates of an omitted subject: meaning they are deaf, dumb and blind. The explanation of that has been presented above.

Ibn Mardawayh narrated on the authority of Ibn Abbas who said: "This verse was recited to the Prophet (peace and blessings of God be upon him), meaning: 'O mankind, eat from whatever is on earth that is lawful and good.' Sa'd ibn Abi Waqqas stood up and said: 'O Messenger of God, pray to God to make my supplication answered.' He said: 'O Sa'd, make your food pure and your supplication will be answered. By the One in Whose Hand is the soul of Muhammad, a man may put a morsel of unlawful food into his stomach and it will not be accepted from him for forty days. As for any servant whose flesh grows from unlawful earnings and usury, the Fire is more deserving of him.' " Ibn Jarir and Ibn Abi Hatim

narrated on his authority regarding his statement: **And do not follow the footsteps of Satan**, he said: His deeds. Ibn Abi Hatim narrated on his authority that he said: Whatever contradicts the Qur'an is from the footsteps of Satan. Abd bin Hamid ibn Abi Hatim narrated on the authority of Mujahid that he said: His footsteps. They also narrated on the authority of Ikrimah who said: They are the temptations of Satan. Abu al-Shaykh narrated on the authority of Sa'id ibn Jubayr who said: They are the adornments of Satan. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatadah who said: Every disobedience to God is from the footsteps of Satan. Abd bin Hamid narrated on the authority of Ibn Abbas who said: Any oath or vow made in anger is from the footsteps of Satan, and its expiation is the expiation of an oath. Abd al-Razzaq, Saeed bin Mansour, Abd bin Hamid, Ibn Abi Hatim, al-Tabarani and al-Hakim narrated **and authenticated it** on the authority of Ibn Masoud that a sheep and salt were brought to him and he started eating, so a man from the people withdrew, so Ibn Masoud said: Give it to your companion, so he said: I do not want to, so he said: Are you fasting? He said: No. He said: What is the matter with you? He said: I have forbidden myself to eat sheep, so Ibn Masoud said: This is from the footsteps of Satan, so eat and expiate for your oath. Abd bin Hamid narrated on the authority of Uthman bin Ghiyath who said: I asked Jabir bin Zaid about a man who vowed to put a gold ring in his nose, so he said: This is from the footsteps of Satan and he will continue to disobey God, so let him expiate for his oath. Abd bin Hamid narrated on the authority of al-Hasan that he considered the oath of someone who swore to perform Hajj crawling to be from the footsteps of Satan. And Abd bin Hamid and Abu Al-Sheikh narrated on the authority of Abu Majlaz who said: They are vows to commit sins. Ibn Jarir narrated on the authority of Al-Suddi regarding his statement: **He only orders you to do evil** he said: sin **and immorality** he said: adultery. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace, called the Jews to Islam and encouraged them to do so, and warned them of the punishment and vengeance of God. Then Rafi bin Kharijah and Malik bin Awf said to him: Rather, we will follow, O Muhammad, what we found our fathers doing, for they were more knowledgeable and better than us. So God revealed regarding that: **And when it is said to them, 'Follow what God has revealed,' they say, 'Rather, we will follow what we found our fathers doing.'** Ibn Jarir narrated on the authority of Al-Rabi' and Qatadah regarding his statement: **We found** they said: We found. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And the parable of those who disbelieve the verse**, he said: It is like the parable of the cow, the donkey, and the sheep. If you say something to some of them, they do not understand what you are saying, but they hear your voice. Likewise, if you command a disbeliever to do good or forbid him from evil, or admonish him, he does not understand what you are saying, but he hears your voice. Something similar to that was narrated on the

authority of Mujahid, narrated by Abd ibn Humayd, and on the authority of Ikrimah, narrated by Wakee'. Ibn Jarir narrated on the authority of Ibn Jurayj, who said: Ata' said to me regarding this verse: They are the Jews about whom God revealed: **Indeed, those who conceal what God has revealed of the Book until His statement: How patient they are toward the Fire.**

Tafsir al-Baghawi

171. **And the parable of those who disbelieve is that of one who cries to that which hears not.** Crying and crowing are the voice of a shepherd to his sheep, meaning like you, O Muhammad. And the parable of the disbelievers in their preaching and calling to God Almighty is like the shepherd who cries to his sheep. It was said that the parable of the preacher and caller to the disbelievers with them is like the shepherd who cries to his sheep, and they hear nothing **except a call a voice and a call**. So he added the parable to those who disbelieved because the speech indicates it, as in the Almighty's saying, **And ask the town 82-Yusuf**, meaning that just as the animals hear the voice of the shepherd but do not understand or comprehend what is said to them, so too the disbeliever does not benefit from your preaching, he only hears your voice. It was said: Its meaning is: And the example of those who disbelieved in their lack of intelligence and understanding of God and His Messenger is like the example of the animals that are bleating, which do not understand the commands and prohibitions except the sound, so the meaning is for the one who is bleating and the speech is outside of the one who is bleating, and it is widespread in the speech of the Arabs. They do that and they turn the speech upside down to clarify the meaning for them. They say, **So-and-so fears you as a lion fears**, meaning as a lion fears him. And God the Almighty said, **Verily, its keys would burden a band of men 76-Al-Qasas**, and only a band of men would be burdened by the keys. And it was said that its meaning is like the example of those who disbelieved in calling upon idols that do not understand or reason, like the one who bleats to sheep, so he does not benefit from his bleating at all, except that he is in trouble from the call and the call. Likewise, the disbeliever does not get from calling upon the gods and worshipping them except trouble and affliction, as God the Almighty said, **If you call upon them, they do not hear your call, and if they heard, they would not respond to you 14-Fatir**.

It was said that the meaning of the verse is: "And the parable of those who disbelieve in calling upon idols is like the parable of one who calls out in the depths of the mountains and hears a voice called 'the echo' from which he understands nothing." So the meaning of the verse is like the parable of one who spends on something from which the caller hears nothing but a call and a cry. *Deaf* is what the Arabs say about someone who hears but does not understand: **As if he is deaf**. "Mute" about goodness, they do not say it. *Blind* about guidance, they do not see it. **So they do not understand**.

Tafsir al-Baidawi

171- **And the example of those who disbelieve is like the example of one who cries to something that hears nothing but a call and a cry** with the omission of an added noun, meaning: And the example of the caller of those who disbelieve is like the example of one who cries, or the example of those who disbelieve is like the example of the animals that cries. The meaning is that the disbelievers, because they are preoccupied with imitation, do not pay attention to what is recited to them, nor do they ponder what is decided with them, so they are in that like the animals that are cawed at, so they hear the sound but do not know its significance, and sense the call but do not understand its meaning. It was said that it is a representation of them in following their fathers according to their apparent state, ignorant of its reality, like the animals that hear the sound but do not understand what is beneath it. Or their representation in their calling to the idols, like the cawer in his caw, which is the sounding of the animals, and this suffices for the implication, but it is not supported by his saying nothing but a call and a cry, because the idols do not hear, unless it is made from the category of compound representation.

Deaf, dumb and blind is a noun of blame. **They do not understand** means actually, due to the lack of vision.

Surat Al-Baqarah 2:172

O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is Him that you worship.

Surat al-Baqarah 2:172

O you who have believed, eat from the good things which We have provided for you and be grateful to God if it is Him that you worship.

Tafsir al-Jalalayn

O you who have believed, eat from the good things lawful which We have provided for you and be grateful to God for what He has made lawful for you (if it is Him you worship).

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **O you who have believed, eat from the good things which We have provided for you and be grateful to God if it is Him that you worship.** Abu Ja'far said: The Almighty means by His saying: **O you who have believed**, O you who have believed in God and His Messenger and acknowledged servitude to God and submitted to Him in obedience, as: Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding His saying: **O you who have believed**, he says: They have believed. **Eat from the good things which We have provided for you**, meaning: feed from the lawful provision which We have made lawful for you, so it became good for you by My making it lawful for you, from what you used to forbid, and I did not forbid it for you, of foods and drinks. **And be grateful to God**, he says: and praise God as He is worthy of from you, for the blessings which He has provided you and made good for you. **If you worship Him**, He says: If you are obedient to His command, listening and obeying, then eat what He has made lawful and permissible for you to eat, and leave the steps of Satan in forbidding it. We have already mentioned some of the foods that they used to forbid in their ignorance, and it is what He urged them to eat and forbade them from believing in its prohibition, since their forbidding it in ignorance was an act of obedience to Satan, and following the disbelievers among them from God from their fathers and ancestors. Then the Almighty explained to them what He forbade them, and explained it in detail for them.

Tafsir al-Qurtubi

God Almighty says: **O you who have believed, eat from the good things which We have provided for you and be grateful to God if it is Him that you worship.**

This is an emphasis on the first matter, and the believers were mentioned specifically here as a preference. What is meant by eating is benefiting from

all aspects. It was said: It is the usual food. In Sahih Muslim, on the authority of Abu Hurairah, may God be pleased with him, he 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 good. God 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 We have provided for you.' Then he mentioned the man who travels a long way, 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 that be answered?" **And be grateful to God if it is Him that you worship.** The meaning of gratitude has been presented, so there is no point in repeating it.

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to eat from the good things that God the Almighty has provided for them, and to thank Him for that if they are His servants. Eating from what is lawful is a reason for supplication and worship to be accepted, just as eating from what is unlawful prevents supplication and worship from being accepted. As stated in the hadith narrated by Imam Ahmad: Abu al-Nadr told us, al-Fudayl ibn Marzuq told us, on the authority of Adi ibn Thabit, on the authority of Abu Hazim, on the authority of Abu Hurayrah, 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 things and do righteousness. Indeed, I, of what you do, am Knowing.' And He said: 'O you who have believed, eat from the good things that We have provided for you.' Then he mentioned a man who travels a long way, disheveled and covered in dust, 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 what is unlawful. So how can that be answered?" Muslim narrated it in his Sahih and at-Tirmidhi narrated it from the hadith of Fadil ibn Marzuq. When God the Almighty bestowed His provision upon them and guided them to eat from His goodness, He mentioned that He did not forbid them from that except for dead animals, which are those that die a natural death without being slaughtered, whether they were strangled, beaten to death, fallen, gored, or attacked by a wild animal. The majority of scholars have singled out dead animals from the sea for the words of God the Almighty: **Lawful to you is game from the sea and its food** as will come, God willing. The hadith of ambergris in Sahih, Musnad, Muwatta' and Sunan states that the Prophet (peace be upon him) said about the sea: **Its water is pure and its dead animals are lawful.** Ash-Shafi'i, Ahmad, Ibn

Majah and Ad-Darqutni narrated the hadith of Ibn Umar with a chain of transmission traceable to the Prophet (peace be upon him): "Two dead animals are lawful for us: the blood of fish and locusts, the liver and the spleen." This will be confirmed, God willing, in Surat Al-Ma'idah.

Question The milk of a dead animal and its eggs attached to it are impure according to Al-Shafi'i and others, because they are part of it. Malik said in a narration: It is pure except that it becomes impure by proximity, and likewise the rennet of a dead animal is disputed, and what is well-known among them is that it is impure. They brought up against themselves the companions eating the cheese of the Magians, so Al-Qurtubi said in the interpretation here that a small amount of it mixes with milk, and a small amount of impurity is excused if it mixes with a lot of liquid. Ibn Majah narrated from the hadith of Saif bin Harun from Sulayman Al-Tamimi, from Abu Uthman Al-Nahdi, from Salman, may God be pleased with him: The Messenger of God, may God bless him and grant him peace, was asked about ghee, cheese, and fur, and he said: **What is permissible is what God has permitted in His Book, and what is forbidden is what God has forbidden in His Book, and what He was silent about is what He has excused.** Likewise, the meat of the pig was forbidden to them, whether it was slaughtered or died a natural death, and its fat is included in the ruling on its meat, either by predominance or because the meat includes that or by analogy according to an opinion. Likewise, what was dedicated to other than God was forbidden to them, which is what was slaughtered in a name other than His, the Most High, such as idols, rivals, arrows, and the like, for which the people of ignorance used to slaughter. Al-Qurtubi reported on the authority of Ibn Atiyah that he narrated on the authority of Al-Hasan Al-Basri that he was asked about a woman who held a wedding for her entertainment and slaughtered a camel in it, so he said: It is not to be eaten because it was slaughtered for an idol. Al-Qurtubi reported on the authority of Aisha, may God be pleased with her, that she was asked about what the non-Arabs slaughter for their festivals and then give as gifts to the Muslims, so she said: Whatever is slaughtered for that day, do not eat from it, and eat from their trees. Then God Almighty permitted eating that in case of necessity and need for it when other foods are not available, so He said: **But whoever is forced [by necessity], neither desiring [it] nor transgressing [it],** meaning without transgression or aggression, which is exceeding the limit, **there is no sin upon him,** meaning in eating that, **Indeed, God is Forgiving and Merciful.** Mujahid said: Whoever is forced by necessity, neither desiring [it] nor transgressing [it], cutting off the way or separating from the leaders, or going out in disobedience to God, then he has a concession, but whoever goes out seeking [it] or transgressing [it] or in disobedience to God, then he has no concession even if he is forced to do so. This was also narrated on the authority of Saeed bin Jubayr. Saeed said in a narration from him and Muqatil bin Hayyan: **Not transgressing** means not considering it permissible. Al-Suddi said: **Not transgressing** means seeking his desire in it. Adam bin Abi Iyas said: Damrah told us on the authority of Uthman bin Ata', who is Al-Khurasani, on the authority

of his father, regarding his statement **not transgressing** he said: He does not roast the dead animal to desire it, nor cook it, nor eat anything except the clot, and he carries with him what reaches him the permissible, then when it reaches him he throws it away, and this is his statement **nor transgressing** and he says he does not transgress with it the permissible. And from Ibn Abbas: He does not get his fill of it, and Al-Suddi interpreted it as transgression. And from Ibn Abbas **not transgressing nor transgressing** he said **not transgressing** in the dead animal and he does not transgress in eating it. And Qatada said: So whoever is forced, not transgressing nor transgressing, he said: Not transgressing in the dead animal means in eating it that he transgresses the permissible to the forbidden while he finds an alternative to it. Al-Qurtubi narrated from Mujahid regarding his statement: **But whoever is forced,** meaning he is forced to do that without his choice.

Question If a person in need finds a dead animal and someone else's food in a way that does not cause any harm or injury, then it is not permissible for him to eat the dead animal, but rather he may eat someone else's food without disagreement - this is what he said - then he said: And if he eats it, in this case, is he liable or not? There are two sayings in it, which are two narrations from Malik, then he brought from Sunan Ibn Majah from the hadith of Shu'bah from Abu Iyas Ja'far ibn Abi Wahshiyyah: I heard 'Ibad ibn Shurahbil al-Ghubri say: A famine struck us in a year, so I came to Madinah, and I came to a garden, so I took an ear of wheat, rubbed it, and ate it, and put some of it in my cloak. Then the owner of the garden came and hit me and took my garment, so I came to the Messenger of God, may God bless him and grant him peace, and told him, so he said to the man, **I did not feed him when he was hungry or working, nor did I teach him when he was ignorant.** So he ordered him to return his garment to him, so he ordered him to have a wasq of food or half a wasq, a sound, strong, good chain of transmission with many corroborating evidences: including the hadith of 'Amr ibn Shu'ayb from his father, from his grandfather: The Messenger of God, may God bless him and grant him peace, was asked about hanging fruit, so he said, **Whoever takes some of it from someone in need with his mouth, not making a storehouse, then there is nothing upon him,** the hadith, and Muqatil bin Hayyan said about his statement, "There is no sin upon him. Indeed, God is Forgiving and Merciful": Regarding what he ate out of necessity, and we have been informed, and God knows best, that it is not more than three mouthfuls. Saeed bin Jubair said: Forgiving for what he ate of what is forbidden, Merciful for making what is forbidden permissible for him out of necessity. Waki' said: Al-A'mash told us, on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: Whoever is forced and does not eat or drink and then dies, will enter Hell. This requires that eating carrion by someone forced is an obligation, not a concession. Abu Al-Hasan Al-Tabari, known as Al-Kaya Al-Harasi, a companion of Al-Ghazali in his work, said: This is what is correct according to us, like breaking the fast for the sick and the like.

Surat Al-Baqarah 2:172

O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is Him that you worship.

Fath al-Qadir

His statement: 172- **Eat from the good things with which We have provided you.** This is an emphasis on the first command: I mean His statement: **O mankind, eat from whatever is on the earth [that is] lawful and good.** He only singled out the believers here because they are the best kind of people. It was said: What is meant by eating is benefit, and it was said: What is meant by it is regular eating, and this is the apparent meaning. His statement: **And be grateful to God.** It was previously mentioned that it is said to thank Him and to thank Him is transitive by itself and by the preposition. And His statement: **If it is Him that you worship,** meaning that you single Him out for worship, as is indicated by the precedence of the object.

what is connected to an action is the command to be grateful for its completion, and it is nonexistent when it is not. And from the Prophet, may God's prayers and peace be upon him, "God the Most High says, 'Indeed, I and mankind and the jinn are in a momentous matter. I create and others worship Me, and I provide and others thank Me.'"

Tafsir al-Baghawi

172. The Almighty said: **O you who have believed, eat from the good things** from the lawful things **that We have provided for you.**

Abdul Wahid Al-Malihi told us, Abu Muhammad Abdul Rahman bin Abi Shuraih told us, Abu Al-Qasim Abdullah bin Muhammad bin Abdul Aziz Al-Baghawi told us, Ali bin Jaad told us, Fadil bin Marzouq told us, on the authority of Adi bin Thabit, on the authority of Abu Hazim, 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 does not accept anything but good. God commanded the believers with what He commanded the messengers, saying: 'O messengers, eat from the good foods and work righteousness' **Al-Mu'minun 23:51**, and He said: 'O you who have believed, eat from the good things We have provided for you' **Al-Mu'minun 23:51**. Then he mentioned a man who has traveled a long way, disheveled and covered in dust, 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?"

And be grateful to God for His blessings **if it is Him that you worship.** Then He explained the prohibitions.

Tafsir al-Baidawi

172- **O you who have believed, eat from the good things which We have provided for you.** Since He has made the command broad for all people and permitted them what is on earth, evil of what was forbidden to them, He commanded the believers among them to seek out the good things which they have been provided with and to fulfill their rights, so He said: **And be grateful to God** for what He has provided you with and made lawful for you. **If it is Him that you worship.** If it is true that you single Him out for worship and acknowledge that He is the Master of blessings, then His worship is not complete except with gratitude. So

Surat al-Baqarah 2:173

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

He has only forbidden you dead animals meaning eating them, since the discussion is about them, and so is what comes after them, which is what is not mentioned in the Shari'ah. The Sunnah included with them what is clear from living things, and fish and locusts were singled out **and blood** meaning poured out as in livestock **and the flesh of swine** He singled out meat because it is most of what is intended and other things are subordinate to it **and that which is dedicated to other than God** meaning slaughtered in the name of someone other than Him. And the call to prayer is raising the voice, and they used to raise it when slaughtering for their gods **but whoever is forced** meaning necessity forces him to eat something of what was mentioned, so he eats it **not desiring** going against the Muslims **nor transgressing against them by cutting off the road** (there is no sin upon him) for eating it **Indeed, God is Forgiving** to His friends **and Merciful** to the people of His obedience, as He has made it easy for them to do so. And the transgressor and the transgressor are excluded, and they include every sinner who travels, such as the runaway and the tax collector, so it is not permissible for them to eat anything of that unless they repent, and Al-Shafi'i agrees with this.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He has only forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God.** Abu Ja'far said: God Almighty means by that: Do not forbid yourselves what I have not forbidden you, O believers in God and His Messenger, of the bahā'ir and the sawa'ib and the like. Rather, eat that, for I have only forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Me.

The meaning of his saying: **He has only forbidden you dead animals**, is that he has only forbidden you dead animals.

And it is only one letter, and that is why *dead* and *blood* are in the accusative case, and it is not permissible for *dead* if you make *dead* only one letter, except in the accusative case. If *dead* were two letters, and were separated from *in*, then *dead* and what follows it would be in the nominative case. The interpretation of the statement then would be: **What God has forbidden you from dead foods, blood, and**

pork, nothing else. It has been mentioned from some of the reciters that he read it in this way, according to this interpretation. I do not permit reading it - even though it has an understandable aspect in interpretation and Arabic - because the argument of the reciters has agreed to the contrary. So it is not permissible for anyone to object to what they have transmitted unanimously. If it was read in *haram* with a damma on the *ha* from *haram*, then *dead* would have two aspects of the nominative case. One of them is that the subject is not named, but rather one letter. The other is that *in* and *ma* are in the meaning of two letters, and *haram* is from the connection of *ma*, and *dead* is the predicate of *alladhi* in the nominative case as the predicate. And I am not, even though there is a reason for that, permitting reading it, for what I mentioned. As for the dead woman, the readings differ in its reading. Some of them read it with a light pronunciation, and its meaning is emphasis, but he lightens it as those who say: He is easy and soft, the easy and soft, lighten it, as the poet said:

Not everyone who dies and finds rest is dead, but the dead are the dead of the living.

So he combined the two languages in one verse, with one meaning. Some of them read it with emphasis, and they carried it to the original, and they said: It is Mayyut Fay'al from death. But when the silent Ya and the moving Waw came together, and the Ya with its silence is forward, the Waw was changed to a Ya and stressed, so they became a stressed Ya, as they did in Sayyid and Jawyd. They said: And whoever lightens it, he only sought lightness. And reading it according to its original, which is its origin, is more appropriate. Abu Ja'far said: The correct thing to say about that in my opinion is that lightening and stressing the Ya of Mayyitah are two languages known in reading and in the speech of the Arabs, so whichever one that reader reads is correct. Because there is no difference in their meanings. As for his saying: **And what is dedicated to other than God**, he means by it: And what is slaughtered for gods and idols, is called by a name other than His, or he intended by it other than His idols. It was said: **And what they have dedicated to other than God** because when they wanted to slaughter what they had offered to their gods, they would mention the name of the gods to whom they had offered it, and they would raise their voices in that, and this was how they proceeded from their affair, until it was said to every slaughterer, whether he mentioned the name or not, whether he mentioned the name out loud or not: *Mahal*. Their raising their voices in that is the ihram that God the Most High mentioned when He said: **And what they have dedicated to other than God.** And from that, the one who recites the talbiyah in Hajj or Umrah is called mahal, because he raises his voice in the talbiyah. And from that is the ihram of the child, if he cries out when he falls from his mother's womb, the ihram of rain, which is the sound of it falling to the ground, as Amr ibn Qumay'ah said:

The injustice of the valleys is like the pouring of the rivers, and the clear semen is far from the quarry.

The people of interpretation differed on this. Some of them said: What he means by his saying: **And what is dedicated to other than God** is what is slaughtered for

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

other than God. Those who said this were: Bishr ibn Muadh told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And what is dedicated to other than God** is what is slaughtered for other than God. Al-Hasan bin Yahya told us, he said, Abdul-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And what has been dedicated to other than God**, he said: what has been slaughtered for other than God, without mentioning the name of God over it. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And what has been dedicated to other than God**, what has been slaughtered for other than God. Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, he said, Ibn Jurayj said, Ibn Abbas said regarding his statement: **And what has been dedicated to other than God**, he said: what has been dedicated to tyrants. Sufyan bin Wakee' told us, he said, Abu Khalid Al-Ahmar told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, he said: **And what has been dedicated to other than God**, he said: what has been dedicated to tyrants. Al-Muthanna told me, he said, Abdullah bin Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And what has been dedicated to other than God**, meaning: what has been dedicated to tyrants at all. Meaning: What is slaughtered for other than God by the disbelievers, other than the Jews and Christians. Ibn Hamid told us, he said, Jarir told us, on the authority of Ata', regarding the statement of God: **And what is dedicated to other than God**, he said: It is what is slaughtered for other than God. Others said: The meaning of that is: What is mentioned over it other than the name of God. Those who said that mentioned: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on Al-Rabi', regarding his statement: **And what is dedicated to other than God**, he said: What is mentioned over it other than the name of God. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said - and I asked him about the statement of God: **And what is dedicated to other than God**, he said: What is slaughtered for their gods, the idols that they worship and name them with their names. He said: They say: In the name of so-and-so, just as you say: In the name of God. He said: So that is His statement: **And what is dedicated to other than God**. Yunus told me, he said, Ibn Wahb told us, he said, Haywah told us, on the authority of Uqbah ibn Muslim al-Tujibi and Qays ibn Rafi' al-Ashja'i that they said: What is slaughtered for the festival of the churches is lawful for us, and what is given as bread or meat for them is only the food of the People of the Book. Haywah said, I said: What do you think of the statement of God: **And that which is dedicated to other than God?** He said: That is only for the Magians, the idolaters, and the polytheists. The statement on the interpretation of the statement of God the Most High: **But whoever is forced by necessity, neither desiring [it] nor transgressing [it], there is no sin upon him**. Abu Ja'far said: God the Most High meant by His statement: **But whoever is forced**, whoever is

forced by necessity due to famine to eat what has been forbidden to you of dead animals, blood, pork, and what has been dedicated to other than God - and it is in the manner we have described - there is no sin upon him for eating it if he eats it. His statement: **But whoever is forced** is derived from necessity. **And without transgressing [it]** is in the accusative case as a state of *whoever*, so it is as if it was said: whoever is forced, neither desiring nor transgressing [it], and eats it.

It is permissible for him. It has been said that the meaning of his statement, **But if one is forced**, is that if someone is forced to eat it and eats it, then there is no sin on him. Those who said that are mentioned: Ahmad ibn Ishaq al-Ahwazi told us, he said, Abu Ahmad al-Zubayri told us, he said, Israel told us, on the authority of Salim al-Aftas, on the authority of Mujahid, regarding his statement, **But if one is forced by necessity, neither desiring [it] nor transgressing [it]**, he said: The man is taken by the enemy and they call him to disobey God. As for his statement, **neither desiring [it] nor transgressing [it]**, then the people of interpretation differ in their interpretation of it.

Some of them said: What he means by his saying: **not a transgressor**, is not one who rebels against the leaders with his sword, rebelling against them without injustice, nor transgressing against them with war and aggression, thus corrupting their path. Those who said that mentioned: Abu Kurayb told us, he said: Ibn Idris told us, he said: I heard Layth, from Mujahid: **But whoever is forced by necessity, neither transgressing nor aggressing**, he said: not cutting off the path, nor separating from the group, nor going out in disobedience to God, then he has a concession. Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, from Ibn Abi Nujayh, from Mujahid: **But whoever is forced by necessity, neither transgressing nor aggressing**, he said: not cutting off the path, nor separating from the leaders, nor going out in disobedience to God, then he has a concession. And whoever goes out transgressing or aggressing in disobedience to God, then he has no concession even if he is forced to do so. Hannad bin Al-Sarri narrated to us, he said, Sharik narrated to us, on the authority of Salim, on the authority of Saeed: **Neither a transgressor nor aggressor**, he said: He is the one who cuts off the road, so he is not permitted to eat carrion if he is hungry, and to drink wine if he is thirsty. Al-Muthanna narrated to me, he said, Suwaid bin Nasr narrated to us, he said: Ibn Al-Mubarak narrated to us, on the authority of Sharik, on the authority of Salim - meaning Al-Aftas - on the authority of Saeed regarding his statement: **But whoever is forced by necessity, neither desiring nor transgressing**, he said: The ordinary transgressor who cuts off the road, so he has no permission or honor. Al-Muthanna narrated to me, he said, Al-Hammani narrated to us, he said, Sharik narrated to us, on the authority of Salim, on the authority of Saeed regarding his statement: **But whoever is forced by necessity, neither desiring nor transgressing**, he said: If he goes out in one of the

ways of God and is forced to drink wine, he drinks, and if he is forced to eat carrion, he eats. And if he goes out to cut off the road, he has no permission. Al-Qasim narrated to us, he said, Al-Hussein narrated to us, he said, Hafs bin Ghiyath narrated to me, on the authority of Al-Hajjaj, on the authority of Al-Qasim bin Abi Bazza, on the authority of Mujahid, he said: **Neither a transgressor, on the authority of the imams, nor aggressor, he said:** The highwayman. Hannad told us, he said, Ibn Abi Zaydah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **But whoever is forced by necessity, neither desiring [it] nor transgressing [it]**, he said: not a highwayman, nor one who leaves the leaders, nor one who goes out in disobedience to God, then he is permitted. Hannad told us, he said, Abu Mu'awiyah told us, on the authority of Hajjaj, on the authority of Al-Hakam, on the authority of Mujahid, **But whoever is forced by necessity, neither desiring [it] nor transgressing [it]**, he said: not desiring [it] against the leaders, nor transgressing against the wayfarer. Others said in interpreting his statement, **neither desiring [it] nor transgressing [it]**: not desiring to eat what is forbidden, nor transgressing what is permitted to him from it. He mentioned who said that:

Bishr bin Muadh narrated, Yazid bin Zari' narrated, on the authority of Saeed, on the authority of Qatada, regarding his statement: **But whoever is forced by necessity, neither desiring nor transgressing**, he said: **Neither desiring nor transgressing**, meaning that he does not transgress in his eating, nor transgressing: that he transgresses what is lawful into what is unlawful, and he finds an alternative. Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq informed us, he said: Muammar informed us, on the authority of al-Hasan, regarding his statement: **But whoever is forced by necessity, neither desiring nor transgressing**, he said: **Neither desiring nor transgressing in eating it, and he has no need of it.** Al-Muthanna narrated, he said: Ishaq narrated, he said: Abd al-Razzaq narrated, on the authority of Muammar, on the authority of someone who heard al-Hasan say that. Al-Qasim narrated, he said: Al-Husayn narrated, he said: Abu Tamila narrated, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Mujahid and Ikrimah, regarding his statement: **But whoever is forced by necessity, neither desiring nor transgressing**, "Neither desiring," he seeks it, **nor transgressing**: transgresses what he can hold back. Narrated on the authority of Ammar ibn al-Hasan, he said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **But whoever is forced by necessity, neither desiring [it] nor transgressing [it]**, meaning: without seeking what is forbidden and transgressing it. Don't you see that He says: **But whoever seeks beyond that, then those are the transgressors.** (al-Mu'minun 23:7- al-Ma'arij: 31). Yunus narrated to me, he said: Ibn Wahb informed us, he said: Ibn Zayd said regarding His statement: **But whoever is forced by necessity, neither desiring [it] nor transgressing [it]**, he said: That he eats that out of desiring [it] and transgressing from what is lawful to what is unlawful, and by abandoning what is lawful while he has it, and transgresses by eating this unlawful. This is transgression. He denies that they are different, and he says: This and that are one!

Others said that the interpretation of this is: **But whoever is forced by necessity, neither desiring to eat out of desire nor exceeding what he can do without.** Those who said this were: Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi: **But whoever is forced by necessity, neither desiring to eat out of desire nor exceeding what he can do without.** As for *desiring*, he means desiring to eat out of desire. As for the one who eats normally, he transgresses from eating it - because there is something else that God has permitted for him - and that is because God, the Most High, did not give anyone permission to kill himself under any circumstances." And since that is the case, there is no doubt that the one who rebels against the Imam and the highway robber, even if they have done what God has forbidden them to do - this one rebelling against someone he has designated, and this one striving to spread corruption on earth - then it is not permissible for them to do what God has forbidden them to do - what God had forbidden them to do before they did what they did - of killing themselves, [and returning them to what God has forbidden them to do after they have done what they have done, even if what they were permitted to do before that was forbidden to them, and even if we do not see returning them to what God has forbidden them to do as a prohibition, then it is not permissible for them to do what was forbidden to them before that]. If this is the case, then it is obligatory for highwaymen and rebels against just leaders to return to the obedience of God, and to return to what God has obligated them to return to, and to repent from the disobedience of God - not to kill themselves through starvation, so that they will increase their sin with a sin, and oppose the command of God. As for the one who directed the interpretation of this to the fact that he did not transgress in his eating out of lust, so he ate that out of lust, not to repel a necessity from which death is feared - which has entered into what God has forbidden him - then it is in the meaning of what we said in its interpretation, even though there is a difference in its wording. As for the direction of the interpretation of His statement: **nor transgress**, nor eat from it a full portion, but what he holds back for himself, then that is some of the meanings of transgression in eating it. And God did not specify a meaning from the meanings of transgression in eating it, so it is said that He meant some of its meanings. So since that is the case, then what is correct in what we said is: that it is transgression in all of its forbidden meanings. As for the interpretation of His statement: **There is no sin upon him**, he says: Whoever eats that in the manner that we have described, there is no responsibility upon him for eating that in the same way and there is no blame. The statement on the interpretation of the statement of God Almighty: **Indeed, God is Forgiving and Merciful** Abu Ja'far said: What is meant by His statement, the Most High: **Indeed, God is Forgiving and Merciful**, is **Indeed, God is Forgiving**, if you obey

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He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

God in your Islam, and avoid eating what He has forbidden you, and stop following Satan in what you used to forbid in your ignorance - in obedience to Satan and following in his footsteps - of what I have not forbidden you, because of what you have done in your past, in your disbelief and before your Islam, in that of error, sin, and disobedience, so He pardoned you and left your punishment for it, *Merciful* to you if you obey Him.

Tafsir al-Qurtubi

God Almighty says: "He has only forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits], there is no sin upon him. Indeed, God is Forgiving and Merciful."

It contains thirty-four issues:

The first: The Almighty's saying: **He has only forbidden you dead animals**. The word *only* is used for restriction, and includes negation and affirmation, so it confirms what the speech includes and negates what is other than it. Here, the prohibition is restricted, especially since it came after the permission in the Almighty's saying: **O you who believe, eat from the good things which We have provided for you**. So it indicates permissibility in general. Then He followed it by mentioning the forbidden with the word *only* which restricts, so this necessitated the inclusion of the two parts, so there is no forbidden thing outside this verse, and it is Medinan. And it was confirmed by the other verse which was narrated to have been revealed in Arafat: "Say, 'I do not find in what has been revealed to me anything forbidden to one who eats it.' " to the end of it, so the explanation was completed first and last, as Ibn al-Arabi said. And we will discuss that in Al-An'am, God willing.

The second: **the dead** is in the accusative case with *haram* and *ma* is a comprehensive word. It is permissible to make it mean *who*, separate in writing, and raise **the dead, blood, and pork flesh** as the predicate of *in*, which is the reading of Ibn Abi Ubla. In *haram* there is a pronoun referring back to *who*, and similar to it is the saying of God the Almighty: **They only made a magician's trick**. Abu Ja'far read *haram* with a damma on the ha' and a kasra on the ra' and raised the nouns after it, either as a subject whose agent is not named, or as a predicate of *in*. Abu Ja'far ibn al-Qa'qa' also read **the dead** with a shaddah. At-Tabari said: A group of linguists said: The shaddah and the lightening in *mayt* and *mayt* are two dialects. Abu Hatim and others said: What has died is said in it, and what has not died yet is not said in it with a lightening, its evidence is the saying of God the Almighty: **Indeed, you will die and indeed, they will die**. The poet said:

Not everyone who dies and finds rest is dead, but the

dead are the dead of the living.

No one read with a light pronunciation of **ma lam yamta** except what Al-Bazzi narrated on the authority of Ibn Kathir: **And he is not dead**. The well-known reading from him is the heavy pronunciation. As for the poet's saying:

If a Tamim man dies and you want him to live, bring provisions.

There is nothing more eloquent in satire than that he meant the dead person in reality, and some people have said that he meant someone who is close to death, and the first is more famous.

Third: Dead: That which has lost its soul without being slaughtered, and that which is not edible, its slaughter is like its death, such as wild animals and others, as will be explained here and in the livestock, God willing.

Fourth: This verse is general, but it was made specific by the saying of the Prophet, peace be upon him:

"Two dead animals have been made lawful for us: fish and locusts, and the blood of the liver and spleen." Narrated by Al-Daraqutni. Likewise, the hadith of Jabir about ambergris specifies the generality of the Qur'an with the authenticity of its chain of transmission. Narrated by Al-Bukhari and Muslim, along with the words of God Almighty: **Lawful for you is game from the sea**, as will be explained there, God willing.

Most scholars permit eating all sea creatures, alive or dead. This is the Maliki school of thought. He hesitated to answer about the capybara and said: You say a pig! Ibn al-Qasim said: I avoid it and do not see it as forbidden.

Fifth: People have differed about specifying the Book of God Almighty with the Sunnah, and despite their differences in that, they have agreed that it is not permissible to specify it with a weak hadith, as Ibn al-Arabi said. Evidence for specifying this verse may also be found in what is in Sahih Muslim from the hadith of Abdullah bin Abi Awfa, who said:

We fought with the Messenger of God (may God's peace and blessings be upon him) in seven battles, just as we ate locusts with him. It appears that it is permissible to eat it, whether it dies by treatment or by natural death. This is what Ibn Nafi', Ibn Abd al-Hakam and most scholars said, and it is the view of al-Shafi'i, Abu Hanifa and others. Malik and the majority of his companions forbade eating it if it dies by natural death, because it is land game. Don't you see that it is sufficient for a person in ihram to kill it, so it is similar to a gazelle? Ashhab said: If it dies from a severed leg or wing, it is not eaten, because it is a condition in which it may live and reproduce. The ruling on locusts will be further explained in Al-A'raf when it is mentioned, God willing.

Sixth: The scholars differed as to whether it is permissible to benefit from a dead animal or from any impurity. They differed from Malik on this as well. He

said once: It is permissible to benefit from it, because "the Prophet, may God bless him and grant him peace, passed by a blessed sheep and said: Why did you not take its hide?" And he said once: Its entirety is forbidden, so it is not permissible to benefit from any of it, or any of the impurities in any way, so it is permissible to water crops or animals with impure water, or feed animals impurities, or feed dead animals to dogs and wild beasts. Even if they eat them, they are not prevented. The basis for this statement is the apparent meaning of the statement of God the Almighty: **Forbidden to you are dead animals and blood**, and He did not specify one aspect from another. It is not permissible to say: This address is general, because generality is that which is not understood from its apparent meaning. The Arabs understood the meaning of the statement of God the Almighty: **Forbidden to you are dead animals**, and also the Prophet, may God bless him and grant him peace, said:

Do not benefit from anything that is dead. In the hadith of Abdullah bin Ukaim.

Do not benefit from the skin or sinews of a dead animal. This is the last thing he wrote a month before his death. This report and discussion of it will come in An-Nahl, God willing.

Seventh: As for a female camel, or a cow or a sheep, if it is slaughtered, and there is a dead fetus in its belly, it is permissible to eat it without slaughtering it in itself, unless it comes out alive, in which case it is slaughtered, and it has the same ruling as itself. This is because if the fetus comes out of it after slaughtering dead, it is treated like one of its organs. What makes this clear is that if he sells a sheep and excludes what is in its belly, it is not permissible, just as if he excludes a part of it, and what is in its belly is part of it like the rest of its organs. Likewise, if he frees it without signing the initial freeing of what is in its belly, even if it is separate from it, it does not follow it in the sale or freeing. Jabir, may God be pleased with him, narrated:

"The Messenger of God, may God bless him and grant him peace, was asked about a cow or a sheep being slaughtered, or a she-camel being slaughtered, and there being a dead fetus in its belly. He said: If you wish, eat it, because its slaughter is the slaughter of its mother." Abu Dawud narrated it with its meaning from the hadith of Abu Saeed Al-Khudri, and it is an explicit text that is not to be accepted. Further explanation of this will come in Surat Al-Ma'idah, God willing.

Eighth: There is a difference of opinion regarding the narration of Malik regarding the skin of a dead animal, whether it is purified by tanning or not. It was narrated from him that it is not purified, and this is the apparent opinion of the school of thought. It was narrated from him that it is purified, based on his saying, peace be upon him:

Any hide that is tanned is pure. The reason for his statement that it is not pure is that it is a part of a dead animal that if it were taken from it while it was alive it would be impure, so the tanner must not purify it by analogy with meat. The reports about purity are understood to mean that the tanner removes dirt from the hide so that it can be used for dry things and for

sitting on it. It is also permissible to use it in water by giving it to drink, because water is originally pure unless its description changes, as will come from its ruling in Surat al-Furqan 25: Purity in the language refers to removing dirt, just as it refers to legal purity, and God knows best.

Ninth: As for the hair and wool of a dead animal, it is pure, based on what was narrated on the authority of Umm Salamah, may God be pleased with her, on the authority of the Prophet, may God bless him and grant him peace, that he said:

There is nothing wrong with touching a dead animal if it has been tanned, or its wool and hair if it has been washed. Because it was pure for him when it was taken from it while it was alive, it must be so after death. However, since the meat was impure when it was alive, it is so after death, so the wool must be the opposite when it is dead, just as it was the opposite when it was alive, based on the opposite evidence. This does not necessarily mean milk or eggs from a dead chicken, because milk is pure after death according to us, and so is the egg. However, they were taken from an impure container, so they became impure because of their proximity to the container, not because they became impure because of their death. Further clarification of this issue and the one before it, and the scholars' differences of opinion on them, will come in Surat An-Nahl, God willing.

Tenth: As for that into which a mouse has fallen, it has two states: A state in which if the mouse is brought out alive, it is pure. And if it dies in it, it has two states: A state in which it is liquid, in which case all of it becomes impure. And a state in which it is solid, in which case it makes impure whatever is next to it, so it is thrown away along with whatever is around it, and what remains is used while it is pure, based on what was narrated:

"The Prophet, may God bless him and grant him peace, was asked about a mouse that fell into ghee and died. He, peace be upon him, said: If it is solid, throw it and what is around it away, and if it is liquid, pour it out." The scholars differed about whether it is washed. It was said: It is not purified by washing, because it is an impure liquid, so it is similar to blood, wine, urine, and other impurities. Ibn al-Qasim said: It is purified by washing, because it is a body that has become impure due to being in contact with impurities, so it is similar to clothing. This does not apply to blood, because it is impure in and of itself, nor to wine and urine, because washing consumes them and is not possible for them."

Eleventh: If we rule that it is pure by washing, it returns to its original state in terms of purity and all other aspects of benefit, but it should not be sold until it is made clear, because that is a defect in people's minds that their souls reject. Some of them believe that it is forbidden and that it is unclean, so it is not permissible to sell it until the defect is made clear, like all other defective things. As for before washing, it is not permissible to sell it under any circumstances, because impurities, in their view, are not permissible to sell, and because it is an impure liquid, so it is similar to wine. And because "the Prophet, may God bless him and grant him peace, was asked about the price of wine, so he said: God cursed the Jews. Fat was

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forbidden to them, so they rendered it, sold it, and ate its price.” And when God forbids something, He forbids its price. This liquid is forbidden because of its impurity, so its price must be forbidden by the apparent ruling.

Twelfth: There is a difference of opinion if an animal, bird or other falls into the pot and dies. Ibn Wahb narrated on the authority of Malik that he said: What is in the pot may not be eaten, as it has become impure due to the dead animal mixing with it. Ibn al-Qasim narrated on his authority that he said: The meat should be washed and the broth poured out. Ibn Abbas was asked about this issue and he said: The meat should be washed and eaten. None of his companions disagreed with him regarding the broth, as mentioned by Ibn Khuwayz Mandad.

Thirteenth: As for the rennet of a dead animal and the milk of a dead animal, Al-Shafi'i said: This is impure due to the generality of the Almighty's statement: **Forbidden to you are dead animals.** Abu Hanifa said that they are pure, and he did not make the place of creation have any effect on the impurity of what is adjacent to it from what was created in it. He said: Therefore, meat is eaten with the veins in it, while it is certain that blood is adjacent to its interior without purification or washing by consensus. Malik said something similar to what Abu Hanifa said, that this does not become impure due to death, but it becomes impure due to being adjacent to an impure vessel, which is something that cannot be washed. Likewise, an egg comes out of a chicken after its death, because the egg is soft and is considered a liquid before it comes out, and it only solidifies and hardens in the air.

Ibn Khuwaiz Mandad said: If it is said: Your statement leads to a contradiction to the consensus, because the Prophet (peace and blessings of God be upon him) and the Muslims after him used to eat cheese that was brought to them from the land of the Persians, and it is known that the slaughtered animals of the Persians, who are Magians, were dead, and they did not consider it frozen with the rennet of a dead animal or a slaughtered animal. It was said to him: The amount of rennet that falls into the curdled milk is small, and a small amount of impurity is excused if it is mixed with a large amount of liquid. This is an answer to one of the two narrations. According to the other narration, this was only in the beginning of Islam, and no one can say that the Companions ate cheese brought from the land of the Persians, rather, cheese is not part of the food of the Arabs. When the Muslims spread throughout the land of the Persians through conquests, the slaughtered animals became theirs, so how do we know that the Prophet (peace and blessings of God be upon him) and the Companions ate cheese, let alone it being brought from the land and made from the rennet of their slaughtered animals?

Abu Omar said: There is nothing wrong with eating the food of idolaters, Magians, and all the infidels who do not have a book, as long as it is not from their slaughtering and does not require slaughtering, except for cheese, which does not contain rennet from a dead

animal. In Sunan Ibn Majah, cheese and ghee: Ismail bin Musa al-Suddi told us, Saif bin Harun told us, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman al-Nahdi, on the authority of Salman al-Farsi, who said: The Messenger of God, may God bless him and grant him peace, was asked about ghee, cheese, and fur. He said: What is permissible is what God has permitted in His Book, and what is forbidden is what God has forbidden in His Book, and whatever He is silent about is something He has pardoned.

Fourteenth: The Almighty said: **and blood.** The scholars agreed that blood is forbidden and impure and is not to be eaten or benefited from. Ibn Khuwaiz Mandad said: As for blood, it is forbidden as long as it is not a widespread disease, and what is a widespread disease is excused. What is a widespread disease is blood in the flesh and its veins, and a small amount of it in the body and clothing in which one prays. We only said that because God the Almighty said: **He has forbidden you dead animals and blood,** and He said in another place: **Say, 'I do not find in what has been revealed to me anything forbidden to one who would eat it unless it be dead animals or blood poured forth.'** So spilled blood is forbidden. Aisha **may God be pleased with her** narrated: “We used to cook a pot during the time of the Messenger of God (blessings and peace of God be upon him) and the yellowish color of blood would rise to the top of it, so we would eat it and not disapprove of it,” because avoiding this is a burden and hardship, and burden and hardship in religion are invalid. This is a principle in the Sharia, that whenever the nation is in difficulty in performing the act of worship and it becomes difficult for it, the act of worship is dropped from it. Do you not see that the one in need eats carrion, and the sick person breaks the fast and performs dry ablution in such cases?

I said: God the Almighty mentioned blood here in an absolute sense, and restricted it to livestock by saying **poured out.** The scholars here have unanimously interpreted the absolute to mean the restricted. So blood here means spilled, because whatever is mixed with meat is not forbidden by consensus, and the same is the case with the liver and spleen, which are agreed upon. There is a difference of opinion regarding the blood of the whale that has been released. It was narrated from Al-Qabisi that it is pure, and its purity necessitates that it is not forbidden. This is the choice of Ibn Al-Arabi, who said: Because if the blood of fish was impure, its slaughter would have been permissible.

I said: This is the doctrine of Abu Hanifa regarding whale blood. I heard some Hanafis say: The evidence that it is pure is that when it dries it turns white, unlike other bloods which turn black. This is their point in their argument against the Shafi'is.

Fifteenth: The Almighty's saying: **And the flesh of swine.** God Almighty specifically mentioned the flesh of the pig to indicate the prohibition of its meat, whether it was slaughtered or not, and to include fat and other cartilage and other things there.

Sixteenth: The Ummah has unanimously agreed that pork fat is forbidden. Malik and his companions have provided evidence that whoever swears not to eat fat and eats meat has not broken his oath by eating meat. If he swears not to eat meat and eats fat, he has broken his oath, because meat and fat are called meat, so fat is included in the name of meat, but meat is not included in the name of fat. God has forbidden pork, so mentioning its meat instead of its fat, because it is included under the name of meat. God has forbidden fat to the Children of Israel by saying: **We have forbidden them their fat**, so the prohibition of meat did not apply to them and it was not included under the name of fat. For this reason, Malik distinguished between the one who swears by fat and the one who swears by meat, unless the one who swears has the intention of meat but not fat, in which case he does not break his oath. And God knows best. He does not break his oath according to the opinion of Al-Shafi'i, Abu Thawr and the people of opinion, if he swears not to eat meat and eats fat. Ahmad said: If he swears not to eat meat and eats fat, there is nothing wrong with it, unless he intended to avoid fat.

Seventeenth: There is no disagreement that all pigs are forbidden, except for hair, which is permissible to use for sewing. It has been narrated:

"A man asked the Messenger of God, may God bless him and grant him peace, about sewing with pig hair, and he said: There is nothing wrong with that." This was mentioned by Ibn Khuwazid Mandad, who said: Because sewing was done during the time of the Messenger of God, may God bless him and grant him peace, and was present and apparent after him, we do not know that the Messenger of God, may God bless him and grant him peace, disapproved of it, nor did any of the imams after him. And what the Messenger of God, may God bless him and grant him peace, permitted is like an innovation in the Shari'ah.

Eighteenth: There is no disagreement about the prohibition of wild pigs, as we mentioned, but there is disagreement about aquatic pigs. Malik refused to answer anything about it, and said: You say pigs! It has been mentioned before, and its explanation will come in Al-Ma'idah, God willing.

Nineteenth: Most linguists have said that the word *pig* is a quadrilateral word. Ibn Sidah narrated from some of them that it is derived from **khazra al-'ayn to look in the eye**, because it is like that, and the word is trilateral. In Al-Sahah: **A man takhazar** means to narrow his eyelid to sharpen his gaze. *Khazra* means to narrow and make the eye small. A man is *akharaz* a narrow eye. It is said that it is when a person looks from the back of it. The plural of *pig* is *khazayr*. "Khazayr" is also a well-known disease, which is hard sores that occur on the neck.

Al-Muwaffiyah twentieth: The Almighty's saying: **And that which is dedicated to other than God** meaning that a name other than God's was mentioned over it, and it is the sacrifice of the Zoroastrian, the pagan, and the one who denies anything. The pagan slaughters for an idol, the Zoroastrian for fire, and the one who denies anything does not believe in anything, so he slaughters for himself. There is no disagreement among the scholars that what the Zoroastrian

slaughters for his fire and the pagan for his idol is not eaten, and their slaughter is not eaten according to Malik, Al-Shafi'i, and others, even if they did not slaughter for his fire and idol. Ibn Al-Musayyab and Abu Thawr permitted it if it was slaughtered for a Muslim by his order. This will be further explained, God willing, in Surah Al-Ma'idah. *Ihlil* means raising the voice. It is said: **He declared something**, meaning he raised his voice. Ibn Ahmar said, describing a desert:

Its riders arrive at Al-Farqad as a pilgrim arrives for Umrah

Al-Nabigha said:

Or a pearl shell, its diver is delighted, whenever he sees it he bows down and prostrates himself

And from it is the boy's ihram and his ihram, which is his cry at birth. Ibn Abbas and others said: What is meant is what was slaughtered for idols and statues, not what the name of the Messiah was mentioned over, as will be explained in Surat Al-Ma'idah, God willing. The Arabs used to cry out in the name of the intended sacrifice, and this was prevalent in their usage until it was used to express the intention that is forbidden. Do you not see that Ali bin Abi Talib, may God be pleased with him, took into consideration the intention in the camels that Ghalib Abu Al-Farazdaq slaughtered and said: They are among those that were dedicated to other than God, so the people left them. Ibn Atiyyah said: I saw in the report of Al-Hasan bin Abi Al-Hasan that he was asked about a luxurious woman who made a wedding for her toys and slaughtered a camel, so Al-Hasan said: It is not permissible to eat it because it was slaughtered for an idol.

I said: And from this meaning is what we narrated on the authority of Yahya bin Yahya al-Tamimi, a Muslim sheikh, who said: Jarir told us on the authority of Qabus, who said:

My father sent a woman to Aisha **may God be pleased with her** and ordered her to convey his greetings to her and to ask her which prayer the Messenger of God (may God's peace and blessings be upon him) liked the most and which he would perform regularly. She said: He used to pray four rak'ahs before noon, standing for a long time and bowing and prostrating well. As for what he never neglected, whether healthy or sick or present, two rak'ahs before the dawn prayer. At that time, a woman from among the people said: O Commander of the Faithful, we have some Persian relatives who always have a festival and they give us gifts from it. Can we eat some of it? She said: As for what was slaughtered for that day, do not eat it, but eat from their trees.

Twenty-first: The Almighty's saying: **So whoever is forced** It was read with a damma on the noon for the sake of conformity and with a kasra, which is the original because of the meeting of two quiescent letters, and it contains an implication, meaning whoever is forced to do one of these forbidden things, meaning he is in need of it, so it is an ifta'ala from necessity. Ibn Muhaisin read **So whoever is forced** with the assimilation of the dad into the ta'. Abu al-Samal read **So whoever is forced** with a kasra on

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He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

the ta'. Its original form is *Idtarara* but when it was assimilated, the vowel of the ra' was transferred to the ta'.

Twenty-second: Compulsion is either due to coercion from an oppressor or hunger in a state of famine. What the majority of jurists and scholars agree on regarding the meaning of the verse is that it is due to poverty and hunger, which is hunger for that, and this is correct. It was said: Its meaning is that he was forced and overwhelmed to eat these forbidden things. Mujahid said: He means he was forced to do it, like a man who is captured by the enemy and forced to eat pork and other acts of disobedience to God Almighty, except that compulsion permits that, and so on.

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to eat from the good things that God the Almighty has provided for them, and to thank Him for that if they are His servants. Eating from what is lawful is a reason for supplication and worship to be accepted, just as eating from what is unlawful prevents supplication and worship from being accepted. As stated in the hadith narrated by Imam Ahmad: Abu al-Nadr told us, al-Fudayl ibn Marzuq told us, on the authority of Adi ibn Thabit, on the authority of Abu Hazim, on the authority of Abu Hurayrah, 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 things and do righteousness. Indeed, I, of what you do, am Knowing.' And He said: 'O you who have believed, eat from the good things that We have provided for you.' Then he mentioned a man who travels a long way, disheveled and covered in dust, 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 what is unlawful. So how can that be answered?" Muslim narrated it in his Sahih and at-Tirmidhi narrated it from the hadith of Fadil ibn Marzuq. When God the Almighty bestowed His provision upon them and guided them to eat from His goodness, He mentioned that He did not forbid them from that except for dead animals, which are those that die a natural death without being slaughtered, whether they were strangled, beaten to death, fallen, gored, or attacked by a wild animal. The majority of scholars have singled out dead animals from the sea for the words of God the Almighty: **Lawful to you is game from the sea and its food** as will come, God willing. The hadith of ambergris in Sahih, Musnad, Muwatta' and Sunan states that the Prophet (peace be upon him) said about the sea: **Its water is pure and its dead animals are lawful**. Ash-Shafi'i, Ahmad, Ibn Majah and Ad-Darqutni narrated the hadith of Ibn Umar with a chain of transmission traceable to the Prophet (peace be upon him): "Two dead animals are

lawful for us: the blood of fish and locusts, the liver and the spleen." This will be confirmed, God willing, in Surat Al-Ma'idah.

Question The milk of a dead animal and its eggs attached to it are impure according to Al-Shafi'i and others, because they are part of it. Malik said in a narration: It is pure except that it becomes impure by proximity, and likewise the rennet of a dead animal is disputed, and what is well-known among them is that it is impure. They brought up against themselves the companions eating the cheese of the Magians, so Al-Qurtubi said in the interpretation here that a small amount of it mixes with milk, and a small amount of impurity is excused if it mixes with a lot of liquid. Ibn Majah narrated from the hadith of Saif bin Harun from Sulayman Al-Tamimi, from Abu Uthman Al-Nahdi, from Salman, may God be pleased with him: The Messenger of God, may God bless him and grant him peace, was asked about ghee, cheese, and fur, and he said: **What is permissible is what God has permitted in His Book, and what is forbidden is what God has forbidden in His Book, and what He is silent about is what He has excused**. Likewise, the meat of the pig was forbidden to them, whether it was slaughtered or died a natural death, and its fat is included in the ruling on its meat, either by predominance or because the meat includes that or by analogy according to an opinion. Likewise, what was dedicated to other than God was forbidden to them, which is what was slaughtered in a name other than His, the Most High, such as idols, rivals, arrows, and the like, for which the people of ignorance used to slaughter. Al-Qurtubi reported on the authority of Ibn Atiyah that he narrated on the authority of Al-Hasan Al-Basri that he was asked about a woman who held a wedding for her entertainment and slaughtered a camel in it, so he said: It is not to be eaten because it was slaughtered for an idol. Al-Qurtubi reported on the authority of Aisha, may God be pleased with her, that she was asked about what the non-Arabs slaughter for their festivals and then give as gifts to the Muslims, so she said: Whatever is slaughtered for that day, do not eat from it, and eat from their trees. Then God Almighty permitted eating that in case of necessity and need for it when other foods are not available, so He said: **But whoever is forced [by necessity], neither desiring [it] nor transgressing [it],** meaning without transgression or aggression, which is exceeding the limit, **there is no sin upon him,** meaning in eating that. **Indeed, God is Forgiving and Merciful**. Mujahid said: Whoever is forced by necessity, neither desiring [it] nor transgressing [it], cutting off the way or separating from the leaders, or going out in disobedience to God, then he has a concession, but whoever goes out seeking [it] or transgressing [it] or in disobedience to God, then he has no concession even if he is forced to do so. This was also narrated on the authority of Saeed bin Jubayr. Saeed said in a narration from him and Muqatil bin Hayyan: **Not transgressing** means not considering it permissible. Al-Suddi said: **Not transgressing** means seeking his desire in it. Adam bin Abi Iyas said: Damrah told us on the authority of

Uthman bin Ata', who is Al-Khurasani, on the authority of his father, regarding his statement **not transgressing** he said: He does not roast the dead animal to desire it, nor cook it, nor eat anything except the clot, and he carries with him what reaches him the permissible, then when it reaches him he throws it away, and this is his statement **nor transgressing** and he says he does not transgress with it the permissible. And from Ibn Abbas: He does not get his fill of it, and Al-Suddi interpreted it as transgression. And from Ibn Abbas **not transgressing nor transgressing** he said **not transgressing** in the dead animal and he does not transgress in eating it. And Qatada said: So whoever is forced, not transgressing nor transgressing, he said: Not transgressing in the dead animal means in eating it that he transgresses the permissible to the forbidden while he finds an alternative to it. Al-Qurtubi narrated from Mujahid regarding his statement: **But whoever is forced**, meaning he is forced to do that without his choice.

Question If a person in need finds a dead animal and someone else's food in a way that does not cause any harm or injury, then it is not permissible for him to eat the dead animal, but rather he may eat someone else's food without disagreement - this is what he said - then he said: And if he eats it, in this case, is he liable or not? There are two sayings in it, which are two narrations from Malik, then he brought from Sunan Ibn Majah from the hadith of Shu'bah from Abu Iyas Ja'far ibn Abi Wahshiyyah: I heard 'Ibad ibn Shurahbil al-Ghubri say: A famine struck us in a year, so I came to Madinah, and I came to a garden, so I took an ear of wheat, rubbed it, and ate it, and put some of it in my cloak. Then the owner of the garden came and hit me and took my garment, so I came to the Messenger of God, may God bless him and grant him peace, and told him, so he said to the man, **I did not feed him when he was hungry or working, nor did I teach him when he was ignorant**. So he ordered him to return his garment to him, so he ordered him to have a wasq of food or half a wasq, a sound, strong, good chain of transmission with many corroborating evidences: including the hadith of 'Amr ibn Shu'ayb from his father, from his grandfather: The Messenger of God, may God bless him and grant him peace, was asked about hanging fruit, so he said, **Whoever takes some of it from someone in need with his mouth, not making a storehouse, then there is nothing upon him**, the hadith, and Muqatil ibn Hayyan said about his statement, "There is no sin upon him. Indeed, God is Forgiving and Merciful": Regarding what he ate out of necessity, and we have been informed, and God knows best, that it is not more than three mouthfuls. Saeed bin Jubair said: Forgiving for what he ate of what is forbidden, Merciful for making what is forbidden permissible for him out of necessity. Waki' said: Al-A'mash told us, on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: Whoever is forced and does not eat or drink and then dies, will enter Hell. This requires that eating carrion by someone forced is an obligation, not a concession. Abu Al-Hasan Al-Tabari, known as Al-Kaya Al-Harasi, a companion of Al-Ghazali in his work, said: This is what is correct according to us, like breaking the fast for the sick and the like.

Fath al-Qadir

His saying: 173- **He has only forbidden you dead animals**. Abu Ja'far read *haram* in the passive form, and *innama* is a word used for limitation, confirming what the speech includes and negating what is other than it. Here, I have limited the prohibition to the matters mentioned after it. His saying: **dead animals**. Ibn Ubla read it in the nominative case, and the reason for that is that it makes what is in *innama* a separate relative pronoun in writing, and **dead animals** and what follows it the predicate of the relative pronoun, and everyone reads it in the accusative case. Abu Ja'far ibn al-Qa'qa' read **dead animals** with a shaddah on the *ya*, and linguists have mentioned that it is permissible to make both the light and heavy **dead animals**. Dead animals are those from which the soul has departed without slaughter. This generality has been made specific by a hadith such as **Lawful for us are two dead animals and two types of blood**. It was narrated by Ahmad, Ibn Majah, Ad-Daraqutni, Al-Hakim and Ibn Mardawayh on the authority of Ibn Umar, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), and similar to the hadeeth of Jabir about ambergris, which is proven in the Two Saheehs with the statement of God, the Most High: **Lawful to you is game from the sea**. What is meant by dead animals here is dead animals from the land, not from the sea. Most scholars have permitted eating all sea animals, alive or dead. Some scholars have said that what is forbidden from sea animals is similar to what is forbidden on land. Ibn Habeeb hesitated regarding the capybara. Ibn Al-Qasim said: I avoid it and do not see it as forbidden. His statement: **and blood** The scholars have agreed that blood is forbidden. In another verse: **or blood poured forth**, so the general meaning is interpreted according to the specific, because what is mixed with meat is not forbidden. Al-Qurtubi said: By consensus. Aisha narrated that she used to cook meat and the yellowish color would appear on the pot from the blood, so the Prophet (peace and blessings of God be upon him) would eat that and not disapprove of it. His saying: **and the flesh of swine** The apparent meaning of this verse and the other verse, I mean the saying of God Almighty: "Say: I find not in what has been revealed to me anything forbidden to one who would eat it, unless it be a dead animal or blood poured forth or the flesh of swine" is that what is forbidden is only the meat. The nation has unanimously agreed on the prohibition of its fat, as Al-Qurtubi narrated in his interpretation. A group of scholars have mentioned that the meat includes fat. Al-Qurtubi also narrated the consensus that the whole of the pig is forbidden except for hair, as it is permissible to sew it. His saying: **and that which is dedicated to other than God** *Ihlal* means raising the voice. It is said that he dedicated something to something: meaning he raised his voice. The poet said, describing a desert:

Its riders arrive at Al-Farqad, just as a pilgrim arrives for Umrah.

Al-Nabigha said:

Or a pearl shell, its diver is delighted, whenever he sees it he bows down and prostrates himself

Surat Al-Baqarah 2:173

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

And from it is the infant's *ihlāl* and *istihlāhu*: which is his cry at birth. What is meant here is: what is mentioned in the name of other than God, such as al-Lat and al-'Uzza if the slaughterer is a pagan, and fire if the slaughterer is a Zoroastrian. There is no disagreement in the prohibition of this and similar things, and similar to it is what is done by those who believe in the dead by slaughtering on their graves, because it is something that is dedicated to other than God, and there is no difference between it and slaughtering for an idol. His statement, **But whoever is forced** was read with a damma on the noon for the sake of following and with a kasra on the basis of the meeting of two quiescent letters, and in it is an implication: that is, whoever is forced to do any of these forbidden things. Ibn Muhaysin read with the assimilation of the *dad* into the *ta'*. Abu al-Sammak read with a kasra on the *ta'*. What is meant by **whoever made him** is hunger and poverty leading him to be forced to eat dead meat. His statement, **not desiring** is an accusative in the state. It was said that what is meant by the aggressor is the one who eats more than he needs, and the ordinary is the one who eats these forbidden things while he finds an alternative to them. It was also said that he is not an aggressor against the Muslims and transgresses against them, so the aggressor and the ordinary include highway robbers, those who rebel against the ruler, those who sever family ties, and the like. It was also said that what is meant is not one who transgresses against another in need, nor one who transgresses to satisfy the hunger of one who is in need.

Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, regarding his statement: **Eat from the good things with which We have provided you**, he said: **From the lawful**. Ibn Saad narrated on the authority of Umar bin Al-Aziz that what is meant by the verse is: good earnings, not good food. Ibn Jarir narrated on the authority of Ad-Dahhak: that it is lawful sustenance. Ahmad, Muslim, At-Tirmidhi, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: "God is good and does not accept anything but that which is good. God 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.' And He said: 'O you who have believed, eat from the good things with which We have provided you.' Then he mentioned a man who has traveled a long way, disheveled and covered in dust, stretching his hands to the sky, saying: 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?" Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding his statement: **And what he slaughtered**, he said: Slaughtered. Ibn Jarir narrated from him that he said: **What is dedicated to the tyrants**. Ibn Abi Hatim narrated from Mujahid that he said: What is slaughtered other than God. Ibn Abi Hatim narrated from Abu Al-Aaliyah that he said: What is

mentioned in the name of other than God. Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **Neither transgressing nor exceeding the limits** he said: Whoever eats something of this while he is compelled, there is no blame on him, but whoever eats it while he is not compelled has transgressed and transgressed. Ibn Al-Mundhir and Ibn Abi Hatim narrated from him regarding his statement: **Neither transgressing nor exceeding the limits** he said: Regarding dead meat. **Neither exceeding the limits** he said: Regarding eating. Saeed bin Mansour, Ibn Abi Shaybah, Abd bin Hameed, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Mujahid regarding his statement: **Neither transgressing nor exceeding the limits** he said: Not transgressing against the Muslims nor exceeding the limits against them. So whoever goes out to sever family ties or block the way or spread corruption on earth or separates from the community and the imams, or goes out in disobedience to God and is compelled to eat dead meat, it is not permissible for him. Ibn Abi Hatim and Abu Al-Shaykh narrated from Saeed bin Jubayr that he said: The one who cuts off the road. His statement: **There is no sin upon him** means in eating it. **Indeed, God is Forgiving and Merciful** to whoever eats from what is forbidden, He is Merciful to him because He made what is forbidden permissible for him out of necessity. Abd bin Hamid narrated on the authority of Qatada: **But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits]** not desiring in his eating, nor transgressing beyond what is permissible to what is forbidden, and he finds a way out and alternative.

Tafsir al-Baghawi

173. He said: **He has only forbidden you dead animals**. Abu Ja'far read dead animals in the entire Qur'an with emphasis, while the rest stress some of them. Dead animals are everything that is not slaughtered properly, and **and blood** he meant by flowing blood, as indicated by the Almighty's saying: **or blood poured forth** 145-Al-An'am. The Shari'ah exempted fish and locusts from dead animals, and the liver and spleen from blood, so it permitted them.

Abdul Wahhab bin Muhammad Al Khatib told us, Abdul Aziz bin Ahmad Al Khalal told us, Abu Al Abbas Al Asem told us, Al Rabi bin Sulaiman told us, Al Shafi'i told us, Abdul Rahman bin Zaid bin Aslam told us, on the authority of his father, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "Two dead animals and two types of blood have been made lawful for us: fish and locusts, and the two types of blood, I think he said: the liver and the spleen." **And the flesh of pigs** he meant all its parts, so he referred to it as meat because it is most of it. **And that which is dedicated to other than God** meaning that which is slaughtered to idols and tyrants. The origin of *ihlil* is raising the voice. When they slaughtered to their gods, they would raise their voices in remembrance of them, and this became

part of their practice until it was said to every slaughterer, even if he did not say the name of God out loud, *Mahal*. Al Rabi bin Anas and others said: **And that which is dedicated to other than God** he said that which the name of other than God is mentioned over it.

Whoever is forced with a kasra on the noon and its sisters, Asim and Hamza read it, and Abu Amr agreed except for the lam and the waw like **Say, call upon God or call upon the Most Gracious** 110-*Al-Isra* and Yaquub except for the waw, and Ibn Amir agreed with the tanween, and the rest all with the dammah, so whoever is forced said: because the jazm moves to the kasra, and whoever is forced, then the dammah of the beginning of the verb moves its movement to what precedes it, and Abu Ja'far with a kasra on the taa and its meaning is whoever is forced to eat a dead animal, meaning he is in need and forced to do so. *Ghair* is accusative in the state, and it was said on the exception, and if you see *ghair* is suitable in its place *la*, then it is a state, and if *illa* is suitable in its place, then it is an exception. **Bagh and no 'Ad** The origin of bugh is the intention of corruption, it is said that the wound bugh is a crime if it seeks corruption, and the origin of aggression is injustice and exceeding the limit, it is said that he oppressed him with injustice and oppression, and they differed in the meaning of his saying **Ghair bagh and no 'Ad**, so some of them said **Ghair bagh** means: outside On the Sultan, nor Aad: A transgressor who has gone on a journey, such as going out to rob the road or to spread corruption on the earth. This is the opinion of Ibn Abbas, Mujahid, and Saeed bin Jubair. They said that it is not permissible for a transgressor who has gone on a journey to eat dead meat if he is forced to do so, nor for a traveler to take advantage of the concession until he repents. Ash-Shafi'i **may God have mercy on him** said the same: because allowing it is helping him in his corruption. A group of scholars said that transgression and aggression are related to eating, and they differed in its details. Al-Hasan and Qatada said, *Non-transgressor* does not eat it without being forced to. *Non-transgressor* means he does not transgress to his fill. It was said, *Non-transgressor* means he does not seek it while he finds something else. *Non-transgressor* means he does not transgress what is set for him, so he does not eat until he is full, but he eats from it a sufficient amount of food to sustain his life. Muqatil bin Hayyan said, *Non-transgressor* means he considers it permissible. *Non-transgressor* means he takes provisions from it. It was said, **Not transgressing**, meaning not exceeding the amount that was permitted to him, **nor exceeding the limits**, meaning not falling short in what was permitted to him and abandoning it. Masruq said: Whoever is forced to eat dead meat, blood, or pork and does not eat or drink until he dies will enter Hell.

Scholars differed on the amount of dead meat that a person in need may eat. Some of them said that it should be enough to satisfy his hunger. This is the opinion of Abu Hanifa **may God be pleased with him** and one of the two opinions of Al-Shafi'i **may God be pleased with him**. The other opinion is that it is permissible to eat until one is full, and this is what Malik **may God have mercy on him** said. Sahl ibn Abdullah said, **Not a transgressor** who separates from the community, **nor a transgressor** who innovates and

opposes the Sunnah, and the innovator is not permitted to consume what is forbidden in a case of necessity, **there is no sin upon him** meaning there is no blame on him for eating it, **Indeed, God is Forgiving** to those who eat in a state of necessity, *Merciful* as He permitted His servants to do so.

Tafsir al-Baidawi

173- **He has only forbidden you dead animals** to eat or benefit from them. It is that which died without being slaughtered. The hadith included with it what is clearly alive. Fish and locusts were excluded by custom or by the exception of the Shari'a. The prohibition added to the object indicates by custom the prohibition of dealing with it absolutely except for what is specified by evidence, such as dealing with tanned animals. **Blood and the flesh of swine** The meat was mentioned specifically because it is the most eaten of the animal and the rest of its parts are like those attached to it. **And that which is dedicated to other than God** meaning raising the voice when slaughtering it for an idol. The origin of the ihram is seeing the crescent moon, it is said: the crescent moon and I declared it. However, since it is customary to raise the voice with takbir when it is seen, it was called ihram, then it was said to raise the voice even if it is for someone other than him. **But whoever is forced by necessity, without desiring anything** by monopolizing another forced person. Asim, Abu Amr and Hamzah read with a kasra on the letter *nun z*. **nor did he return** to satiate hunger or thirst. It was said: **not a transgressor against the ruler**. Nor did he return to robbing the road. Based on this, it is not permissible for the sinner to travel, and this is the apparent view of the Shafi'i school of thought and the statement of Ahmad, may God have mercy on them both. **There is no sin upon him** in consuming it. **Indeed, God is Forgiving** for what he did. *Merciful* by permitting it. If it is said: It only indicates restricting the ruling to what was mentioned, and how many prohibitions were not mentioned. I say: What is meant is restricting the prohibition to what was mentioned of what they deemed permissible, not absolutely, or restricting its prohibition to a state of choice, as if it was said: These things were only forbidden to you unless you were compelled to do them.

Surat Al-Baqarah 2:174

Indeed, those who conceal what Allah has revealed of the Book and exchange it for a small price - those eat nothing into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

Surat al-Baqarah 2:174

Indeed, those who conceal what God has revealed of the Book and exchange it for a small price - those eat nothing into their bellies except the Fire. And God will not speak to them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

Tafsir al-Jalalayn

Indeed, those who conceal what God has revealed of the Book which contains the description of Muhammad, may God bless him and grant him peace, and they are the Jews **and exchange it for a small price** of this world, which they take in exchange from their lowest people, so they do not reveal it for fear of missing out on it **they eat nothing into their bellies except the Fire** because it is their destination **and God will not speak to them on the Day of Resurrection** in anger with them **nor will He purify them** He will cleanse them from the filth of sins **and they will have a painful punishment** painful, which is the Fire.

Tafsir al-Suyuti

The Almighty said: Indeed, those who conceal the verse Ibn Jarir narrated on the authority of Ikrimah in his saying: Indeed, those who conceal what God has revealed of the Book and that in Al Imran 3: Indeed, those who exchange the covenant of God, both of them were revealed about the Jews. Al Tha'labi narrated on the authority of Al Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, who said: This verse was revealed about the leaders of the Jews and their scholars. They used to receive gifts and favors from their lower class, and they hoped that the prophet sent would be from among them. But when Muhammad, may God bless him and grant him peace, was sent from among others, they feared that their livelihood would be lost and their leadership would be removed, so they took the description of Muhammad, may God bless him and grant him peace, and changed it, then they brought it out to them and said: This is the description of the prophet who will emerge at the end of time, it does not resemble the description of this prophet. So God revealed: Indeed, those who conceal what God has revealed of the Book, the verse.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, those who conceal what God has revealed of the Book and exchange it for a small price.** Abu Ja'far said: The Almighty means by His saying: **Indeed, those who conceal what God has revealed of the Book**, the Jewish rabbis who concealed from the people the matter of Muhammad, may God bless him and grant him peace, and his prophethood, although they found it written in their Torah, as bribes that they had given for that, as: Bishr bin Mu'adh told us, Yazid

bin Zari' told us, Sa'id told us, on the authority of Qatada, regarding His saying: **Indeed, those who conceal what God has revealed of the Book**, the entire verse, are the People of the Book, they concealed what God revealed to them and made clear to them of the truth and guidance, of the mission of Muhammad, may God bless him and grant him peace, and his command. Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **Indeed, those who conceal what God has revealed of the Book and exchange it for a small price**, he said: They are the People of the Book, they concealed what God revealed to them of the truth, Islam, and the status of Muhammad, may God bless him and grant him peace. Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Indeed, those who conceal what God has revealed of the Book**, these are the Jews, they concealed the name of Muhammad, may God bless him and grant him peace.

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 Ikrimah, his statement: **Indeed, those who conceal what God has revealed of the Book**, and the statement in Al-Imran: **Indeed, those who exchange the covenant of God and their oaths for a small price** (Al-Imran: 77) were both revealed about the Jews. As for the interpretation of his statement: **and exchange it for a small price**, it means: they buy with it. The *ha* in **with it** is from the mention of concealment. So its meaning is: they purchased with their concealment what they concealed from the people about the matter of Muhammad, may God bless him and grant him peace, and the matter of his prophethood for a small price. That is because what they were giving—in spite of their distortion of the Book of God and their interpretation of it in a way other than its intended meaning, and their concealment of the truth in that—A small amount of worldly goods, as: Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And they exchange it for a small price**, he said: They concealed the name of Muhammad, may God bless him and grant him peace, and took a small taste for it, so it is a small price. And I have previously explained the nature of their purchase of that, so there is no need to repeat it here. The statement in the interpretation of the words of God the Most High: "Those eat nothing into their bellies except the Fire. And God will not speak to them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment." Abu Ja'far said: God the Most High means by His words: *Those*, those who conceal what God has revealed of the Book concerning Muhammad, may God bless him and grant him peace, by giving them the basest bribes, so they distort the verses of God and change their meanings. **They eat nothing into their bellies** - by eating what they ate of the bribes and the reward for that, and what they took as wages for it, **but the Fire** - meaning: except what will lead them to the Fire and burn them in it, as God the Most High said: **Indeed, those who consume**

the property of orphans unjustly are only consuming fire into their bellies, and they will burn in a Blaze (An-Nisa': 1), meaning: They eat nothing into their bellies except what will lead them to the Fire by eating it, so He is independent of that. By mentioning to their listeners the meaning of the speech, about mentioning what brings them in or enters them. And in a manner similar to what we said about that, a group of the people of interpretation said. Those who said that mentioned: Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Those eat nothing in their bellies except the Fire**, meaning what they took as a reward for it. So if someone says: So can the eating be in something other than the stomach, so it is said: **what they eat in their bellies?** It was said: The Arabs would say: I was hungry in a place other than my stomach, and I was full in a place other than my stomach. It was said: In their stomachs for that reason, just as it is said: So-and-so did this to himself. We have explained that in a place other than this, previously. As for His statement: **And God will not speak to them on the Day of Resurrection**, He says: He will not speak to them with what they love and desire. As for what displeases them and what they hate, He will speak to them, because God, the Most High, has informed us that He will say to them - if they say, **Our Lord, take us out of it, but if we return, then we will be wrongdoers - Be gone into it, disgraced, and do not speak to me** (al-Mu'minun 23:107, 108). As for His statement: **nor will He purify them**, He means: nor will He cleanse them from the filth of their sins and disbelief, **and for them is a painful punishment**, meaning: painful.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who conceal what God has revealed of the Book** meaning the Jewish scholars, concealed what God revealed in the Torah about the description of Muhammad, may God bless him and grant him peace, and the authenticity of his message. The meaning of *revealed* is **made manifest**, as God the Almighty said: **And whoever says, I will send down the like of what God has revealed**" meaning I will make manifest. It was said: It is in its category of revelation, meaning what His angels sent down to His messengers. "And they exchange it **meaning the concealed thing** for a small price" meaning taking a bribe. He called it "little" because its duration was short and its consequences were bad. It was said: Because what they used to take as bribes was little.

I said: Even though this verse is in the report, it includes those Muslims who conceal the truth by choice because of worldly gain, and this meaning has been presented.

God the Almighty says: **In their bellies**. Mentioning bellies is an indication and confirmation of the reality of eating, as it may be used metaphorically in the example of someone eating something from the earth and the like. Mentioning bellies also draws attention to their greed and that they sold their afterlife for their share of food that has no value. The meaning of

except the Fire is that it is forbidden and God will punish them for it with the Fire. So what they ate of bribes was called Fire because it leads them to the Fire, as most of the commentators said. It was said: That is, He punishes them for their concealment by eating the Fire in Hell in reality. So He informed about the outcome in the state, as God the Almighty said: **Indeed, those who consume the property of orphans unjustly are only consuming fire into their bellies**. That is, the outcome leads to that, and from this is their saying:

They were born for death and built for destruction

He said :

Death is what the mother gives birth to

last :

Our role is to build the ruins of time

It is found in the Qur'an and poetry a lot.

God the Almighty says: **And God will not speak to them** means He is angry with them and does not accept their pleasure. It is said: So-and-so does not speak to so-and-so if he is angry with him. At-Tabari said: The meaning of **and God will not speak to them** is what they like. In the Qur'an: **Be gone therein, and do not speak to them**. It was said: The meaning is He will not send angels to greet them. **And He will not purify them** means He will not correct their evil deeds and cleanse them. Al-Zajaj said: He will not praise them well nor call them pure. *Painful* means painful, and this has been mentioned before. In Sahih Muslim, 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:

"There are three whom God will not speak to on the Day of Resurrection, nor will He purify them, nor will He look at them, and they will have a painful punishment: an old adulterer, a lying king, and an arrogant beggar." These people were singled out for the painful punishment and severe penalty because of the sheer stubbornness and contempt that drove them to commit those sins, as no need drove them to do so, nor did a necessity call them to it as one who was not like them would. The meaning of **will not look at them** is that He will not have mercy on them or be kind to them. This will come in Al Imran, God willing.

Tafsir Ibn Kathir

God Almighty says: "Indeed, those who conceal what God has revealed of the Book" meaning the Jews who concealed the description of Muhammad, may God bless him and grant him peace, in the books that they had in their hands, which testified to his message and prophethood. They concealed that so that their leadership and what they used to take from the Arabs of gifts and presents due to their veneration of them would not be lost. They feared - may God curse them - that if they revealed that, people would follow him and abandon them. So they concealed that in order to preserve what they had obtained from that, which was a small amount. So they sold themselves for that and

Indeed, those who conceal what Allah has revealed of the Book and exchange it for a small price - those eat nothing into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

exchanged guidance, following the truth, believing the Messenger, and believing in what came from God for that small amount. So they failed and lost in this world and the hereafter. As for this world, God showed His servants the truthfulness of His Messenger by what He established and placed with him of clear signs and decisive evidence. So those who feared to follow him believed him, and they became his helper in fighting them, and they incurred wrath upon wrath, and God condemned them in His book is in more than one place, including this noble verse: **Indeed, those who conceal what God has revealed of the Book and exchange it for a small price**, which is the worldly life, **those eat nothing into their bellies except fire**, meaning that they only eat what they eat in exchange for concealing the truth, a fire that will burn in their bellies on the Day of Resurrection, as God the Almighty said: **Indeed, those who consume the property of orphans unjustly are only consuming fire into their bellies, and they will be burned in a Blaze**. And in the authentic hadith on the authority of the Messenger of God, may God bless him and grant him peace, he said, **He who eats or drinks from vessels of gold or silver is only swallowing fire from Hell into his belly**.

And His statement: **And God will not speak to them on the Day of Resurrection, nor will He purify them, and for them is a painful punishment**. This is because the Most High is angry with them, because they concealed what was known, and thus they deserved anger, so He will not look at them nor purify them, that is, He will not praise them or commend them, but He will punish them with a painful punishment. Ibn Abi Hatim and Ibn Mardawayh mentioned here the hadith of Al-A'mash on the authority of Abu Hazim, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace: "There are three whom God will not speak to, nor look at, nor purify, and for them is a painful punishment: an old adulterer, a lying king, and an arrogant beggar." Then the Most High said, informing about them: **Those are the ones who have purchased error in place of guidance**. That is, they exchanged guidance, which is the dissemination of what is in their books of the description of the Messenger and the mention of his mission and the good report of him from the books of the prophets and following him and believing in him. They replaced that and exchanged it for error, which is denying him and disbelieving in him and concealing his attributes in their books. **And the torment**. "With forgiveness" means they compensated for forgiveness with punishment, which is what they undertook from its mentioned causes. And the Almighty's saying: **How patient they are with the Fire** informs us that they are in a severe, great, and terrifying punishment. Whoever sees them in it will be amazed at their patience with that despite the severity of the punishment, torment, and shackles they are in, God forbid. And it was said that the meaning of His saying: **How patient they are with the Fire** is how persistent they are in committing sins that will lead them to the Fire. And the Almighty's saying: **That is because God has sent down the Book in truth** means that they only deserved this severe

punishment because God Almighty sent down His Books to His Messenger Muhammad, may God bless him and grant him peace, and to the prophets before him to establish the truth and invalidate falsehood. And these people took God's verses as a mockery, for their Book commanded them to show and spread knowledge, but they opposed it and denied it. And this final Messenger calls them to God Almighty and commands them to do good and forbids them from evil, but they deny him, oppose him, reject him, and conceal his description. So they mocked the revealed verses of God. On His messengers, for this reason they deserved punishment and torment, and for this reason He said, "That is because God has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension."

Fath al-Qadir

His saying: 174- "Indeed, those who conceal" It was said: What is meant by this verse are the Jewish scholars, because they concealed what God revealed in the Torah about the description of Muhammad, may God bless him and grant him peace. And purchasing here: replacement, and its investigation has been presented, and he called it little because its duration was cut off and its consequences were bad, and this reason, although it was purely considered in the generality of the wording, includes everyone who concealed what God legislated, and took bribes for it, and mentioning heroism is an indication and confirmation that this eating is real, since it may be used metaphorically in something like someone eating something on the ground and the like. And he said in Al-Kashshaf: The meaning of "in their bellies" He said: He says: So-and-so ate in his stomach, and he ate in some of his stomach. End. His statement: **except the Fire** means that He will punish them with the Fire, so He called what they ate Fire because it will lead them to it, this is what most of the commentators said. It was said that they will be punished for their concealment by eating the Fire in Hell in reality. Similar to this is His statement, the Most High: **Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire**. His statement, **and God will not speak to them** is a metaphor for the descent of God's wrath upon them and His displeasure with them. It is said: So-and-so does not speak to so-and-so if he is angry with him. Ibn Jarir al-Tabari said: The meaning is that He will not speak to them for what they love, not for what they hate. Like His statement, the Most High: **Be gone therein, and do not speak to them**. His statement, **He will not purify them** means that He will not speak well of them. Al-Zajaj said: It was said that its meaning is that He will not rectify their evil deeds and purify them.

Tafsir al-Baghawi

174. God the Almighty said: **Indeed, those who**

conceal what God has revealed of the Book ((It was revealed about the leaders of the Jews and their scholars who used to receive gifts and food from their lowest class, and they hoped that the Prophet sent would be from among them. But when Muhammad, may God bless him and grant him peace, was sent from someone other than them, they feared that their food would be lost and their leadership would be removed, so they took the description of the Messenger of God, may God bless him and grant him peace, and changed it, then brought it out to them. But when the low class looked at the changed description, they found it to be contrary to the description of the Messenger of God, may God bless him and grant him peace, **and exchange it** meaning the concealed **for a small price** meaning a small exchange meaning the food they receive from their lowest class **they eat nothing into their bellies except the Fire** meaning except what leads them to the Fire, which is bribery, what is forbidden, and the price of debt. So when that led them to the Fire, it was as if they ate the Fire. It was said that its meaning is that it becomes a Fire in Their bellies. **And God will not speak to them on the Day of Resurrection.** That is, He will not speak to them with mercy or what pleases them. Rather, He will speak to them with rebuke. It was said: He meant by this that He will be angry with them, as it is said: So-and-so does not speak to so-and-so if he is angry with him. **And He will not purify them.** That is, He will not cleanse them from the filth of sins. **And for them is a painful punishment.**

Tafsir al-Baidawi

174- "Indeed, those who conceal what God has revealed of the Book and exchange it for a small price" a lowly exchange. "Those eat nothing into their bellies except the Fire" either in the present case, because they ate what is associated with the Fire because it is a punishment for it, so it is as if he ate the Fire, as in His saying:

I would eat blood if I did not smite you with a distant rival, the destination of the earring is good, the spreader

It means blood money. Or in the final destination, meaning they will eat nothing on the Day of Resurrection but fire. The meaning of **in their bellies** is: filling their bellies. It is said: he ate in his stomach and he ate in some of his stomach, as in the saying:

Eat together and you will be forgiven

And God will not speak to them on the Day of Resurrection refers to His anger, and hints at their being deprived of the honor and closeness to God when they meet Him. **Nor will He purify them** does not praise them. **And for them is a painful punishment** painful.

Surat Al-Baqarah 2:175

Those are the ones who have purchased error at the price of guidance and punishment at the price of forgiveness. So how patient they are for the Fire!

Surat al-Baqarah 2:175

Those are the ones who have purchased error at the price of guidance and punishment at the price of forgiveness. So how patient they are for the Fire!

Tafsir al-Jalalayn

Those are the ones who have purchased error in exchange for guidance they took it instead in this world **and punishment in exchange for forgiveness** prepared for them in the Hereafter if they had not concealed it **so how patient they are with the Fire** meaning how intense their patience is, and this is amazement to the believers from committing their obligations without caring, otherwise what patience do they have?

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Those are the ones who have purchased error in exchange for guidance and punishment in exchange for forgiveness.** Abu Ja'far said: The Almighty means by His saying: **Those are the ones who have purchased error in exchange for guidance**, those who took error, and abandoned guidance, and took what would necessitate for them the punishment of God on the Day of Resurrection, and abandoned what would necessitate for them His forgiveness and pleasure. So He dispensed with mentioning the punishment and forgiveness, instead of mentioning the reason that necessitates them, so that the listeners of that would understand its meaning and what is intended by it. We have explained similar examples of that previously. Likewise, we have explained the reason for **they have purchased error in exchange for guidance** with the differences of those who differed, and the evidence that bears witness to what we have chosen from the statement, in what has passed before, so we disliked repeating it. The statement in the interpretation of the Almighty's saying: **How patient they are with the Fire!**

Abu Jaafar said: The people of interpretation differed in the interpretation of that. Some of them said that its meaning is: How daring they are to do the work that brings them closer to the Fire.

Who said that: Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **How patient they are with the Fire**, he says: How bold they are to do the work that brings them closer to the Fire. 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, **How patient they are with the Fire**, he says: How bold they are with it. Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Bishr, on the authority of Al-Hasan, regarding his statement, **How patient they are with the Fire**, he said:

By God, they have no patience with it, but how bold they are with the Fire. Ahmad bin Ishaq told us, he said, Abu Ahmad al-Zubayri told us, he said, Misa'ar told us - and Al-Muthanna told me, he said, Abu Bakir told us, he said, Misa'ar told us - on the authority of Hammad, on the authority of Mujahid, or Saeed bin Jubayr, or some of his companions, **How patient they are with the Fire**, how bold they are. Narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada, regarding his statement: **How patient they are with the Fire**, he said: How bold and patient they are with the Fire. Others said: Rather, the meaning of this is: How much they do the deeds of the people of the Fire. Mention of those who said this: Muhammad ibn 'Amr narrated to me, who said: Abu 'Asim narrated to us, who said: 'Isa narrated to us, on the authority of Ibn Abi Najeh, on the authority of Mujahid, regarding his statement: **How patient they are with the Fire**, he said: How much they do with falsehood. Al-Muthanna narrated to me, who said: Abu Hudhayfah narrated to us, who said: Shibl narrated to us, on the authority of Ibn Abi Najeh, on the authority of Mujahid, similarly. And they differed in the interpretation of what is in his statement: **How patient they are with the Fire**. Some of them said: It is in the sense of a question, and it is as if he said: What made them patient? What made them patient? Mention of those who said this: Musa ibn Harun narrated to me, who said: 'Amr narrated to us, who said: Asbat narrated to us, on the authority of al-Suddi: **How much they are patient with the Fire**, this is in the form of a question. He said: What made them patient with the Fire? Abbas bin Muhammad told me, Hajjaj al-Awar told us, Ibn Jurayj told us, Ata' told me: **What made them patient with the Fire?** Q: What made them patient with the Fire, when they abandoned the truth and followed falsehood? Abu Kurayb told us, Abu Bakr bin Ayyash was asked: **What made them patient with the Fire?** He said: This is a question. If it was from patience, he would have said: **What made them patient**, in the nominative case. He said: It is said to a man: What made you patient? What did this to you? Yunus told me, Ibn Wahb told us, Ibn Zayd said about His statement: **What made them patient with the Fire?** He said: This is a question. He says: What made them patient with the Fire that it made them bold enough to do this? Others said: It is an expression of amazement. Meaning: How bold they are with the Fire by doing the deeds of the people of the Fire! Mention of those who said that:

Sufyan ibn Wakee' narrated, he said: My father narrated, on the authority of Ibn Uyaynah, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **How patient they are with the Fire!** He said: How much they do the deeds of the people of the Fire! This is the saying of al-Hasan and Qatadah, and we have mentioned it before. So whoever says: It is astonishment - he directed the interpretation of the statement to: **Those are the ones who have purchased error in exchange for guidance and punishment in exchange for forgiveness.** How much more audacious they are - by doing what they did - in what will necessitate the Fire for them! As God the Almighty

said: **How ungrateful is man!** (Abasa 80:17), expressing astonishment at his disbelief in the One who created him and proportioned his creation. As for those who interpreted it as a question, its meaning is: These are the ones who purchased misguidance with guidance and torment with forgiveness. How patient they are with the Fire - and no one has patience with the Fire - that they exchanged it for God's forgiveness and took something else from it? Abu Ja'far said: The most appropriate of these sayings to interpret the verse is the saying of those who said: How bold they are with the Fire, meaning: How bold they are with the torment of the Fire and how they do the deeds of its people. This is because it is heard from the Arabs: How patient so-and-so is with God, meaning: How bold so-and-so is with God! God amazes His creation by revealing the report about the people who conceal what God the Blessed and Exalted has revealed about the matter of Muhammad, may God bless him and grant him peace, and his prophethood, and their purchase of a small price from the ill-gotten gains and bribes that they gave by concealing that - expressing astonishment at their precedence in that. Knowing that this would cause them to incur God's wrath and painful punishment. The meaning of this is: How bold they are to face the torment of the Fire! However, mentioning **the Fire** was sufficient, instead of mentioning its torment, just as it is said: How similar your generosity is to Hatim's, meaning: How similar your generosity is to Hatim's generosity, and how similar your bravery is to Antarah's.

Tafsir al-Qurtubi

God Almighty says: "Those are the ones who have purchased error in exchange for guidance and punishment in exchange for forgiveness. How patient they are in the Fire."

The Almighty says: **Those are the ones who have purchased error in exchange for guidance and punishment in exchange for forgiveness.** This has been discussed previously. Since punishment is subordinate to error and forgiveness is subordinate to the guidance that they have rejected, this is included in the permissibility of the purchase.

God the Almighty said: **How patient they are with the Fire!** The opinion of the majority - including Al-Hasan and Mujahid - is that what means astonishment, and it is attributed to the creatures, as if he said: Be amazed at their patience with the Fire and their stay in it. In the revelation: **How ungrateful is man!** and **He hears them and sees them.** Abu Ali began with this meaning: Al-Hasan, Qatada, Ibn Jubayr and Al-Rabi' said: By God, they have no patience with it, but how bold they are with the Fire! This is a well-known Yemeni dialect. Al-Farra' said: Al-Kisa'i told me: The judge of Yemen told me that two opponents brought their case before him, and one of them was required to swear an oath, so he swore, and his companion said to him: How patient you are with God? That is, how bold you are with it. The meaning is: How courageous they are with the Fire when they do work that leads to it. Al-Zajaj narrated that the meaning is: How long they remain in the Fire, from their saying: How patient so-and-so is

with imprisonment! That is, how long he remains in it. It was said: The meaning is: How little their anxiety about the Fire, so little anxiety was made patience. Al-Kisa'i and Qatib said: **What made them persist in doing the deeds of the people of Hell?** It was also said: *What* is an interrogative meaning a rebuke, as stated by Ibn Abbas, Al-Suddi, Ata', and Abu Ubaidah Muammar ibn Al-Muthanna. Its meaning is: What made them endure the deeds of the people of Hell?! It was also said: This is to belittle them and make light of their matter.

Tafsir Ibn Kathir

God Almighty says: **Indeed, those who conceal what God has revealed of the Book** meaning the Jews who concealed the description of Muhammad, may God bless him and grant him peace, in the books that they had in their hands, which testified to his message and prophethood. They concealed that so that their leadership and what they used to take from the Arabs of gifts and presents due to their veneration of them would not be lost. They feared - may God curse them - that if they revealed that, people would follow him and abandon them. So they concealed that in order to preserve what they had obtained from that, which was a small amount. So they sold themselves for that and exchanged guidance, following the truth, believing the Messenger, and believing in what came from God for that small amount. So they failed and lost in this world and the hereafter. As for this world, God showed His servants the truthfulness of His Messenger by what He established and placed with him of clear signs and decisive evidence. So those who feared to follow him believed him, and they became his helper in fighting them, and they incurred wrath upon wrath, and God condemned them in His book in more than one place, including this noble verse: **Indeed, those who conceal what God has revealed of the Book and exchange it for a small price,** which is the worldly life, **those eat nothing into their bellies except fire,** meaning that they only eat what they eat in exchange for concealing the truth, a fire that will burn in their bellies on the Day of Resurrection, as God the Almighty said: **Indeed, those who consume the property of orphans unjustly are only consuming fire into their bellies, and they will be burned in a Blaze.** And in the authentic hadith on the authority of the Messenger of God, may God bless him and grant him peace, he said, **He who eats or drinks from vessels of gold or silver is only swallowing fire from Hell into his belly.**

And His statement: **And God will not speak to them on the Day of Resurrection, nor will He purify them, and for them is a painful punishment.** This is because the Most High is angry with them, because they concealed what was known, and thus they deserved anger, so He will not look at them nor purify them, that is, He will not praise them or commend them, but He will punish them with a painful punishment. Ibn Abi Hatim and Ibn Mardawayh mentioned here the hadith of Al-A'mash on the authority of Abu Hazim, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace: "There are three whom God will not speak to, nor look at, nor

Surat Al-Baqarah 2:175

Those are the ones who have purchased error at the price of guidance and punishment at the price of forgiveness. So how patient they are for the Fire!

purify, and for them is a painful punishment: an old adulterer, a lying king, and an arrogant beggar.” Then the Most High said, informing about them: **Those are the ones who have purchased error in place of guidance.** That is, they exchanged guidance, which is the dissemination of what is in their books of the description of the Messenger and the mention of his mission and the good report of him from the books of the prophets and following him and believing in him. They replaced that and exchanged it for error, which is denying him and disbelieving in him and concealing his attributes in their books. **And the torment.** “With forgiveness” means they compensated for forgiveness with punishment, which is what they undertook from its mentioned causes. And the Almighty’s saying: **How patient they are with the Fire** informs us that they are in a severe, great, and terrifying punishment. Whoever sees them in it will be amazed at their patience with that despite the severity of the punishment, torment, and shackles they are in, God forbid. And it was said that the meaning of His saying: **How patient they are with the Fire** is how persistent they are in committing sins that will lead them to the Fire. And the Almighty’s saying: **That is because God has sent down the Book in truth** means that they only deserved this severe punishment because God Almighty sent down His Books to His Messenger Muhammad, may God bless him and grant him peace, and to the prophets before him to establish the truth and invalidate falsehood. And these people took God’s verses as a mockery, for their Book commanded them to show and spread knowledge, but they opposed it and denied it. And this final Messenger calls them to God Almighty and commands them to do good and forbids them from evil, but they deny him, oppose him, reject him, and conceal his description. So they mocked the revealed verses of God. On His messengers, for this reason they deserved punishment and torment, and for this reason He said, “That is because God has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.”

Fath al-Qadir

And his saying: 175- **They purchased error in exchange for guidance** its meaning has already been explained. And his saying: **How patient they are with the Fire** the majority, including Al-Hasan and Mujahid, said that its meaning is astonishment. What is meant is the astonishment of the creatures at the state of those who directly dealt with the causes of the torment of the Fire, as if by this dealing with the causes they were patient with the punishment in the Fire of Hell. Al-Zajaj narrated that the meaning is: What kept them in the Fire, from their saying: How patient so-and-so is with imprisonment: meaning what kept him in it. And it was said that the meaning is: How little their anxiety about the Fire is, so he made little anxiety patience. Al-Kisa’i and Qutrub said: Meaning how persistent they are in the work of the people of the Fire. And it was said: What is an interrogative, and its meaning is a rebuke: meaning what made them patient with the work of the Fire. This was said by Ibn Abbas, Al-Suddi, Ata’ and

Abu Ubaidah.

Tafsir al-Baghawi

175. "Those are the ones who have purchased error in exchange for guidance and punishment in exchange for forgiveness. So how patient they are in the Fire!" Ata' and As-Suddi said: It is *what* a question, the meaning of which is what made them patient in the Fire and what makes them patient in the Fire that they abandoned the truth and followed falsehood. Al-Hasan and Qatada said: By God, they have no patience for it, but how bold they are in doing the work that brings them closer to the Fire. Al-Kisa'i said: So how patient they are in doing the work of the people of the Fire, meaning how persistent they are in it.

Tafsir al-Baidawi

175- **Those are the ones who have purchased error in exchange for guidance** in this world. **And punishment in exchange for forgiveness** in the Hereafter, by concealing the truth for worldly purposes and purposes. **How patient they are in the Fire.** He is amazed at their state in being confused by the requirements of the Fire without caring. **And what** is complete and raised by the beginning, and its specification is like the specification of their saying.

Evil is this fang

Or interrogative and what follows it is the predicate, or relative and what follows it is a connection and the predicate is omitted.

Surat al-Baqarah 2:176

That is because God has sent down the Book with the truth. And indeed, those who differ over the Book are in extreme dissension.

Tafsir al-Jalalayn

That which was mentioned about those who were eaten by the Fire and what follows it *because* because **God sent down the Book with the truth** is related to sent down, so they differed about it as they believed in some of it and disbelieved in some of it by concealing it **and indeed those who differed about the Book** by that and they are the Jews and it was said the polytheists in the Qur'an as some of them said poetry and some of them magic and some of them divination **are in dissension** disagreement *far* from the truth

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "That is because God has sent down the Book with the truth. And indeed, those who differ over the Book are in extreme dissension." Abu Ja'far said: As for his saying: **That is because God has sent down the Book with the truth**, then there is a difference of opinion regarding the meaning of *that*. Some of them said: The meaning of *that* is their action that they are doing - of their audacity in the punishment of the Fire, in their disobedience to the command of God, and their concealment from the people what God revealed in His Book, and His command to explain to them about Muhammad, may God bless him and grant him peace, and the matter of His religion - because God, the Blessed and Exalted, **sent down the Book with the truth**, and His sending down the Book with the truth is His report about them in His saying to His Prophet Muhammad, may God bless him and grant him peace: "Indeed, those who disbelieve - it is all the same to them whether you warn them or do not warn them - they will not believe. God has set a seal upon their hearts and upon their hearing, and over their vision is a veil, and for them is a great punishment." (al-Baqarah 2:6-7), so they - despite what God has informed about them that they will not believe - will do nothing but buy misguidance with guidance and punishment with forgiveness. Others said: The meaning of *that* is known to them, that God sent down the Book with the truth, because we have informed us in the Book that that is for them, and the Book is the truth. It is as if the people who said this interpretation of the verse, according to them, were: That torment - which God Almighty said, **How patient they are with it** - is known to be for them. Because God has informed in places in His revelation that the Fire is for the disbelievers, and His revelation is true, so the report about *that* according to them is implied. Others said: The meaning of *that* is that God described the people of the Fire, and said: **How patient they are with the Fire**, then He said: This torment is because of their disbelief.

And this here, according to them, is what can be replaced by *that*, as if he said: We did that because God revealed the Book with the truth and they disbelieved in it. He said: So *that* - if that is its meaning - would be accusative, and it would be nominative with the preposition *with*. Abu Ja'far said: The most correct interpretation of the verse in my opinion is that God Almighty indicated by His saying: *that* to all that is contained in His saying: **Indeed, those who conceal what God has revealed of the Book**, to His saying: **That is because God has sent down the Book in truth**, from His report about the actions of the Jewish rabbis, and His mention of what God Almighty has prepared for them as punishment for that, so He said: This is what these Jewish rabbis did, by concealing from the people what they concealed of the matter of Muhammad, may God bless him and grant him peace, and his prophethood despite their knowledge of it, seeking from them a lowly worldly display - and by their disobedience to My command and obedience, and that - from My not purifying them and sanctifying them and speaking to them, and My preparing for them the painful punishment - is that I sent down My Book in truth, so they disbelieved in it and differed about it. So in *that* there are two aspects of parsing: nominative and accusative. The nominative is with the preposition *ba*, and the accusative means:

I did that because I sent down My Book with the truth, but they disbelieved in it and differed about it. He left out mentioning that they disbelieved in it and differed about it, as a sufficiency of the evidence of what was mentioned of the speech about it.

As for his statement: **And indeed, those who differ over the Scripture are in extreme dissension**, meaning by that the Jews and Christians, they differed over the Book of God, so the Jews disbelieved in what God related in it of the stories of Jesus, son of Mary, and his mother. And the Christians believed in some of that, and disbelieved in some of it, and they all disbelieved in what God revealed in it of the command to believe in Muhammad, may God bless him and grant him peace. So he said to his Prophet Muhammad, may God bless him and grant him peace: **Indeed, those who differed over what was revealed to you, O Muhammad, are in dispute and departure from the truth, far from guidance and correctness, as God, the Most High, said: So if they believe in the same as you believe, they have been guided, but if they turn away, then they are only in dissension** (Al-Baqarah 2:137). Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And indeed, those who differ over the Scripture are in extreme dissension**, meaning: They are the Jews and Christians. He said: They are in extreme enmity. And I have explained the meaning of dissension previously.

Tafsir al-Qurtubi

God Almighty says: **That is because God has sent down the Book in truth, and indeed those who differ over the Book are in extreme dissension.**

God the Almighty said: *That* That is in the nominative case, and it is an indication of the ruling, as if he said:

Surat Al-Baqarah 2:176

That is because God has sent down the Book with the truth. And indeed, those who differ over the Book are in extreme dissension.

That ruling is with the Fire. Al-Zajjaj said: Its meaning is that matter, or that order, or that punishment for them. Al-Akhfash said: The predicate of that is implied, meaning that is known to them. It was said: Its position is accusative, meaning we did that to them. **Because God sent down the Book** meaning the Qur'an in this place **with the truth** meaning with honesty. It was said: with proof. **And those who differed over the Book** meaning the Torah, so the Christians claimed that it contained the description of Jesus, and the Jews denied his description. It was said: They differed from their fathers and predecessors in adhering to it. It was said: They differed from what was in the Torah about the description of Muhammad, may God bless him and grant him peace, and differed over it. It was said: What is meant is the Qur'an, and those who differed are the infidels of Quraysh, some of them say: It is magic, and some of them say: Legends of the ancients, and some of them: It is fabricated, and so on. The meaning of discord has been discussed previously, and praise be to God.

Tafsir Ibn Kathir

God Almighty says: **Indeed, those who conceal what God has revealed of the Book** meaning the Jews who concealed the description of Muhammad, may God bless him and grant him peace, in the books that they had in their hands, which testified to his message and prophethood. They concealed that so that their leadership and what they used to take from the Arabs of gifts and presents due to their veneration of them would not be lost. They feared - may God curse them - that if they revealed that, people would follow him and abandon them. So they concealed that in order to preserve what they had obtained from that, which was a small amount. So they sold themselves for that and exchanged guidance, following the truth, believing the Messenger, and believing in what came from God for that small amount. So they failed and lost in this world and the hereafter. As for this world, God showed His servants the truthfulness of His Messenger by what He established and placed with him of clear signs and decisive evidence. So those who feared to follow him believed him, and they became his helper in fighting them, and they incurred wrath upon wrath, and God condemned them in His book is in more than one place, including this noble verse: **Indeed, those who conceal what God has revealed of the Book and exchange it for a small price**, which is the worldly life, **those eat nothing into their bellies except fire**, meaning that they only eat what they eat in exchange for concealing the truth, a fire that will burn in their bellies on the Day of Resurrection, as God the Almighty said: **Indeed, those who consume the property of orphans unjustly are only consuming fire into their bellies, and they will be burned in a Blaze**. And in the authentic hadith on the authority of the Messenger of God, may God bless him and grant him peace, he said, **He who eats or drinks from vessels of gold or silver is only swallowing fire from Hell into his belly**.

And His statement: **And God will not speak to them on the Day of Resurrection, nor will He purify them, and for them is a painful punishment**. This is because the Most High is angry with them, because they concealed what was known, and thus they deserved anger, so He will not look at them nor purify them, that is, He will not praise them or commend them, but He will punish them with a painful punishment. Ibn Abi Hatim and Ibn Mardawayh mentioned here the hadith of Al-A'mash on the authority of Abu Hazim, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace: "There are three whom God will not speak to, nor look at, nor purify, and for them is a painful punishment: an old adulterer, a lying king, and an arrogant beggar." Then the Most High said, informing about them: **Those are the ones who have purchased error in place of guidance**. That is, they exchanged guidance, which is the dissemination of what is in their books of the description of the Messenger and the mention of his mission and the good report of him from the books of the prophets and following him and believing in him. They replaced that and exchanged it for error, which is denying him and disbelieving in him and concealing his attributes in their books. **And the torment**. "With forgiveness" means they compensated for forgiveness with punishment, which is what they undertook from its mentioned causes. And the Almighty's saying: **How patient they are with the Fire** informs us that they are in a severe, great, and terrifying punishment. Whoever sees them in it will be amazed at their patience with that despite the severity of the punishment, torment, and shackles they are in, God forbid. And it was said that the meaning of His saying: **How patient they are with the Fire** is how persistent they are in committing sins that will lead them to the Fire. And the Almighty's saying: **That is because God has sent down the Book in truth** means that they only deserved this severe punishment because God Almighty sent down His Books to His Messenger Muhammad, may God bless him and grant him peace, and to the prophets before him to establish the truth and invalidate falsehood. And these people took God's verses as a mockery, for their Book commanded them to show and spread knowledge, but they opposed it and denied it. And this final Messenger calls them to God Almighty and commands them to do good and forbids them from evil, but they deny him, oppose him, reject him, and conceal his description. So they mocked the revealed verses of God. On His messengers, for this reason they deserved punishment and torment, and for this reason He said, "That is because God has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension."

Fath al-Qadir

176- **That is because God has sent down the Book with the truth**. The reference with the demonstrative pronoun to the command: that is, that command, which is the punishment. This was said by Al-Zajjaj. Al-Akhfash said: The predicate of the demonstrative pronoun is omitted, and the meaning is: that is known.

What is meant by the Book here is the Qur'an **with the truth**, that is, with honesty, and it was said: with proof. And His statement: **And those who differed over the Book** It was said: What is meant by the Book here is the Torah, so the Christians claimed that it contains the description of Jesus, and the Jews denied them, and it was said: They contradicted what was in the Torah about the description of Muhammad, may God bless him and grant him peace, and they differed over it, and it was said: What is meant by the Qur'an, and those who differed are the infidels of Quraysh, some of them say: it is magic, and some of them say: it is legends of the ancients, and some of them say otherwise. **In discord**, that is, disagreement *far* from the truth, and the meaning of discord has been presented.

Ibn Jarir narrated on the authority of Ikrimah regarding his statement: **Indeed, those who conceal what God has revealed** he said: It was revealed about the Jews. Ibn Jarir narrated on the authority of Al-Suddi who said: They concealed the name of Muhammad (peace be upon him) and took it out of a little greed. Ibn Jarir also narrated on the authority of Abu Al-Aaliyah something similar. Al-Tha'labi narrated on the authority of Ibn Abbas with two weak chains of narration that it was revealed about the Jews. Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah regarding his statement: **Those are the ones who have purchased error at the price of guidance** he said: They chose error over guidance and torment over forgiveness. **How patient they are for the Fire** he said: How bold they are to commit the deeds of the Fire. Sa'id bin Mansour, Abd bin Humayd, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement: **How patient they are for the Fire** he said: How knowledgeable they are about the deeds of the people of the Fire. Abd bin Humayd, Ibn Jarir and Ibn Al-Mundhir narrated on his statement: **How patient they are for the Fire** he said: By God, they have no patience for it, but he says: How bold they are for the Fire. Ibn Jarir narrated something similar from Qatada. Ibn Jarir also narrated on the authority of Al-Suddi regarding the verse, he said: This is in the form of a question, he says: What made them endure the Fire? And His statement: **And indeed, those who differ over the Scripture** he said: They are the Jews and Christians **are in extreme dissension** he said: In extreme enmity.

Tafsir al-Baghawi

176. **That is because God sent down the Book with the truth** means that punishment is because God sent down the Book with the truth, but they denied it and disbelieved in it. Then that would be in the nominative case. Some of them said that its accusative case means that we did that to them because God, meaning because God sent down the Book with the truth, but they differed about it. It was said that its meaning is that, meaning their action that they do of disbelief, difference, and insolence towards God, because God sent down the Book with the truth, and that is the saying of God Almighty: "Indeed, those who disbelieve - it is all the same to them whether you warn them or

do not warn them - they will not believe. God has set a seal upon their hearts" *7-Al-Baqarah*. **And indeed, those who differed about the Book** - believing in some and disbelieving in others - **are in extreme dissension** - meaning in extreme disagreement and misguidance.

Tafsir al-Baidawi

176- **That is because God sent down the Book with the truth** meaning that this punishment is because God sent down the Book with the truth and they rejected it by denying it or concealing it. **And those who differed over the Book** the lam in it is either for the genus, and their difference is their belief in some of God's books and their disbelief in others. Or it is for the covenant, and the reference is either to the Torah, and they differed in the sense that they deviated from the straight path in interpreting it, or they deviated from what God sent down in its place, meaning they distorted what is in it. Or it is to the Qur'an and their difference in it, their saying magic, and saying, and speech taught to a human being, and legends of the ancients. **are in a far schism** are in a far disagreement from the truth.

Surat Al-Baqarah 2:177

Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives wealth, in spite of love for Him, to relatives and orphans and the needy and the wayfarer and those who ask and for the freeing of slaves and establishes prayer and gives zakah And those who fulfill their covenant when they have made it, and those who are patient in poverty and hardship and during battle - those are the ones who have been true, and those are the righteous.

Surat al-Baqarah 2:177

Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in God and the Last Day and the angels and the Book and the prophets and gives wealth, in spite of love for Him, to relatives and orphans and the needy and the wayfarer and those who ask and for the freeing of slaves and establishes prayer and gives zakah And those who fulfill their covenant when they have made it, and those who are patient in poverty and hardship and during battle - those are the ones who have been true, and those are the righteous.

Tafsir al-Jalalayn

Righteousness is not that you turn your faces in prayer **towards the east or the west** revealed in response to the Jews and Christians when they claimed that **but righteousness** meaning the righteous person and it was read with the opening of the ba' meaning the righteous **is he who believes in God and the Last Day and the angels and the Book** meaning the Books and **the prophets and gives wealth with his love for it to relatives** relatives and orphans and the needy and the traveler the traveler and those who ask the seekers and for the freeing of slaves those who are freed and the captives and establishes prayer and gives zakah the obligatory and what preceded it in the voluntary and those who fulfill their covenant when they have made a covenant with God or the people and the patient accusative for praise in poverty severe poverty and hardship sickness and at the time of battle at the time of severe fighting in the way of God *those* described by what was mentioned **are those who are true** in their faith or claim of righteousness and those are the righteous of God

Tafsir al-Suyuti

The Almighty said: It is not righteousness, the verse K said: Abd al-Razzaq informed us, on the authority of Muammar, on the authority of Qatada, who said: The Jews used to pray towards the west and the Christians towards the east, so it was revealed: It is not righteousness that you turn your faces towards the east and the west. Ibn Abi Hatim narrated something similar on the authority of Abu al-Aaliyah, and Ibn Jarir and Ibn al-Mundhir narrated on the authority of Qatada, who said: It was mentioned to us that a man asked the Prophet, may God bless him and grant him peace, about righteousness, so God revealed this verse: It is not righteousness that you turn your faces towards the east. So he called the man and recited it to him. It was before the obligatory duties, if he testified that there is no god but God and that Muhammad is His servant and Messenger, then he died upon that, then he was

hoped for and desired for good, so God revealed: It is not righteousness that you turn your faces towards the east and the west. The Jews turned towards the west and the Christians towards the east.

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed in the interpretation of his statement. Some of them said: The meaning of this is: Righteousness is not prayer alone, but righteousness is the characteristics that I will explain to you. Muhammad bin Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his statement:

Righteousness is not that you turn your faces toward the east or the west, meaning: prayer. He says:

Righteousness is not that you pray and do not work, so this has been the case since the move from Mecca to Medina, and the obligatory duties were revealed, and the limits were set. So God commanded the obligatory duties and working according to them. Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh,

On the authority of Mujahid: **Righteousness is not that you turn your faces toward the east or the west**, but righteousness is that which is established in the heart of obedience to God. Al-Qasim told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. Al-Qasim told me, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ibn Abbas, he said: This verse was revealed in Madinah: **Righteousness is not that you turn your faces toward the east or the west**, meaning prayer. He said: Righteousness is not that you pray and do nothing else. Ibn Jurayj said: And Mujahid said:

Righteousness is not that you turn your faces toward the east or the west, meaning prostration, but

righteousness is that which is established in the heart of obedience to God. Al-Qasim told us, he said, Al-Husayn told us, he said, Abu Tamilah told us, on the authority of Ubayd ibn Sulayman, on the authority of Ad-Dahhak ibn Muzahim, that he said about it, he said: Righteousness is not that you pray and do nothing else. This was when he moved from Mecca to Medina, so God revealed the obligatory duties and set the boundaries in Medina, and ordered the obligatory duties to be followed. Others said: God meant by this the Jews and Christians. The Jews pray facing west, and the Christians pray facing east, so God revealed this verse about them, informing them that righteousness is not the work they do, but it is what we explained in this verse. Those who said this: Al-Hasan bin Yahya told us, he said, Abdul-Razzaq told us, he said, Muammar told us, on the authority of Qatada, he said: The Jews used to pray facing west and the

Christians used to pray facing east, so this verse was revealed: **It is not righteousness that you turn your faces toward the east or the west.** Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada, his statement: **It is not righteousness that you turn your faces toward the east or the west, but righteousness is [in] one who believes in God and the Last Day.** It was mentioned to us that a man asked the Prophet of God, may God bless him and grant him peace, about righteousness, so God revealed this verse. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, called the man and recited it to him. Before the obligatory duties, if a man testified that there is no god but God and that Muhammad is His servant and Messenger and then died upon that, he would be hoped for and desired for good. So God revealed:

Righteousness is not that you turn your faces toward the east or the west. The Jews turned toward the west, and the Christians toward the east. **But righteousness is [in] one who believes in God and the Last Day.**

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, he said: The Jews used to pray toward the west, and the Christians toward the east, so this verse was revealed:

Righteousness is not that you turn your faces toward the east or the west. Abu Ja'far said: The most correct of these two interpretations of the verse is the one that Qatada and Qatada bin Anas said: That by His statement: **Righteousness is not that you turn your faces toward the east or the west,** he meant the Jews and the Christians. Because the verses before it proceeded to rebuke and blame them, and to tell about them and the painful torment that was prepared for them. This is in the context of what preceded it, since the matter was thus, **Righteousness is not,** O Jews and Christians, that some of you turn your faces toward the east and some toward the west, **but righteousness is he who believes in God and the Last Day and the angels and the Book** the verse. If a woman were to say, **How can it be said, 'But righteousness is he who believes in God,'** and you know that *righteousness* is a verb and *whoever* is a noun, so how can the verb be the human being? It would be said: The meaning of that is not what you imagined, but rather its meaning is: but righteousness is he who believes in God and the Last Day, so *whoever* was put in place of the verb, sufficing with its indication and the indication of its connection which is an attribute of it, from the deleted verb, as the Arabs do, so they put the nouns in place of their verbs by which they are famous, so you say: generosity is Hatim, and bravery is Antarah, but indeed generosity is Hatim and bravery is Antarah, and its meaning is generosity is the generosity of Hatim, so you dispense with mentioning Hatim since he was known for generosity from repeating mention of generosity after what you have mentioned, so you place it in place of his generosity, because the speech indicates what you have deleted, dispensing with

What you mentioned about what you did not mention. As it was said, **And ask the town in which we were** (Yusuf 12:82), and the meaning is: the people of the town, and as the poet said, and he is the one with the cooking rag:

I thought my camel's embrace was an embrace! What is it? Who else can embrace you?

He means: with the sound of a hug, or the sound of a hug, as one says: I thought my crying was your brother, meaning to him: I thought my crying was your brother's crying. It may be possible that the meaning of the statement is: But the righteous is he who believes in God, so *righteousness* is a source placed in place of the noun. Abu Ja'far said: God the Almighty means by His statement: **And gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask, and for the freeing of slaves.** He gave his wealth while he loved it, was stingy with it, and was miserly with it, as Abu Kurayb and Abu al-Sa'ib told us, they said: Ibn Idris told us, he heard Layth, on the authority of Zubayd, on the authority of Murrah ibn Shurahil al-Bukayli, on the authority of Abdullah ibn Mas'ud: **And gives wealth, in spite of love for it,** meaning: he gives it while he is healthy and stingy, hoping to live and fearing poverty. Muhammad ibn Bashir told us, he said: Abd al-Rahman told us - and al-Hasan ibn Yahya told us, he said: Abd al-Razzaq told us - they both said, on the authority of Sufyan, on the authority of Zubayd al-Yami, on the authority of Murrah, on the authority of Abdullah: **And gives wealth, in spite of love for it,** he said: And you are healthy, hoping to live and fearing poverty. Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Zubayd al-Yami, on the authority of Abdullah, that he said regarding this verse: **And he gives away wealth, despite his love for it,** he said: And you are greedy and stingy, hoping for wealth, and fearing poverty.

Ahmad bin Na'mah Al-Masry narrated, Abu Saleh narrated, Al-Layth narrated, Ibrahim bin A'yan narrated, on the authority of Shu'bah bin Al-Hajjaj, on the authority of Zubayd Al-Yami, on the authority of Murrah Al-Hamadani, who said: Abdullah bin Mas'ud said regarding the statement of God: **And gives his wealth, in spite of love for it, to his relatives,** he said: Eager and stingy, hoping for wealth and fearing poverty. Abu Kurayb and Ya'qub bin Ibrahim narrated, they said: Hisham narrated, he said: Ismail bin Salim narrated, on the authority of Al-Sha'bi, I heard him being asked: Does a man have any right on his wealth other than zakat? He said: Yes! And he recited this verse: "And gives his wealth, in spite of love for it, to his relatives, orphans, the needy, the traveler, those who ask [for help], and to free slaves. And he establishes prayer and gives zakat." Abu Kurayb narrated, he said: Suwaid bin Amr Al-Kalbi narrated, he said: Hammad bin Salamah narrated, he said: Abu Hamza narrated, he said: I said to Al-Sha'bi: If a man purifies his wealth, does his wealth become good for him? Then he recited this verse: **Righteousness is not that you turn your faces toward the east or the west to and give away wealth, though you love it** to the end of it. Then he said: Fatima bint Qais told me that she said: O Messenger of God, I have seventy mithqals of gold. So he said: Give it to your relatives. Abu Kurayb told us, he said: Yahya bin Adam told us, on the authority of Sharik, he said: Abu Hamza told us - as far as I know - on the authority of Aamer, on the authority of Fatima bint Qais that she heard him say: There is a right in wealth other than zakat. Ya'qub bin Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of

Surat Al-Baqarah 2:177

Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives wealth, in spite of love for Him, to relatives and orphans and the needy and the wayfarer and those who ask and for the freeing of slaves and establishes prayer and gives zakah And those who fulfill their covenant when they have made it, and those who are patient in poverty and hardship and during battle - those are the ones who have been true, and those are the righteous.

Abu Hayyan, he said: Muzahim bin

Zafar said, I was sitting with Ata' when a Bedouin came to him and said to him: I have camels, do I have a right over them after the zakat? He said: Yes! He said: What? He said: The loan of the bucket, the stallion's mount, and milking. Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he mentioned it on the authority of Marra Al-Hamadani in: **And he gives away wealth, despite his love for it**, he said: Abdullah bin Masoud said: You give it to him while you are healthy and stingy, you prolong hope, and you fear poverty. He also mentioned on the authority of Al-Suddi that this is something obligatory regarding wealth, and it is the right of the owner of the wealth to do it, other than what he owes of zakat.

Al-Rabi' told us, on the authority of Sulayman, who said: Asad told us, Suwaid bin Abdullah told us, on the authority of Abu Hamza, on the authority of Amer, on the authority of Fatima bint Qays, on the authority of the Prophet, may God bless him and grant him peace, that he said: There is a right in wealth other than zakat, and he recited this verse: **There is no righteousness** to the end of the verse.

Ibn Hamid narrated to us, he said, Jarir narrated to us, on the authority of Mansur, on the authority of Zubayd al-Yami, on the authority of Murrah ibn Sharahil, on the authority of Abdullah, regarding his statement: **And he gives wealth, despite his love for it**, he said: That a man gives it while he is healthy and stingy with it, hoping to live and fearing poverty. Abu Ja'far said: The interpretation of the verse is: And he gives wealth - although he loves it, is keen to collect it, and is stingy with it - to his relatives, so he maintains ties of kinship with it. I only said that he meant by his statement: *relatives*, the relatives of the one who gives the money despite his love for it, because of the report narrated from the Messenger of God, may God bless him and grant him peace, regarding his command to Fatima bint Qays. And his statement, may God bless him and grant him peace, when he was asked: Which charity is best? He said: The effort of the poor for the sake of the greedy relative. As for *orphans* and **the needy**, we have explained their meanings previously. As for **the wayfarer**, he is the one who passes by a man. Then the scholars differed regarding his description. Some of them said: He is the guest in that regard. Those who said that mentioned:

Bishr ibn Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada: **And the wayfarer** he said, he is the guest. He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: **Whoever believes in God and the Last Day, let him speak good or remain silent**. He said: And he used to say: The right of hospitality is three nights, and everything he hosts

after that is charity. Some of them said: He is the traveler who passes by you. Those who mentioned that mentioned: Sufyan ibn Wakee' narrated, he said, my father narrated, on the authority of Sufyan, on the authority of Jabir, on the authority of Abu Ja'far: **And the wayfarer** he said: The one who passes by from one land to another. Al-Muthanna narrated to me, he said, Ishaq narrated to us, he said, Abd al-Razzaq narrated to us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid and Qatada regarding His statement: **And the wayfarer** he said: The one who passes by you is a traveler. Al-Muthanna narrated to me, he said, Suwaid ibn Nasr narrated to us, he said, Ibn al-Mubarak informed us, on the authority of the one who mentioned it, on the authority of Ibn Jurayj, on the authority of Mujahid and Qatada, similarly. The traveler is called Ibn al-Sabil because he is always on the road - and the road is the path - so he is called Ibn al-Ma'a because he is always on it during his journey, just as a water bird is called Ibn al-Ma'a because he is always on it, and a man who has been through the ages is called Ibn al-Days, Nights, and Times. From this is the saying of Dhu al-Rummah:

It was mentioned arbitrarily, and the Pleiades were like a shaved head of water

As for his saying: **and those who ask**, he means by it: those who seek food and demand it, such as:

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Idris told us, on the authority of Hisayn, on the authority of Ikrimah, regarding His statement: **and those who ask**, he said: the one who asks you. As for His statement: **and for the slaves**, he means by that: and for the release of slaves from slavery ⁷, and they are the freed slaves who strive to release their slaves from slavery by fulfilling their contracts upon which they parted from their masters. The statement on the interpretation of the statement of God Almighty: **and establish prayer and give zakat and those who fulfill their covenant when they have made a covenant**, Abu Ja'far said: God Almighty means by His statement: **and establish prayer** that he continued to work on it within its limits. And by His statement: **and give zakat**, he gave it according to what God had imposed on him. If someone says: Is there a right in wealth that must be given obligatorily other than zakat? It was said: The people of interpretation differed on this: Some of them said: It contains rights that are obligatory other than zakat, and they based their statement on this verse, and they said: When God the Blessed and Exalted said: **And gives wealth, in spite of love for it, to the near of kin**, and those whom God named with them, then He said after that: **And establishes prayer and gives zakat**, we know that the wealth - which He described the believers with that they give to their near of kin and those whom He named with them - is not the zakat that He mentioned that they give. Because if that

were one wealth, there would be no clear meaning to repeating it. They said: Since it is not permissible for God the Exalted to say something that has no meaning, we know that the ruling on the first wealth is not zakat, and that the zakat that He mentioned after is not it. They said: And after that, the interpretation of the people of interpretation has shown the correctness of what we said about that.

- Others said: Rather, the first wealth is zakat, but God described giving to the believers from those who gave it to Him, at the beginning of the verse. So He informed His servants - by His description of what He described of their affair - the places where they must put their zakat, then He guided them by His saying after that: **and give zakat**, that the wealth that the people gave to Him is the zakat that was imposed on them, since the people of its shares were those whom He informed at the beginning of the verse that the people gave their wealth to. As for His saying: **and those who fulfill their covenant when they made a covenant**, then He, the Most High, means: and those who do not break the covenant of God after the covenant, but rather fulfill it and complete it according to what they covenanted with those they made a covenant with Him, as: I was told by Ammar ibn al-Hasan, who said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatadah ibn Anas, regarding His saying: **and those who fulfill their covenant when they made a covenant**, he said: So whoever gives a covenant of God and then breaks it, then God will take revenge on him. Whoever pledges his allegiance to the Prophet, may God bless him and grant him peace, and then betrays it, the Prophet, may God bless him and grant him peace, will be his opponent on the Day of Resurrection.

I have explained the covenant previously, so that there is no need to repeat it here. The statement in the interpretation of the Almighty's saying: **And the patient in poverty and hardship**. Abu Ja'far said: We have already explained the interpretation of patience previously. The meaning of the statement is: And those who prevent themselves - in poverty and hardship and at the time of battle - from what God dislikes for them, and who restrain themselves from what He has commanded them to do of obeying Him. Then the people of interpretation said in the meaning of **poverty and hardship** what: Al-Husayn bin 'Amr bin Muhammad Al-'Anqazi told me, he said, my father told me - and Musa told me, he said, 'Amr bin Hammad told us - they both said, Asbat told us on the authority of Al-Suddi, on the authority of Murrah Al-Hamadani, on the authority of Ibn Mas'ud that he said: As for poverty, it is poverty, and as for hardship, it is sickness. Ibn Wakee' told us, he said, my father told us - and Al-Muthanna told me, he said, Al-Hammani told us - they both said, Sharik told us, on the authority of Al-Suddi, on the authority of Marra, on the authority of Abdullah, regarding His statement: **And those who are patient in poverty and hardship**, he said: poverty is hunger, and hardship is sickness. Ahmad ibn Ishaq told us, he said, Abu Ahmad told us, he said, Sharik told us, on the authority of Al-Suddi, on the authority of Marra, on the authority of Abdullah, he said: poverty is need, and hardship is sickness. Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: We used to say that poverty is misery and poverty, and hardship is illness. And the

Prophet Job, peace be upon him, said: **Indeed, adversity has touched me, and You are the Most Merciful of the merciful.** (Al-Anbiya': 83) Narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding His statement: **And those who are patient in poverty and hardship**, he said: Misery means want and poverty, and hardship is in the soul, from pain or illness that afflicts him in his body. Al-Hasan ibn Yahya narrated to us, who said: Abd al-Razzaq informed us, who said: Mu'ammam informed us, on the authority of Qatada, regarding His statement: **Poverty and hardship**, he said: Misery means destitution, and hardship is the time in the body. Al-Muthanna narrated to me, who said: Abu Nu'aym narrated to us, who said: Ubayd narrated to us, on the authority of al-Dahhak, who said: **Poverty and hardship**, is illness. Al-Qasim narrated to us, who said: al-Husayn narrated to us, who said: Hajjaj narrated to me, on the authority of Ibn Jurayj: **And those who are patient in poverty and hardship**, he said: Misery means destitution and poverty, and hardship is illness and pain.

Ahmad ibn Ishaq told us, Abu Ahmad told us, Ubayd ibn al-Tufayl told us: I heard al-Dahhak ibn Muzahim say about this verse: **And those who are patient in poverty and hardship**. As for poverty, it is poverty, and hardship is illness. Abu Ja'far said: As for the Arab scholars, they differed about that. Some of them said: **al-Basa' and al-Dhra'** is a verbal noun that came in the form fa'ala' without af'al because it is a noun, just as af'al came in the form fa'ala', such as Ahmad. And they said af'al in the adjective, but it did not come in the form fa'ala', so they said: You are more afraid of that, and they did not say wajal. Some of them said: It is a noun for the verb. For *al-Basa'* is misery, and *al-Dhra'* is distress. It is a noun that can be used for a feminine, if you wish, or for a masculine, as Zuhair said:

Then she will produce for you unlucky boys, all of them like the red ones of Ad. Then she will suckle and be weaned.

Meaning: So it will produce for you ill-omened boys. Some of them said: If that were a noun that could be declined into masculine and feminine, it would be permissible to use af'al for the indefinite, but it is a noun that takes the place of a verbal noun. The evidence for that is his statement: If you seek their support, you will find them not far away, without using af'al. He said: It was a noun for a verbal noun, because if it is mentioned, it is known that it is intended for a verbal noun. Another said: If that were a verbal noun and it was feminine, it would not be masculine, and if it was masculine, it would not be feminine. Because

Whoever is named after Af'al is not declined to 'ala, and whoever is named after 'ala is not declined to Af'al, because every noun that remains in its form is not declined to another, but they are two languages. So if it is in the masculine, it is in a more ominous matter, and if it is **al-basa' and al-darra'**, it is: the trait is al-basa' and the trait is al-darra'. And if it is not based on al-darra', al-adhar, nor on al-ash'am, al-shama' because the masculinity was not intended from its femininity, nor the femininity from its masculinity, as

Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives wealth, in spite of love for Him, to relatives and orphans and the needy and the wayfarer and those who ask and for the freeing of slaves and establishes prayer and gives zakah And those who fulfill their covenant when they have made it, and those who are patient in poverty and hardship and during battle - those are the ones who have been true, and those are the righteous.

they said a beautiful woman, and they did not say: a beautiful man, and they said: a beardless man, and they did not say: a woman with a cloak. So if it is said: the trait is *al-darra'* and the matter is *al-ash'am*, it indicates the source, and does not need to be a name, even though the source is sufficient. This is a statement that contradicts the interpretation of those scholars whose interpretation we mentioned in the interpretation of **al-basa'** and **al-darra'**, even though it is correct according to the Arabic school. This is because the people of interpretation interpreted *al-basa'* to mean: misery, and *al-darra'* to mean: harm to the body. This interpretation of theirs is based on the fact that they directed *al-basa'* and *al-darra'* to the names of actions, not the attributes and descriptions of the names. So what is more appropriate for *al-basa'* and *al-darra'* according to the people of interpretation is that *al-basa'* and *al-darra'* are the names of actions, so *al-basa'* is a name for misery, and *al-darra'* is a name for harm. As for the patient ones, it is in the accusative case, and it is from the description of *man* in the manner of praise. Because it is the custom of the Arabs - if the description of one is prolonged - to interrupt with praise and blame in the accusative sometimes, and in the nominative sometimes, as the poet said:

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

This is the opinion when things get dark with the same clang and the same bridle

So, the word *battalion* and **this opinion** are in the accusative case for praise, and the noun before them is in the genitive case because it is an attribute of one, and from this is the saying of the other:

I wish that the stars would be humble towards all of them, good and bad.

The rains of the world are in every place, and the lions of the Sharia protect every den.

Some of them claimed that his statement, **and those who are patient in poverty**, is an accusative in apposition to **those who ask**, as if the meaning of the statement was: And he gave wealth, in spite of his love for it, to relatives, orphans, the needy, the traveler, those who ask, and those who are patient in poverty and hardship. The apparent meaning of the Book of God indicates the error of this statement. That is because **and those who are patient in poverty and hardship** are the people of the time in terms of their bodies, and the people of scarcity in terms of money. The description of the people who give money—whoever has that characteristic—has already been mentioned in His statement, **and the needy, the traveler, and those who ask**. The people of need and poverty are the people of **poverty and hardship**,

because whoever is not among the people of poverty and has hardship, is not among those who can accept charity. Rather, it can be accepted if he combines his hardship with hardship, and if he combines it with hardship, he is among the people of poverty who have entered into the group of **the needy** who were mentioned before His statement, **and those who are patient in poverty**. If that is the case, then **the patient ones in hardship** is made accusative by saying **and give wealth, out of love for Him**, the speech is a repetition without any meaningful benefit. It is as if it was said: and give wealth, out of love for Him, to relatives, orphans, and the needy. And God is too exalted to have that be in addressing His servants. But the meaning of that is: but righteous is he who believes in God and the Last Day, and those who fulfill their covenant when they make it, and those who are patient in hardship and distress. **And those who fulfill** is in the nominative case, because it is an attribute of *whoever*, and *whoever* is in the nominative case, so it is declined according to its declension. **And those who are patient** is in the accusative case - even though it is an attribute of it - in the manner of praise that we described before. Abu Ja'far said: God the Most High meant by His saying: **and at the time of battle**, and those who are patient at the time of battle, which is the time of intense fighting in war, as: Al-Husayn ibn 'Amr ibn Muhammad Al-'Anqazi told me, he said, my father told us, he said, Asbat told us, on the authority of Al-Suddi, on the authority of Marra, on the authority of 'Abdullah, regarding God's statement: **and at the time of battle**, he said: at the time of fighting. Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, on the authority of Marra, on the authority of Abdullah, similarly. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And at the time of battle** means fighting. Bishr bin Muadh told us, he said, Yazid told us, on the authority of Saeed, on the authority of Qatada, his statement: **And at the time of battle** means at the sites of fighting. Al-Hasan bin Yahya told us, he said, Abd Al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **And at the time of battle** means fighting. I was told by Ammar bin Al-Hasan, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, **And at the time of battle** means when meeting the enemy. Al-Muthanna told me, he said, Abu Nu'aym told us, he said, Ubaydah told us, on the authority of Ad-Dahhak: **And at the time of battle** means fighting. Ahmad ibn Ishaq narrated to us, Abu Ahmad narrated to us, Ubayd ibn al-Tufayl Abu Saydan narrated to us, I heard Adh-Dahhak ibn Muzahim say about His statement, **And at the time of battle**, he said: Fighting. Abu Ja'far said: What the Almighty means by His statement, **Those are the ones who have been truthful**, is those who believe in God and the Last Day, and He described them with the

description that He described them with in this verse. He says: So whoever does these things, they are the ones who have been truthful to God in their faith, and have fulfilled their words with their actions, not the one who turns his face toward the sunrise and the sunset while disobeying God in His command, and breaking His covenant and pact, and concealing from people what God has commanded him to be explained, and lying about His messengers. As for His statement, **And those are the righteous**, it means: And those are the ones who feared God's punishment, so they avoided disobeying Him, and were wary of His promise, so they did not violate His limits. And they feared Him, so they performed His obligations. And similar to what we said about His statement, **Those are the ones who have been truthful**, Qatada ibn Anas used to say. It was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **Those are the ones who were truthful**. He said: They spoke the words of faith, and its reality was action. They were truthful to God. He said: Al-Hasan used to say: These are the words of faith, and its reality is action. If there is no action with the words, then there is nothing.

Tafsir al-Qurtubi

It contains eight issues:

First: The Almighty's statement: **Righteousness is not**. There is a difference of opinion about what is meant by this address. Qatada said: It was mentioned to us that a man asked the Prophet of God, may God bless him and grant him peace, about righteousness, so God revealed this verse. He said: Before the obligatory duties, if a man testified that there is no god but God and that Muhammad is His servant and Messenger, and then died upon that, Paradise was obligatory for him, so God revealed this verse. Al-Rabi' and Qatada also said: The address is to the Jews and Christians because they differed in direction and orientation. The Jews are towards the west before Jerusalem, and the Christians are towards the east, where the sun rises. They spoke about changing the direction of prayer and each group preferred its orientation, so it was said to them: Righteousness is not what you are in, but righteousness is the one who believes in God.

Second: Hamzah and Hafs read al-barr in the accusative case, because *laysa* is one of the sisters of *kana kan*, after which two definite nouns come, so you make whichever one you want the noun or predicate. When al-barr came after *laysa*, he made it the accusative case, and made **an tawala** the noun. The verbal noun *kan* is more definite because it cannot be indefinite, and *al-barr* can be indefinite, but the verb is stronger in definiteness. The rest read al-barr in the nominative case, as the noun of *laysa*, and its predicate is **an tawala**, meaning: **Al-barr is not your turning your faces away**, and according to the first, **Al-barr is not your turning your faces away**, as in His statement, **Their only argument was that they said**, "Then the worst was the outcome of those who did evil, because they denied," **So their outcome was that they were both in the Fire**, and what is similar to it. What strengthens the nominative reading is that the second

is accompanied by the preposition *ba*, unanimously in His statement, **And it is not righteousness that you enter houses from their backs**, and nothing is permissible in it except the nominative case, so applying the first to the second is more definite than contradicting it. And it is also in the Mushaf of Abi with the letter Baa. Al-Birr is not that you turn away, and it is also in the Mushaf of Ibn Masoud, and most of the reciters agree with it, and both readings are good.

Third: The Almighty's saying: **But righteousness is of him who believes in God**. Righteousness here is a comprehensive name for goodness, and the meaning is: But righteousness is of him who believes, so the complement was omitted, like the Almighty's saying: **And ask the town**, "And they made the calf drink into their hearts," as Al-Farra', Qatrub, and Al-Zajjaj said. And the poet said:

It is only an advance and a retreat

That is, she has a good appetite and is well-mannered. Al-Nabigha said:

How do you communicate with someone who has become like Abu Marhab?

That is, like his intercession with Abi Marhab, so he deleted it. It was said: The meaning is, but of righteousness, like the Almighty's saying: **They are of degrees with God** meaning of degrees. That is because when the Prophet, may God bless him and grant him peace, migrated to Medina and the obligatory duties were imposed and the Qiblah was turned towards the Kaaba and the boundaries were defined, God revealed this verse and said: Not all righteousness is that you pray and do not do other than that, but righteousness - meaning righteousness - is he who believes in God, to the end of it, as Ibn Abbas, Mujahid, Ad-Dahhak, Ata', and Sufyano Az-Zajjaj also said. It is possible for righteousness to mean righteous and righteousness, and the agent may be called in the sense of the source, as it is said: a just man, and fasting and breaking the fast. In the revelation: **If your water were to become sunken** meaning sunken, and this is the choice of Abu Ubaidah. Al-Mubarrad said: If I were one of those who read the Qur'an, I would have read **but of righteousness** with the opening of the *ba*'.

Fourth: The Almighty's saying: **And those who fulfill their covenant when they have made it, and the patient**. It was said: **The patient** is in apposition to *who* because *who* is in the plural and nominative case, as if he said: **But righteous are the believers and those who fulfill**, as Al-Farra' and Al-Akhfash said. **And the patient** is in the accusative case for praise, or by implying a verb. The Arabs put the accusative case for praise and blame as if they want to isolate the praised and blamed, and they do not follow it with the beginning of the speech, and put it in the accusative case. As for the praise, his saying: **And those who establish prayer**. Al-Kisa'i recited:

Every nation obeyed the command of their guide except Namir, who obeyed the command of her seducer.

The departing ones, and they have not yet departed, and those who say, **Whose house shall we abandon?**

Surat Al-Baqarah 2:177

Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives wealth, in spite of love for Him, to relatives and orphans and the needy and the wayfarer and those who ask and for the freeing of slaves and establishes prayer and gives zakah And those who fulfill their covenant when they have made it, and those who are patient in poverty and hardship and during battle - those are the ones who have been true, and those are the righteous.

Abu Ubaidah recited:

They do not distance my people who are the poison of the enemy and the scourge of the islands

Those who enter every arena and are good at the knots of the blue

Another said:

We are the sons of Dhuba, the owners of the camels

So it is used for praise. As for blame, it is the Almighty's saying: **Cursed wherever they are found** *verse*. And Urwah ibn al-Ward said:

They gave me wine to drink, then they surrounded me with the enemies of God, with lies and sin.

This is acceptable in the adjectives, there is no objection to it in terms of grammar, it is found in the speech of the Arabs as we have explained. Some of those who were arbitrary in their speech said: This is a mistake of the writers when they wrote the Imam's Mushaf. He said: The evidence for that is what was narrated from Uthman that he looked in the Mushaf and said: I see a mistake in it and the Arabs will correct it with their tongues. And he said the same in Surat An-Nisa and those who establish prayer, and in Surat al-Ma'idah 5: **and the Sabians**. The answer is what we mentioned. It was said: Al-Muwaffieen is raised as the subject and the predicate is omitted, its meaning is they are the Muwaffieen. Al-Kisa'i said: And the patient ones are in apposition to the relatives as if he said: And He gave to the patient ones. Al-Nahhas said: This statement is a mistake and a clear error, because if you put the patient ones in the accusative and coordinate it with the relatives, it enters into the connection of *man* and if you raise the patient ones as if it is coordinated with *man*, then you coordinate it with *man* before the connection is complete, and you separate the connection and the relative with the conjoined. Al-Kisa'i said: In the reading of Abdullah: Al-Muwaffieen and the patient ones. Al-Nahhas said: They can be arranged according to kinship or praise. Al-Farraa said: In Abdullah's reading in An-Nisaa': **And those who establish prayer and give zakat**. Ya'qub and Al-A'mash read *Al-Muwaffoon* and *Al-Sabirun* in the nominative case in both of them. Al-Jahdary read *Bi'uhudhum*. It has been said: **Indeed, and Al-Muwaffoon are in apposition to the pronoun in "Aman**, but Abu Ali denied it and said: The meaning is not according to it, since what is meant is not that righteousness is the righteousness of the one who believes in God, he and Al-Muwaffoon, meaning we both believed. Just as you say: The brave is the one who is oldest, he and Amr. Rather, what comes after his saying **whoever believes** is an enumeration of the actions of the one who believes and their descriptions.

Fifth: Our scholars said: This is a great verse from the

mothers of rulings, because it includes sixteen principles: belief in God and His names and attributes - and we have mentioned them in the Most Sublime Book - and the Resurrection and Gathering and the Balance and the Bridge and the Pool and intercession and Paradise and Hell - and we have mentioned them in the Book of Remembrance - and the angels and the revealed books and that they are a truth from God - as mentioned above - and the prophets and spending money on what is required of what is obligatory and recommended and maintaining kinship and not severing ties with them and looking after the orphan and not neglecting him and the poor as well, and taking care of the wayfarer - it was said the one who is stranded with him, and it was said: the guest - and begging and freeing slaves. This will be explained in the verse on charity, and maintaining prayer and paying zakat and fulfilling covenants and patience in hardships. Each of these principles requires a book. We have mentioned most of them above, and the rest of them will be explained including them in their places, God willing.

There is a difference of opinion as to whether an orphan should be given voluntary charity as soon as he becomes an orphan, as a form of kinship, even if he is rich, or whether he should not be given charity until he becomes poor. There are two opinions of scholars. This is on the condition that the money is given other than the obligatory zakat, as we will explain above.

Sixth: The Almighty's statement: **And he gives his wealth, in spite of his love for it**. It was used as evidence by those who said that there is a right in wealth other than zakat, and that it is the perfection of righteousness. It was said that what is meant is the obligatory zakat, and the first is more correct, because of what was reported by Al-Daraqutni: "On the authority of Fatima bint Qays, she said that the Messenger of God, may God bless him and grant him peace, said:

There is a right in wealth other than zakat. Then he recited this verse: "Righteousness is not that you turn your faces" to the end of the verse. Ibn Majah included it in his Sunan and al-Tirmidhi included it in his Jami' and said: This hadith has a weak chain of transmission. Abu Hamza Maymun al-A'war is considered weak. Bayan and Ismail ibn Salim narrated this hadith on the authority of al-Sha'bi, and it is more authentic.

I said: Even though there is some criticism of the hadith, its authenticity is indicated by the meaning of the verse itself, where God the Almighty says: **And establishes prayer and gives zakat**. Zakat is mentioned along with prayer, and this is evidence that what is meant by His saying: **And gives wealth, in spite of love for it**, is not the obligatory zakat, because that would have been a repetition, and God knows best. The scholars agreed that if a need befalls the Muslims

after paying zakat, then the money must be spent on it. Malik, may God have mercy on him, said: People must ransom their prisoners, even if that takes up all their money. This is also a consensus, and it strengthens what we have chosen, and God is the Grantor of success.

Seventh: The Almighty's statement: **For His love**. The pronoun in **For His love** has been disputed as to whether it refers back. Some say: It refers back to the giver of the money, and the object, which is the money, has been omitted. It is permissible to put *relatives* in the accusative case with love, so the meaning would be **for the love of the giver of relatives**. It has also been said: It refers back to the money, so the source would be added to the object. Ibn Atiyyah said: His statement **for His love** comes as a powerful objection during the statement.

I said: Its counterpart is the statement of the Truth: **And they give food, in spite of their love for it, to the poor**, for it combines the two meanings, the objection and the addition of the source to the object, i.e., in spite of the love of the food. And from the objection is the statement of the Truth: **And whoever does righteous deeds, whether male or female, while he is a believer - those are the ones who have attained the goal**. This is called completion, and it is a type of eloquence, and it is also called caution and precaution, so it was completed by His statement: **in spite of their love for it** and His statement: **and he is a believer**, and from it is the statement of Zuhair:

Whoever meets an old man with all his faults one day will find generosity and kindness in him

Imru Al-Qais said:

On the structure, he gives you before asking him any of the ways of running, other than Kz and Wan

His saying: **With his faults and before his question** is a good completion, and from it is the saying of Antarah:

Praise me for what you know, for it is easy to disobey me if I am not wronged.

His saying, **If I am not wronged**, is a good completion. Tarafa said:

May the spring rain water your home, not spoiling it, and may it always flow.

Al-Rabi' bin Daba' Al-Fazari said:

I am finished, but my work and my speech will not be finished, and every person except his speech will perish.

His saying: **It does not spoil it**, otherwise his hadiths are a completion and precaution. Abu Hafan said:

Death has consumed our souls without being unjust, and generosity has consumed our wealth without being blameworthy.

His saying **not unjust** and **not absent** is a completion and precaution, and it is found frequently in poetry. It was said: It refers to giving, because the verb indicates its source, and it is like the saying of God Almighty: **And let not those who are stingy with what God has given them of His bounty think that it is good for them**

meaning stinginess is good for them, so if people are afflicted with need or poverty, then giving money is beloved to them. It was said: It refers to the name of God Almighty in His saying: **Whoever believes in God**. The intended meaning is that a person gives charity in these ways while he is healthy and stingy, fearing poverty and feeling secure about survival.

Eighth: The Almighty's saying: **And those who fulfill their covenant when they have made it** meaning between themselves and God Almighty and between themselves and the people. **And those who are patient in poverty and hardship** Poverty: hardship and poverty. And hardship: sickness and time, as Ibn Masoud said. And he, peace be upon him, said:

God the Almighty says: "Any of My servants whom I afflict with a trial in his bed and he does not complain to Me, I will replace his flesh with better flesh and his blood with better blood. If I take him, then he is in My mercy, and if I heal him, I will heal him even though he has not sinned." It was said: **O Messenger of God, what flesh is better than his flesh?** He said: **Flesh, he has not sinned**. It was said: **What blood is better than his blood?** He said: **Blood, he has not sinned**.

Adversity and hardship are two nouns that are based on their verbs, and they do not have a verb, because they are nouns and not descriptions. **And at the time of battle** means at the time of war.

The Almighty said: **Those are the ones who were truthful, and those are the righteous**. He described them as being truthful and pious in their affairs and fulfilling them, and that they were serious about religion, and this is the ultimate praise. Truthfulness is the opposite of lying. It is said: They were truthful to them in fighting. A friend is one who adheres to truthfulness. In the hadith:

"Be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to be truthful and seeks to be truthful until he is recorded with God as truthful."

Tafsir Ibn Kathir

This verse contains great sentences, general principles, and a straight belief, as Ibn Abi Hatim said: My father told us, Ubaid bin Hisham Al-Halabi told us, Ubaid God bin Amr told us, on the authority of Amer bin Shafi, on the authority of Abdul Karim, on the authority of Mujahid, on the authority of Abu Dharr: that he asked the Messenger of God, may God bless him and grant him peace: What is faith? So he recited to him, **Righteousness is not that you turn your faces to the end of the verse**. He said: Then he asked him again, so he recited it to him, then he asked him and he said: **If you do a good deed, your heart loves it, and if you do a bad deed, your heart hates it**. This is disconnected, because Mujahid did not meet Abu Dharr, as he died long ago. Al-Mas'udi said: Al-Qasim bin Abdul Rahman told us, he said: A man came to Abu Dharr and said: What is faith? So he recited to him this verse: **Righteousness is not that you turn your faces away** until he finished it. The man said: **I did not ask you about righteousness**. Abu Dharr said: A man

Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives wealth, in spite of love for Him, to relatives and orphans and the needy and the wayfarer and those who ask and for the freeing of slaves and establishes prayer and gives zakah And those who fulfill their covenant when they have made it, and those who are patient in poverty and hardship and during battle - those are the ones who have been true, and those are the righteous.

came to the Messenger of God, may God bless him and grant him peace, and he pointed with his hand: **When a believer does a good deed, it pleases him and he hopes for its reward, and when he learns of a bad deed, it saddens him and he fears its punishment.** Narrated by Ibn Mardawayh. This is also disconnected, and God knows best.

As for the discussion of the interpretation of this verse, when God Almighty first ordered the believers to face Jerusalem and then turned them to the Kaaba, this was difficult for a group of the People of the Book and some Muslims, so God Almighty revealed a statement of His wisdom in that, which is that what is meant is only obedience to God Almighty, compliance with His commands, and facing wherever He directs and following what He has legislated, for this is righteousness, piety and complete faith. There is no righteousness or obedience in the necessity of facing towards the east or west if it is not by the command of God and His law, and for this reason He said:

Righteousness is not that you turn your faces towards the east or the west, but righteousness is of him who believes in God and the Last Day 10:13, as He said about sacrifices and gifts: **Neither their meat nor their blood reaches God, but what reaches Him is piety from you.** Al-Awfi said on the authority of Ibn Abbas regarding this verse: Righteousness is not that you pray and do not work, for this was when he moved from Mecca to Medina and the obligatory duties and punishments were revealed, so God ordered the obligatory duties and working with them, and something similar was narrated from Ad-Dahhak and Muqatil, and Abu Al-Aaliyah said: The Jews used to face towards the west, and the Christians used to face towards the west. Accept before the east, then God the Almighty said: **Righteousness is not that you turn your faces toward the east or the west.** He says: This is the speech of faith and its reality is action. It was narrated from Al-Hasan and Al-Rabi' bin Anas something similar. Mujahid said: But righteousness is what is established in the hearts of obedience to God the Almighty. Ad-Dahhak said: But righteousness and piety are that you perform the obligatory duties in their proper manner. Al-Thawri said: **But righteousness is from one who believes in God** the verse. He said:

These are all types of righteousness, and he spoke the truth, may God have mercy on him, for whoever is described by this verse has entered into the bonds of Islam in its entirety, and has taken hold of all the gatherings of goodness, which is belief in God and that there is no god but Him, and has believed in the existence of the angels who are messengers between God and His messengers. **And the Book** is a generic name that includes the books sent down from heaven to the prophets, until it was sealed with the most honorable of them, which is the Qur'an, which dominates the books that came before it, to which all goodness ended, and it included all happiness in this

world and the hereafter, and with it abrogated all other books that came before it, and he believed in all the prophets of God from the first of them to the last of them, Muhammad, may the prayers and peace of God be upon him and them all, and his saying: **And he gives money out of love for it** means he gives it while he loves it and desires it. This was stated by Ibn Mas'ud, Sa'id ibn Jubayr and others from the early Muslims and later Muslims, as was proven in the two Sahihs from the hadith of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **The best charity is that you give it while you are healthy and miserly, hoping to become rich and fearing poverty.** Al-Hakim narrated in his Mustadrak from the hadith of Shu'bah and Ath-Thawri from Mansur, from Zubayd, from Marra, from Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **And he gives money out of love for it** means that you give it while you are healthy and miserly, hoping to become rich and fearing poverty. Then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. **I said** It was narrated by Wakee' from Al-A'mash and Sufyan from Zubayd, from Marra, from Ibn Mas'ud, with a chain of transmission ending with him, and this is more authentic, and God knows best. God Almighty said: "And they feed 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." And God Almighty said: **You will never attain righteousness until you spend from that which you love.** And his saying: **And they give preference over themselves, even though they are in need** is another pattern that is higher than this, which is that they give preference to what they are forced to, and these people give and feed what they love. And his saying: **Those of kinship** are the man's relatives and they are the most deserving of being given charity as established in the hadith: "Charity given to the poor is charity, and to a relative is two things: charity and maintaining kinship ties, so they are the most deserving of you, your kindness and your giving." And God Almighty has commanded kindness to them in more than one place in His Noble Book. **And orphans** are those who have no earner, and their fathers died while they were weak and young before reaching puberty and the ability to earn a living. And Abd al-Razzaq said: Ma'mar informed us on the authority of Juwaybir, on the authority of al-Dahhak, on the authority of al-Nazzal ibn Sabra, on the authority of Ali, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **There is no orphanhood after puberty.** "And the needy" are those who do not find what is sufficient for them in their food, clothing and housing, so they are given what will satisfy their need and their poverty. And in the two Sahihs on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him

peace, said: God's Messenger (may God's peace and blessings be upon him) said: "The poor person is not the one who travels around and is satisfied with one or two dates and one or two mouthfuls of food, but the poor person is the one who does not find enough money to make him independent and is not noticed so that charity is given to him." **The wayfarer** is the traveler who has exhausted his means and is given what will take him to his country, and likewise the one who wants to travel in obedience and is given what is sufficient for him on his way and his return, and this includes the guest, as Ali bin Abi Talhah said on the authority of Ibn Abbas that he said: The wayfarer is the guest who stays with the Muslims, and this is what Mujahid, Saeed bin Jubayr, Abu Ja'far al-Baqir, al-Hasan, Qatadah, al-Dahhak, al-Zuhri, al-Rabi' bin Anas and Muqatil bin Hayyan said. **And the beggars** are those who come forward to ask for something and are given from the zakat and charity, as Imam Ahmad said: Waki' and Abd al-Rahman told us: Sufyan told us on the authority of Mus'ab bin Muhammad, on the authority of Ya'la bin Abi Yahya, on the authority of Fatimah bint al-Husayn, on the authority of her father - Abd al-Rahman Husayn bin Ali said: He said: The Messenger of God, may God bless him and grant him peace, said: **The beggar has a right, even if he comes on a horse.** Narrated by Abu Dawud. **And in the slaves,** meaning those who are freed from slavery and cannot find anything to pay for their slavery. We will discuss many of these categories in the verse on charity in Bara'ah, God willing. Ibn Abi Hatim said: My father told us, Yahya ibn Abd al-Hamid told us, Sharik told us on the authority of Abu Hamza on the authority of al-Sha'bi, Fatima bint Qays told me that she asked the Messenger of God, may God bless him and grant him peace: Is there a right on wealth other than zakat? She said: So he recited to me, **And he gives away his wealth, for the love of it.** Ibn Mardawayh narrated it from the hadith of Adam bin Iyas and Yahya bin Abdul Hamid, both of them from Sharik from Abu Hamza from Al-Sha'bi from Fatima bint Qais, who said: The Messenger of God, may God bless him and grant him peace, said, **There is a right in wealth other than zakat.** Then he recited, "Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in God and the Last Day and the angels and the Book and the prophets and gives away his wealth, for the love of it, to relatives, orphans, the needy, the traveler, those who ask, and to free slaves." Ibn Majah and Al-Tirmidhi narrated it, and Abu Hamza Maymun Al-A'war was declared weak. It was narrated by Sayyar and Ismail bin Salim from Al-Sha'bi. His saying, **And he establishes prayer and gives zakat,** means he completes the actions of prayer at their appointed times, bowing, prostrating, being calm and humble in the lawful and acceptable manner. His saying, **And he gives zakat,** may mean that what is meant by it is the purification of the soul and its deliverance from base and vile morals. Such as His statement: **He has succeeded who purifies it, and he has failed who corrupts it.** And the statement of Moses to Pharaoh: **Would you like to be purified? And I will guide you to your Lord so that you may fear Him.** And the statement of the Most High: **And woe to the polytheists who do not give zakat.** It is possible that what is meant is the zakat of money, as Saeed bin Jubayr and Muqatil bin

Hayyan said, and what is mentioned of giving to these mentioned directions and categories is only voluntary giving, righteousness, and kinship. For this reason, it was mentioned in the hadith from Fatima bint Qais that there is a right in money other than zakat, and God knows best.

And his saying: **And those who fulfill their covenant when they have made a covenant,** is like his saying: **Those who fulfill the covenant of God and do not break the contract.** The opposite of this characteristic is hypocrisy, as is authenticated in the hadith: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And in another hadith: **And when he speaks, he lies, when he promises, he betrays, and when he disputes, he is immoral.** And his saying: **And those who are patient in poverty and hardship and at the time of battle,** meaning in the case of poverty, which is poverty, and in the case of sickness and ailments, which is hardship, **and at the time of battle,** meaning in the case of fighting and meeting enemies. This was said by Ibn Mas'ud, Ibn 'Abbas, Abu 'Aliyah, Marra al-Hamdani, Mujahid, Sa'id ibn Jubayr, al-Hasan, Qatadah, al-Rabi' ibn Anas, al-Suddi, Muqatil ibn Hayyan, Abu Malik, al-Dahhak, and others. Rather, the accusative of **the patient** is to praise and urge patience in these circumstances due to its severity and difficulty, and God knows best, and He is the One sought for help and upon whom reliance is placed. And his saying: **Those are the ones who have been truthful,** meaning these are those who Those who were truthful in their faith were described by these qualities, because they achieved faith in the heart through words and actions. These are the ones who were truthful, **and those are the righteous,** because they avoided the forbidden things and performed acts of obedience.

Fath al-Qadir

His saying: 177- *Righteousness* Hamzah and Hafs read it in the accusative case as the predicate of *not* and the subject **that you turn away** and the rest read it in the nominative case as the subject. It was said: This verse was revealed to respond to the Jews and Christians, when they spoke a lot about the matter of the Qiblah when the Messenger of God, may God bless him and grant him peace, turned to the Kaaba. It was said: The reason for its revelation was that a questioner asked the Messenger of God, and this will come at the end of the discussion, God willing. And His saying: **Before the East and the West** It was said: The Almighty referred by mentioning the East to the Qiblah of the Christians because they face the rising of the sun, and He referred by mentioning the West to the Qiblah of the Jews because they face the Holy House, which was in the direction of the West at that time. And His saying: **But righteousness** is a comprehensive name for good, and its predicate is omitted, meaning: righteousness of he who believes. Al-Farra', Qatrub and Al-Zajaj said: It was said that the estimation is: But the righteous is he who believes. The reason for this estimation is: fleeing from informing with the name of the eye about the name of the meaning. It is permissible for righteousness to mean righteous, and the source is often used for the active participle. From

Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives wealth, in spite of love for Him, to relatives and orphans and the needy and the wayfarer and those who ask and for the freeing of slaves and establishes prayer and gives zakah And those who fulfill their covenant when they have made it, and those who are patient in poverty and hardship and during battle - those are the ones who have been true, and those are the righteous.

this in the revelation: **If your water becomes sunken** meaning sunken, and this is the choice of Abu Ubaidah. What is meant by the book here is the genus or the Qur'an, and the pronoun in his statement: **for His love** refers to the money. It was said: It refers to the giving indicated by his statement: **and he gave the money**. It was said: It refers to God, the Exalted: that is, for the love of God. The meaning according to the first is: He gave the money while he loved it and was stingy with it. From this is His statement, the Exalted: **You will not attain righteousness until you spend from that which you love**. The meaning according to the second is: He loves giving money and his soul is pleased with it. The meaning according to the third is: He gave to the one included in the verse in the love of God, the Exalted, not for another purpose. It is like his statement: **And they feed the poor in spite of their love for Him**. And similar to it is the statement of Zuhair:

The generous man, despite his faults, is a pyramid.

And relatives are given priority because giving them money is charity and maintaining ties of kinship if they are poor. Thus, poor orphans are more deserving of charity than the poor who are not orphans, because of their inability to earn. And the needy: the one who resides in what is in people's hands because he cannot find anything. And **the wayfarer** is the stranded traveler and he was made a wayfarer because he stays with him. And his saying: **and for freeing slaves** means in helping the slaves whose owners have written to them. And it was said: what is meant is buying slaves and freeing them. And it was said: what is meant is freeing captives. And his saying: **and give zakat** is evidence that the previous giving is voluntary charity, not obligatory charity. And his saying: **and those who fulfill** it was said: it is conjoined with those who believe, as if it was said: but righteousness is the believers and those who fulfill. Al-Farra and Al-Akhfash said it. It was said: It is raised as a subject, and the predicate is omitted. It was said: It is for a deleted subject: i.e. they are the ones who fulfill. It was said: It is conjoined with the pronoun in *believed*. Abu Ali denied it and said: The meaning is not on it. His saying: **and the patient** is accusative as a compliment like the saying of God Almighty: **and those who establish prayer**. And from it is what Abu Ubaidah recited:

They do not distance my people who are the poison of enmity and the scourge of the islands

Those who fight in every battle and are good in every way

Al-Kisa'i said: It is connected to the relatives as if he said: And give to the patient ones. An-Nahhas said: It is a mistake. Al-Kisa'i said: It is the reading of Abdullah: **And those who fulfill their covenant when they have made a covenant and the patient ones**. An-Nahhas

said: According to this reading, they would be connected to the relatives or to praise. Ya'qub and Al-A'mash read **And those who fulfill their covenant when they have made a covenant and the patient ones** with the nominative in both of them. *Al-Basa'* means hardship and poverty. *Al-Dira'* means sickness and time. **And in the time of battle** It was said that what is meant is the time of war, and *Al-Basa'* and *Al-Dira'* are two nouns built on Fa'alaa and do not have a verb because they are nouns and not descriptions. And his saying: **They were truthful** describes them as truthful and pious in their affairs and fulfilling them and that they were serious. It was said that what is meant is that they were truthful to them in battle, but the first is more appropriate.

Ibn Abi Hatim narrated and authenticated it on the authority of Abu Dharr that he asked the Messenger of God (peace be upon him) about faith, so he recited: **Righteousness is not that you turn your faces** until he finished it, then he asked him again and he recited it, then he asked him and he recited it. He said: If you do a good deed, your heart will love it, and if you do a bad deed, your heart will hate it. Abd ibn Humayd and Ibn Mardawayh narrated on the authority of Al-Qasim ibn Abd Al-Rahman, who said: A man came to Abu Dharr and said: What is faith? So he recited this verse to him, then he mentioned to him something similar to the previous hadith. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding this verse, he said: He says: Righteousness is not that you pray and you do not teach, this was when he moved from Mecca to Medina and the obligatory duties were revealed. Ibn Jarir narrated on his authority that he said: This verse was revealed in Medina, it says: Righteousness is not that you pray, but righteousness is that which is established in the heart of obedience to God. Abd ibn Humayd, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatadah, who said: It was mentioned to us that a man asked the Prophet (peace be upon him) about righteousness, so God revealed: **Righteousness is not...** And Abd al-Razzaq and Ibn Jarir narrated on the authority of Qatada who said: The Jews used to pray before sunset and the Christians before the east, so **righteousness is not** the verse was revealed. And Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Abu al-Aaliyah. And Abd al-Razzaq, Saeed bin Mansour, Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in his Sunan narrated on the authority of Ibn Masoud regarding his statement: **and gives wealth, in spite of love for it**, he said: He gives while he is healthy and stingy, hoping for a living and fearing poverty. And he narrated something similar on his authority from the Prophet (peace and blessings of God be upon him). And al-Bayhaqi narrated in al-Shu'ab on the authority of al-Muttalib, "It was said: O Messenger of God, he does not give wealth out of

love for it, for we all love it. The Messenger of God (peace and blessings of God be upon him) said: You give it when you give it, and your soul speaks to you of long life and poverty." And Ibn Abi Hatim narrated on the authority of Saeed bin Jubayr regarding his statement: **and gives wealth, in spite of love for it**, meaning out of love for money. And he also narrated on his authority regarding his statement: **those of kin**, meaning his relatives. It was reported that the Prophet (peace and blessings of God be upon him) said: "Charity given to a poor person is charity, and to a relative it is two things: charity and upholding the ties of kinship." Narrated by Ibn Abi Shaybah, Ahmad, al-Tirmidhi **who authenticated it**, al-Nasa'i, Ibn Majah, al-Hakim and al-Bayhaqi in his Sunan from the hadeeth of Salman ibn 'Aamir al-Dhabi. In the two Sahih and others, from the hadeeth of Zaynab, the wife of Ibn Mas'ood, "that she asked the Messenger of God (peace and blessings of God be upon him) if spending on her husband and orphans in her care would suffice as charity on her behalf?" He said: "You will have two rewards: the reward of charity and the reward of kinship." At-Tabarani, al-Hakim **who authenticated it** and al-Bayhaqi in his Sunan narrated from Umm Kulthum bint 'Uqbah that she heard the Messenger of God (peace and blessings of God be upon him) say: **The best charity is given to a relative who is estranged**. Ahmad, al-Darimi and at-Tabarani narrated something similar from the hadeeth of Hakim ibn Hizam from the Prophet (peace and blessings of God be upon him). Ibn Abi Hatim narrated from Ibn 'Abbas that he said: The wayfarer is the guest who stays with the Muslims. Ibn Jarir narrated from Mujahid that he said: He is the one who passes by you while he is travelling. Ibn Jarir narrated on the authority of Ikrimah regarding his statement: **And those who ask**, he said: The one who asks you. Ibn Abi Hatim narrated on the authority of Saeed bin Jubayr regarding his statement: **And for the freeing of slaves**, he said: It means freeing slaves. He also narrated on his authority regarding his statement: **And establishes prayer**, meaning and completes the prescribed prayer, **And gives zakat**, meaning the obligatory zakat. At-Tirmidhi, Ibn Majah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Adi, Ad-Daraqutni, and Ibn Mardawayh narrated on the authority of Fatimah bint Qais who said: The Messenger of God, may God bless him and grant him peace, said: **There is a right in wealth other than zakat**, then he recited: **Righteousness is not that you turn your faces**, the verse. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah regarding his statement: **And those who fulfill their covenant**, he said: Whoever gives a covenant to God and then breaks it, God will take revenge on him, and whoever gives the protection of the Prophet, may God bless him and grant him peace, and then betrays it, the Prophet, may God bless him and grant him peace, is his opponent. Ibn Abi Hatim narrated on the authority of Saeed bin Jubayr regarding his statement: **And those who fulfill their covenant when they make a covenant**, meaning between themselves and the people. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh and al-Hakim narrated **and authenticated it** on the authority of Ibn Mas'ud regarding the verse, he said: *Al-Basa'* means poverty, *Al-Dara'* means sickness, and **The time of battle** means during fighting. Abd ibn Humayd and Ibn Jarir

narrated something similar on the authority of Qatadah. Ibn Abi Hatim narrated on the authority of Sa'id ibn Jubayr regarding the statement: **Those are the ones who have been truthful**, he said: They did what God mentioned in this verse. Ibn Jarir narrated on the authority of al-Rabi' regarding the statement: **Those are the ones who have been truthful**, he said: They spoke the words of faith, so the reality of their actions was that they were truthful to God. Al-Hasan used to say: These are the words of faith and their reality is actions, so if there is no action along with the words, then there is nothing.

Tafsir al-Baghawi

177. The Almighty said: **Righteousness is not that you turn your faces toward the east or the west**. Hamza and Hafs read ... The rest read it: **Righteousness is not that you turn your faces toward the west**. So whoever raised it made *righteousness* the subject of *righteousness*, and its predicate is His saying: **That you turn away**, meaning: Righteousness is not that you turn your faces toward the east or the west. And whoever lowered it made **that you turn away** in the nominative case as the subject of **that you turn away**, meaning: **That you turn your faces toward the west is not all righteousness**, like His Almighty saying: **Their argument was only that they said, 'Bring to us.'** 25-**Al-Jathiya**.

Righteousness is every good deed that leads its doer to Paradise. They differed as to who is addressed by this verse. Some people said: It means the Jews and Christians, because the Jews used to pray facing Jerusalem before sunset, and the Christians used to pray facing the east. Each group of them claimed that righteousness lies in that. So God the Most High informed us that righteousness is not their religion or their deeds, but rather what He explained in this verse. Qatada and Muqatil ibn Hayyan are of this opinion. Others said: It means the believers, because a man, at the beginning of Islam before the revelation of the obligatory duties, if he recited the two testimonies of faith and prayed facing the direction it was, then died in that state, Paradise was obligatory for him.

When the Messenger of God, may God bless him and grant him peace, migrated and the obligatory duties were revealed and determined and the direction of prayer was changed to the Kaaba, God revealed this verse and said: **Righteousness is not** meaning that all of it is that you pray towards the east and the west and do not act otherwise. **But righteousness** is what is mentioned in this verse. Ibn Abbas, Mujahid, Ata' and Ad-Dahhak said this. **But righteousness** Nafi' and Ibn 'Amir read *but* with a light *nun* and *al-barr* in the nominative case. The rest read it with a stressed *nun* and *al-barr* in the accusative case.

The Almighty's saying: **Whoever believes in God** made *min* a noun and it is a predicate for *righteousness* which is a verb and it is not said *righteousness* Zayd and they differed about its meaning. It was said that because *min* is in the place of the source, he made it a predicate for *righteousness* as if he said, **But righteousness is faith in God**. The Arabs make the

Surat Al-Baqarah 2:177

Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives wealth, in spite of love for Him, to relatives and orphans and the needy and the wayfarer and those who ask and for the freeing of slaves and establishes prayer and gives zakah And those who fulfill their covenant when they have made it, and those who are patient in poverty and hardship and during battle - those are the ones who have been true, and those are the righteous.

noun a predicate for the verb and Al-Farra' recited:

By your life, it is not for young men to grow beards, but for young men to grow fresh skin.

So he made the growth of the beard a predicate for the young man, and it was said that its meaning was implied, but righteousness is the righteousness of he who believes in God, so mentioning the first was sufficient for the second, like their saying, **Al-Joud Hatim**, meaning, **Al-Joud Hatim**, and it was said that its meaning is, but the righteous is he who believes in God, like the Most High's saying, **They are of degrees with God 163-Al Imran**, meaning, of degrees, and it was said that its meaning is, but the righteous is he who believes in God, like the Most High's saying, **And the outcome is for righteousness 132-Taha**, meaning for the righteous, and what is meant by righteousness here is faith and piety.

And the Last Day and the angels all of them **and the Book** meaning the revealed books **and the prophets** all together **and he gave the money** he gave the money **for his love** they differed regarding this metaphor. Most of the people of interpretation said: it refers to the money, meaning he gave the money while he was healthy and loved the money. Ibn Masoud said: that you give it to him while you are healthy and stingy, hoping for wealth and fearing poverty.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musa bin Ismail told us, Abdul Wahid told us, Ammarah bin Al-Qaqa' told us, Abu Zur'ah told us, Abu Hurairah told us: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, which charity has the greatest reward? He said: "To give charity while you are healthy and miserly, fearing poverty and hoping for wealth, and not delaying until it reaches your throat and you say to so-and-so such-and-such and to so-and-so such-and-such, when so-and-so already had it."

It was said that it refers to God Almighty, meaning to the love of God Almighty.

Relatives are relatives.

Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Muhammad Abdul-Jabbar bin Muhammad Al-Jarrahi told us, Abu Al-Abbas Al-Mahboubi told us, Abu Isa Al-Tirmidhi told us, Qutaybah told us, Sufyan bin Uyaynah told us, on the authority of Asim Al-Ahwal, on the authority of Hafsa bint Sirin, on the authority of Al-Rubaab, on the authority of her uncle Salman bin Amir, on the authority of the Prophet, may God bless him and grant him peace, who said: "Charity given to a poor person is charity, and charity given to a relative is two things: charity and maintaining ties of kinship."

The Almighty said: **And orphans, and the needy, and the wayfarer**. Mujahid said: It means the traveler who is cut off from his family and passes by you. The traveler is called the wayfarer because he stays on the road. It was also said: It is the guest who stays with the man. The Prophet, may God bless him and grant him peace, said: **Whoever believes in God and the Last Day, let him honor his guest**. "And those who ask" means those who seek.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Musab told us, on the authority of Malik, on the authority of Zayd ibn Aslam, on the authority of Abu Bujayd al-Ansari, who are Abd al-Rahman ibn Bujayd, on the authority of his grandmother, who is Umm Bujayd, that the Messenger of God, may God bless him and grant him peace, said: **Return the beggar even with a burnt hoof**. And in another narration, the Messenger of God, may God bless him and grant him peace, said: **If you cannot find anything except a burnt hoof, then give it to him**. The Almighty's statement, **and for the slaves**, means those who are freed from slavery. This was said by most of the commentators. It was said: freeing a slave and freeing a slave. It was said: ransoming captives. **And establishes prayer and pays zakat**, and gives zakat. **And those who fulfill their covenant**, between themselves and God, the Almighty, and between themselves and the people. **When they make a covenant**, meaning when they promise, they fulfill it. When they swear and vow, they fulfill it. When they make a covenant, they fulfill it. When they speak, they are truthful. When they are entrusted, they fulfill it. They differed in raising the statement, **and those who fulfill it**, it was said that it is an appositive to the report, meaning, **But the righteous are the believers**. And those who fulfill their covenant. It was said that its meaning is: And they are the ones who fulfill, as if he counted categories and then said: They are the ones who fulfill so-and-so. It was said that it was raised as the subject and the predicate, meaning they are the ones who fulfill, then he said, **And the patient ones**. There are four aspects to its accusative case:

Abu Ubaidah said: It is in the accusative case because of the length of the speech. It is the custom of the Arabs to change the i'rab if the speech and the sequence are long. An example of this is in Surat An-Nisa': **And those who establish prayer** (Surat al-Ma'idah 5:162) **And the Sabians and the Christians**. It was said that its meaning is I mean the patient ones. It was said that it is in the accusative case because of the saying of the relatives, meaning and I will give to the patient ones.

Al-Khalil said: It is in the accusative case for praise, and the Arabs in the accusative case for praise and blame [as if they want to separate the praised and blamed, so they do not follow it with the beginning of

the speech and in the accusative case, so the praise is like the Almighty's saying: **And those who establish prayer]** 162-An-Nisa.

And the blame is like the Almighty's saying: **Cursed wherever they are found** 61-Al-Ahzab.

God Almighty says: **In poverty** meaning hardship and poverty, **and distress** meaning sickness and time, **and during battle** meaning fighting and war.

Al-Mutahhar bin Ali bin Abdullah Al-Farsi told us, Abu Dharr Muhammad bin Ibrahim Al-Salihani told us, Abu Muhammad Abdullah bin Muhammad bin Jaafar bin Habban told us, Abdullah bin Muhammad Al-Baghawi told us, Ali bin Al-Jaad told us, Zuhair told us, on the authority of Abu Ishaq, on the authority of Haritha bin Mudrib, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When the battle became fierce and the people met, we sought protection behind the Messenger of God, may God bless him and grant him peace. No one was closer to the enemy than him, meaning when the war became intense. **Those are the ones who were truthful** in their faith, **and those are the righteous**.

Tafsir al-Baidawi

177- **Righteousness is not that you turn your faces toward the east or the west.** "Righteousness" is every act that is good, and the address is to the People of the Book, for they have frequently discussed the matter of the Qiblah when it was changed, and each group claimed that righteousness is turning toward its Qiblah, so God Almighty responded to them and said, Righteousness is not what you are upon, for it has been abrogated, but righteousness is what God has made clear and the believers follow. And it was said that it is general for them and the Muslims, meaning righteousness is not limited to the matter of the Qiblah, or is not the great righteousness that it is good for you to be oblivious to its matter other than its matter, and Hamzah and Hafs read "righteousness **in the accusative case** but righteousness is he who believes in God and the Last Day and the angels and the Book and the prophets" meaning but the righteousness that should be concerned with is the righteousness of he who believes in God, or but the righteous is he who believes, and this is supported by the reading of the one who read but the righteous. The first is more appropriate and better. What is meant by the Book is the genus, or the Qur'an. Nafi' and Ibn 'Amir read "but **with a lightened vowel and raised** righteousness. And give wealth out of love for it" meaning out of love for money. When he was asked which charity is best, he said, "That you give it while you are healthy and stingy, hoping to live and fearing poverty." It was said that the pronoun refers to God, or to the source. The preposition and noun are in the place of the state. "Relatives and orphans" means those among them who are in need, and it was not restricted to avoid confusion. He mentioned relatives first because giving to them is better, as he said, peace and blessings be upon him, "Your charity given to a poor person is charity, and to your relatives it is two things: charity and maintaining ties of kinship. The needy **is the plural**

of the needy", which is the one who has been made inhabited by friendship, and its root is permanent stillness, like the drunkard is the one who is always drunk. "The wayfarer" is the traveler, so called because he stays on the road, just as the highwayman is called the son of the road. It was said that the guest is the one who is fed up with the way. "And the beggars" are those who are forced by need to beg, and he, peace and blessings be upon him, said, "The beggar has a right, even if he comes on his horse. And in the necks" and in freeing them with the help of those who have been freed, or releasing captives, or buying slaves to free them. "And establishes the prayer" the obligatory prayer. "And gives the zakat" it is possible that what is meant by it and his saying: "And gives the wealth" is the obligatory zakat, but the purpose of the first is to explain its expenditures, and of the second is to perform it and encourage it. It is possible that what is meant by the first is voluntary charity or rights that were in the wealth other than zakat. In the hadith: "Zakat has abrogated all charity. And those who fulfill their covenant when they have made a covenant **is in apposition to** whoever believes. And those who are patient in poverty and hardship" is in the accusative case for praise and is not in apposition because patience is superior to all other deeds. Al-Azhari said: poverty in wealth is like poverty, and hardship in the soul is like sickness. "And at the time of battle" the time of fighting the enemy. "Those are the ones who are truthful" in religion and following the truth and seeking righteousness. "And those are the righteous" from disbelief and all other vices. The verse, as you can see, is a collection of all human words, indicating them explicitly or implicitly. They are, in their multiplicity and complexity, limited to three things: sound belief, good treatment, and self-discipline. The first is indicated by His saying: **Whoever believes in God to and the prophets**. The second is indicated by His saying: **And gives wealth to and for the freeing of slaves**. The third is indicated by His saying:

And establishes prayer to the end. Therefore, the one who performs it is described as truthful in view of his faith and belief in piety, considering his interaction with people and dealings with the Truth. And this is what he referred to in his saying, peace be upon him, **Whoever acts according to this verse has completed his faith**.

Surat Al-Baqarah 2:178

O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

Surat al-Baqarah 2:178

O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

Tafsir al-Jalalayn

O you who have believed, **retaliation has been prescribed for you** as an obligation **for those killed** in description and action **the free** is killed for a free and is not killed for a slave **and the slave for the slave and the female for the female** and the Sunnah has made clear that the male is killed for it and that similarity in religion is considered so a Muslim is not killed even if he is a slave for an infidel even if he is free **then whoever pardons** of the two killers **of the blood of his brother** who was killed *anything* by leaving retaliation from him, and the indefiniteness of something indicates that retaliation is dropped by pardoning some of it and some of the heirs, and in mentioning his brother there is a connection calling for pardon and an indication that killing does not sever brotherhood in faith, and *from* is a conditional or relative subject and the predicate **then follow** meaning that the one who pardons must follow the killer **in a good manner** by demanding blood money from him without violence, and arranging following after pardon indicates that one of them is obligatory and it is one of the two opinions of Al-Shafi'i and the second is obligatory retaliation and blood money as a substitute for it, so if he pardons and does not name it then there is nothing and it is preferred *and* on the killer **to pay** The blood money **to him** meaning the pardoner who is the heir **with kindness** without delay or impurity *that* the mentioned ruling of the permissibility of retaliation and pardoning him for the blood money **is a mitigation** facilitation **from your Lord** upon you **and a mercy** for you since He made that easy and did not make one of them obligatory as He made retaliation obligatory upon the Jews and blood money upon the Christians **but whoever transgresses** wrongs the killer by killing him **after that** meaning the pardon **will have a painful punishment** painful in the Hereafter by fire or in this world by killing

Tafsir al-Suyuti

God Almighty said: O you who have believed, prescribed for you is retaliation, verse K. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, who said that two tribes of Arabs fought each other in the pre-Islamic era.

A little while before Islam, there was killing and wounding among them, until they killed slaves and women, and they did not take revenge on each other until they converted to Islam. One of the two tribes would outnumber the other in numbers and money, so they swore that they would not be satisfied until a free man among them was killed for a slave, and a man among them for a woman. So it was revealed among them: **A free man for a free man, a slave for a slave, and a female for a female.**

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **Retaliation is prescribed for you in cases of murder**, that it is obligatory upon you. If someone says: Is it obligatory upon the guardian of the murdered person to retribution for the murder of his guardian? It is said: No, but it is permissible for him to do so, and to pardon, and to take blood money. If someone says: How did He say: **Retaliation is prescribed for you**? It is said: The meaning of that is contrary to what you have gone to, and rather its meaning is: "O you who have believed, retribution is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female," meaning: If a free man kills a free man, then the blood of the murderer is equal to the blood of the murdered person, and retribution is from him and not from others among the people, so do not go beyond killing to others who did not kill, for it is forbidden for you to kill someone other than the murderer for your murdered person.

The obligation that God imposed on us in retaliation is what I described of leaving the transgression of retaliation from killing the killer for his victim to someone else, not that retaliation was imposed on us as an obligation like the obligation of prayer and fasting, so that we would not have the right to abandon it. If that were an obligation that we are not permitted to abandon, then His statement, **But if he is pardoned by his brother, there is nothing**, would not have had an understood meaning. Because there is no pardon after retaliation, so it is said, **But if he is pardoned by his brother, there is nothing**. It has been said that the meaning of retaliation in this verse is to set off the blood money of some of the dead with the blood money of others. That is because the verse

They revealed it about two parties that fought during the time of the Messenger of God, may God bless him and grant him peace, and some of them killed each other. So the Prophet, may God bless him and grant him peace, ordered that reconciliation be made between them by dropping the blood money of the women of one party to the blood money of the women of the other party, and the blood money of their men to the blood money of their men, and the blood money of

their slaves to the blood money of their slaves, in retaliation. So that is, to them, the meaning of *retaliation* in this verse.

If someone says: God Almighty said: "Retaliation is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female." So why do we have the right to take revenge for the free except from the free, and for the female except from the female? It is said: Rather, we have the right to take revenge for the free from the slave, and for the female from the male, based on the statement of God Almighty: **And whoever is killed unjustly - We have given his heir authority** (Al-Isra': 33) and based on the widespread transmission from the Messenger of God, may God bless him and grant him peace, that he said: **The blood of Muslims is equal**. If he says: So if that is the case, what is the interpretation of this verse? It is said: The people of interpretation differed on that. Some of them said: This verse was revealed about a people who, if a man among them killed a slave of another people, would not be satisfied with the blood of their killer because he was a slave, until they killed his master in return. And if a woman from outside them killed a man, they would not be satisfied with the blood of their companion in return for the woman who killed him, until they killed a man from the woman's relatives and clan. Then God revealed this verse, informing them that what He had ordained for them in terms of retaliation was that they should kill for a man the male killer and not another man, and for a female the female killer and not another man, and for a male slave the male killer and not another free man. So He forbade them from seeking the killer's help from another man in retaliation. Those who said that were mentioned: Muhammad ibn al-Muthanna told me, he said, Abu al-Walid told us - and al-Muthanna told me, he said, al-Hajjaj told us. They said, Hammad told us, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, regarding His statement: **A free man for a free man, a slave for a slave, and a female for a female**, he said: It was revealed about two tribes of Arabs who fought in blind combat, and they said: We will kill for our slave so-and-so, son of so-and-so, and for so-and-so, so-and-so, son of so-and-so. So God revealed: **A free man for a free man, a slave for a slave, and a female for a female**. Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: "Retaliation is prescribed for you in cases of murder: the free for the free, the slave for the slave, the female for the female," he said: The people of the Age of Ignorance were unjust and obeyed Satan. So if a tribe had a number of people and were strong, and a slave of another people killed a slave of theirs, they would say: We will not kill anyone but a free man in return! Out of pride, because of their superiority over others in their eyes. And if a woman of theirs was killed, and the woman of another people killed her, they would say: We will not kill anyone but a man in return! So God revealed this verse informing them that a slave is for a slave and a female is for a female, so He forbade them from unjust treatment. Then God the Almighty revealed His remembrance in Surat Al-Ma'idah after that, saying: "And We ordained for them therein: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds there is retaliation" (al-Ma'idah 5:45).

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: **Retaliation is prescribed for you in cases of murder**, he said: For those before us, there was no blood money, it was only killing, or pardoning his family. So this verse was revealed about a people who were more numerous than others, so if a large number of slaves were killed from a tribe, they would say: We will not kill anyone but a free man in return for it. And if a woman was killed among them, they would say: We will not kill anyone but a man in return for it. So God revealed: **A free man for a free man, a slave for a slave, a female for a female**. Muhammad bin Abd Al-A'la told me, he said, Al-Mu'tamir told us, he said, I heard Dawud, on the authority of Amer, regarding this.

The verse: "Retaliation is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female." He said: This is only in cases of blind fighting, if one of these is a slave and the other is a slave, they are equal. Likewise in cases of two women, and likewise in cases of two free men. This is its meaning, God willing. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The statement of God Almighty: **The free for the free** includes a man for a woman, and a woman for a man. Ata' said: There is no preference between them. Others said: Rather, this verse was revealed about two groups between whom there was fighting during the time of the Messenger of God, may God bless him and grant him peace, and a group of men and women were killed from each group, so the Prophet, may God bless him and grant him peace, ordered that reconciliation be made between them, by making the blood money of the women from each group retaliation for the blood money of the women from the other group, and the blood money of the men for the men, and the blood money of the slaves for the slaves. This is the meaning of his statement: **Retaliation is prescribed for you in cases of murder**. He who said that: Musa bin Harun told us: Amr bin Hammad told us: Asbat told us, on the authority of al-Suddi, who said: "Retaliation is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female." He said: The people of two Arab tribes fought, one of them a Muslim and the other a covenanted one, in some of the matters that occur between the Arabs, so the Prophet, may God bless him and grant him peace, reconciled between them and they had killed the free, the slaves, and the women - on the condition that the free man pay the blood money of the free man, the slave pay the blood money of the slave, and the female pay the blood money of the female, so some of them paid retribution from each other. Al-Muthanna told me, Suwaid bin Nasr told us, Abdullah bin al-Mubarak told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Abu Malik, who said: There was fighting between two tribes of the Ansar, one of them had the upper hand over the other, so it was as if they were seeking the advantage. Then the Prophet (peace and blessings of God be upon him) came to reconcile between them, and this verse was revealed: **The free for the free, the slave for the slave, and the female for the female**. So the Prophet (peace

O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

and blessings of God be upon him) made the free for the free, the slave for the slave, and the female for the female. Al-Muthanna told us, Suwaid bin Nasr told us, Ibn al-Mubarak told us, on the authority of Shu'bah, on the authority of Abu Bishr, who said: I heard al-Sha'bi say about this verse: **Retaliation is prescribed for you in cases of murder.** He said: It was revealed about a blind fight. Shu'bah said: It was as if it was about a peace treaty. He said: They agreed on this. Muhammad ibn Bashir told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Bishr, who said: I heard al-Sha'bi say about this verse: "Retaliation is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female." He said: It was revealed regarding the fight against a blind man. He said: It was during the time of the Prophet, may God bless him and grant him peace. Others said: Rather, it is a command from God, the Most High, to set off the blood money of a free man against the blood money of a slave, the blood money of a male against the blood money of a female, in the case of premeditated murder - if retribution is taken for the murdered person from the murderer - and to take back the excess and increase between the blood money of the murdered person and the blood money taken from him. He who said that: I was told by Ammar ibn al-Hasan, who said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, his saying: "O you who have believed, prescribed for you is legal retribution for those killed: the free for the free, the slave for the slave, and the female for the female." He said: He told us on the authority of Ali ibn Abi Talib that he used to say: Any free man who kills a slave is liable for retaliation. If the masters of the slave wish to kill the free man, they should kill him and retaliate against them for the price of the slave from the blood money of the free man, and they should pay the masters of the free man the rest of his blood money. If a slave kills a free man, he is liable for retaliation.

If the guardians of the free man wish, they may kill the slave and exact retribution for the price of the slave, and take the rest of the free man's blood money. If they wish, they may take the entire blood money and spare the slave. Any free man who kills a woman is liable for retaliation. If the woman's guardians wish, they may kill him and pay half the blood money to the guardians of the free man. If a woman kills a free man, she is liable for retaliation. If the guardians of the free man wish, they may kill her and take half the blood money. If they wish, they may take the entire blood money and spare her. If they wish, they may pardon her. Muhammad ibn Bashir narrated to us, saying: Hisham ibn Abd al-Malik narrated to us, saying: Hammad ibn Salamah narrated to us, on the authority of Qatada, on the authority of al-Hasan: Ali said about a man who killed his wife, he said: If they wish, they can kill him and pay half the blood money. Muhammad ibn Bashir narrated to us, saying: Yahya narrated to

us, on the authority of Saeed, on the authority of Awf, on the authority of al-Hasan, saying: A man is not to be killed for a woman until they are given half the blood money. Ibn Hamid narrated to us, saying: Jarir narrated to us, on the authority of Mughirah, on the authority of Samak, on the authority of al-Sha'bi, he said about a man who killed his wife intentionally, so they brought him to Ali, and he said: If you wish, kill him, and return the excess of the man's blood money to the woman's. Others said: Rather, this verse was revealed in the same situation when it was revealed, and the people did not kill a man for a woman, but they used to kill a man for a man, and a woman for a woman, until God made the ruling of all of them equal by saying: **And We ordained for them therein that a life is for a life** (al-Ma'idah 5:45), so He made all of them equal to one another in retaliation. Those who said that: Al-Muthanna told us, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And a female for a female**, that is because they did not kill a man for a woman, but they killed a man for a man and a woman for a woman, so God Almighty revealed: **A life for a life** (al-Ma'idah 5:45) and made the free men and women equal in retaliation, in deliberate murder, in a life and what is less than a life. And he made the slaves equal in deliberate murder, in a life and what is less than a life, their men and women.

Abu Ja'far said: Since there was a difference in the difference that you described, in what this verse was revealed about, then it is obligatory for us to use it, in what it indicates of the ruling, with the decisive report that is an excuse. And the report from the Messenger of God, may God bless him and grant him peace, has been transmitted in a general manner: that the life of a free man is retaliation for the life of a free woman. So since that is the case, and the nation differed in reversing the difference between the blood money of the man and the woman - according to what we have explained from the statement of Ali and others - then it was clear that the statement of those who said retaliation in that and reversing the difference between the two blood moneys is corrupt, with the consensus of all the people of Islam: that it is forbidden for a man to destroy a limb of his body in exchange for compensation that he takes for its destruction, so leave all of it, and that it is forbidden for someone else to know that a part of it was destroyed - like what was forbidden from that - in exchange for compensation that he gives for it. So it is obligatory that the life of a free man be retaliation for the life of a free woman. Since this is the case, it is clear that the statement of God the Almighty: **A free man for a free man, a slave for a slave, and a female for a female** does not mean that a slave is not to be killed for a free man, nor that a female is to be killed for a male, nor a male for a female. Since this is the case, it is clear that the verse is intended to mean one of the other two meanings.

Either our statement: that retaliation does not extend beyond the killer and the offender, so the male is to be taken for the female and the free man is taken for the slave. Or the other statement: that the verse was revealed regarding specific people in particular, and the Prophet (peace and blessings of God be upon him) was ordered to make the blood money of their dead retaliation, some for others, as al-Suddi and those we mentioned said. And all have agreed - there is no disagreement among them - that litigation in rights is not obligatory, and they have agreed that God did not issue a ruling in this regard and then abrogated it. Since this is the case, and His statement, **Retaliation is prescribed for you** indicates that it is obligatory, it is known that the statement is contrary to what the speaker of this statement said. Because what was obligatory for those with rights to do, they have no choice in it. And everyone agrees that those with rights have the choice in their set-off of their rights from one another. So since the corruption of this view that we mentioned has become clear, then the correct statement in that regard is what we said. If someone says: Since you mentioned that the meaning of his statement: **Retaliation is prescribed for you** means: Retaliation is imposed on you - the meaning of the statement of the speaker: **He wrote** is not known except for the meaning: He wrote that, so he drew a line and a book, so what is your proof that the meaning of his statement: **He wrote** is obligatory? It is said: That is found in the speech of the Arabs, and is widespread in their poetry, and from it is the saying of the poet:

Killing and fighting are against us, and chaste women should drag their tails.

And the saying of the genius of Bani Ja'dah:

My cousin, the Book of God has expelled me from you. Did God prevent what they did?

This is more in their poetry and speech than can be counted. However, even if it means: an obligation, I think it is taken from the book which is a drawing and writing. This is because God, the Most High, has written everything that He has imposed on His servants and what they are to do in the Preserved Tablet. God, the Most High, said in the Qur'an: **Rather, it is a glorious Qur'an, in a Preserved Tablet** (al-Buruj 85:1-2: 22), and He said: **Indeed, it is a noble Qur'an, in a Book well-guarded** (al-Waqi'ah 56:77-78). It has thus become clear that everything that He has imposed on us is written in the Preserved Tablet. So the meaning of His statement - since that is the case - **Retaliation is prescribed for you** is that retribution for the murdered is prescribed for you in the Preserved Tablet, that you do not kill anyone other than the murderer for the murdered person. As for *retaliation*, it is from the saying of the speaker: I have repaid so-and-so my right before him from his right before me, as retribution and set-off. So killing the killer for the one he killed is retaliation, because it is the object of the action like what was done to the one he killed, even if one of the two actions was aggression and the other was right. So even though they differ in this respect, they agree that each one did to his companion the same as his companion did to him. And the action of the guardian of the first slain person, if he killed the killer of his guardian, was made retaliation, because it

was because of his killing that he deserved to kill the one who killed him, so it is as if the guardian of the slain person is the one who took charge of killing his killer, so he took retaliation from him. As for **the slain**, it is the plural of slain, just as the slain is the plural of slain, and the wounded is the plural of wounded. The active participle is only pluralized as fa'il if it is an attribute of the described, in the sense of time and harm that prevents its owner from leaving his place and place of death, like the slain in their battles, the slain in their places, the wounded, and the like. So the interpretation of the statement then: Retaliation for the slain is imposed upon you, O believers: that the free man take retaliation for the free man.

And the slave for the slave, and the female for the female.. Then he left out the mention of retaliation, being satisfied with the indication of his saying: **Retaliation is prescribed for you**, on him. Abu Ja'far said:

The commentators differed in their interpretation of this. Some of them said: Its interpretation is: If someone is left to be killed unjustly, from what is due to him, his brother will have to pay retaliation - which is the thing that God said: **But if someone is pardoned by his brother** - then the one who pardons follows the killer with what is due to him before him from the blood money, and the one who is pardoned pays it to him with kindness. Those who said this were mentioned: Abu Kurayb and Ahmad ibn Hammad al-Dawlabi told us, they said: Sufyan ibn Uyaynah told us, on the authority of Amr, on the authority of Mujahid, on the authority of Ibn Abbas: **But if someone is pardoned by his brother**, so pardoning means accepting the blood money in the case of premeditated murder, and following with kindness means asking for this with kindness and paying this with kindness. Al-Muthanna told me, he said, Hajjaj bin Al-Munhal told us, he said, Hammad bin Salamah told us, he said, Amr bin Dinar told us, on the authority of Jabir bin Zaid, on the authority of Ibn Abbas that he said regarding His statement: **But if someone is pardoned by his brother, then there is a reasonable pursuit and payment to him with goodness**, he said: It is the deliberate killing, and his family is satisfied with the blood money, and a reasonable pursuit: the one who demands it is ordered by the one seeking it, and payment to him with goodness from the one sought. Muhammad bin Ali bin Al-Hasan bin Shaiq told us, he said, my father told us - and Al-Muthanna told me, he said, Suwaid bin Nasr told us - they both said, Ibn Al-Mubarak informed us, on the authority of Muhammad bin Muslim, on the authority of Amr bin Dinar, on the authority of Mujahid, on the authority of Ibn Abbas, he said: The one who accepts the blood money, that is a pardon from him and a reasonable pursuit, and he pays to him what was pardoned by his brother with goodness. 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 if any one is pardoned by his brother, then there should be a follow-up within reasonable limits and payment to him with goodness**, which is the blood money: that the one who is asked should do a good job of asking, and payment to him with goodness: which is that the one who is asked should do a good job of paying.

O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

Muhammad 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: **But if any one is pardoned by his brother, then there should be a follow-up within reasonable limits and payment to him with goodness**, and the pardon is the one who pardons the blood money and takes the blood money. Sufyan told us, he said, my father told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **But if any one is pardoned by his brother**, he said: the blood money. Ibn Wakee' narrated, he said, my father narrated, on the authority of Yazid, on the authority of Ibrahim, on the authority of Al-Hasan, **And pay it to him with kindness**, he said: This seeker must ask with kindness, and this sought must pay it with kindness. Al-Muthanna narrated, he said, Abu Hudhayfah narrated, he said, Shibl narrated, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **But if someone is pardoned by his brother, then there is a follow-up in kindness**, and pardoning is the one who pardons the blood money and takes the blood money. Muhammad ibn Al-Muthanna narrated, he said, Abu Al-Walid narrated, he said, Hammad narrated, on the authority of Dawud ibn Abi Hind, on the authority of Al-Sha'bi, regarding his statement: **But if someone is pardoned by his brother, then there is a follow-up in kindness and a payment to him with kindness**, he said: It is deliberate, and his family is satisfied with the blood money. Al-Muthanna narrated, he said, Al-Hajjaj narrated, he said, Hammad narrated, on the authority of Dawud, on the authority of Al-Sha'bi, similarly. Bishr bin Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada, regarding his statement: **But if someone is pardoned by his brother, then there should be a follow-up in accordance with what is acceptable and payment to him with goodness**, meaning someone who killed intentionally and was pardoned, and the blood money was accepted from him. He says: **Then a follow-up in accordance with what is acceptable**, so he ordered the follow-up to be followed in accordance with what is acceptable, and he ordered the payment to be made with goodness, and the intentional killing should be repaid in retaliation, without blood money, unless they are satisfied with blood money. If they are satisfied with blood money, then a hundred female offspring are required. If they say: We will not be satisfied except with such and such, then that is theirs. Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq informed us, he said: Muammar informed us, on the authority of Qatada, regarding his statement: **Then a follow-up in accordance with what is acceptable and payment to him with goodness**, he said: The one who asked for it should be followed in accordance with what is acceptable, and the one who asked should be paid with goodness. It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada, regarding his statement: **But if someone is pardoned by his brother, then there should be a reasonable**

follow-up and payment to him with kindness, he said: So if someone is killed intentionally and is pardoned, and the blood money is taken from him, he said: **then there should be a reasonable follow-up**, he ordered the person who takes the blood money to follow up with kindness, and he ordered the one who pays it to pay it with kindness. Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said, I said to Ata': His statement: **But if someone is pardoned by his brother, then there should be a follow-up within reasonable limits and payment to him with goodness**, he said: That is if he takes the blood money, then he is pardoned. Al-Hasan narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said, Al-Qasim bin Abi Bazza informed me, on the authority of Mujahid, he said: If he accepts the blood money, then he has pardoned retaliation, so that is his statement: **But if someone is pardoned by his brother, then there should be a follow-up within reasonable limits and payment to him with goodness**, Ibn Jurayj said: Al-A'raj informed me, on the authority of Mujahid, something similar to that, and he added to it: - If he accepts the blood money, then he must follow up within reasonable limits, and the one who was pardoned must pay with goodness. Al-Muthanna narrated to us, he said, Muslim bin Ibrahim narrated to us, he said, Abu Uqayl narrated to us, he said, Al-Hasan said: Taking the blood money is a good pardon.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And pay it to him with kindness**, he said: You, the one who is pardoned. Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, his statement: **But if any one is pardoned by his brother, then there should be a follow-up in kindness and payment to him with kindness**, which is the blood money, that the one who asks for it should do good, and payment to him with kindness: is that the one who is asked should do good. Others said that the meaning of his statement: **But if any one is pardoned**, is that he has a surplus, and he has a remainder. They said: The meaning of his statement: **Something from his brother is**: something from the blood money of his brother, or from the compensation for his wound, so the killer or the injurer should follow up from him what remained of that before him - with kindness, and payment - from the killer or the injurer - to him what remained of that before him with kindness. This is the statement of those who claimed that the verse was revealed - I mean his statement: **O you who have believed, prescribed for you is retaliation for those killed** - regarding those who fought during the time 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, ordered that they should reconcile, so that the blood money of some of them

would be paid to others, and some of them would be given more than what they had left before the others. And I think that those who said this statement directed the interpretation of forgiveness - in this place - to: the abundance of the statement of God the Most High: **until they pardon** (al-A'raf 7:95). So the meaning of the statement according to them is: whoever has more than what he has before his brother the killer. Mention of those who said that: Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **So whoever has been pardoned by his brother in any way**, meaning: he has something left of his brother's blood money or of the compensation for his wound, then let him follow up with kindness, and let the other party pay him in kindness. And what is required in the interpretation of the statement that we narrated from Ali and Al-Hasan - in his statement: **Retaliation is prescribed for you** is that it means: settling the blood money of a male soul from the blood money of a female soul, and of a slave from a free man, and returning the excess of what is between their blood moneys - is that the meaning of his statement: **So whoever has been pardoned by his brother in any way**, is: whoever Abu Ja'far said: The most correct statement in my opinion is in his statement: **But if his brother pardons him something**: So if he pardons him - from the obligation, his brother has to pay him retaliation - for something of the obligation, on blood money that he takes from him, so he should follow up with what is acceptable - from the one who pardons the blood, who is satisfied with the blood money from the blood of his guardian - and he should pay to him - from the killer - that with kindness. Because we have explained from the reasons in what came before: that the meaning of the statement of God Almighty: **Retaliation is prescribed for you**, is only retribution from the souls of the killer who kills or wounds or injures intentionally. Likewise, forgiveness is also for that. As for the meaning of his statement: **Then follow up with what is acceptable**, it means: follow up on what God has made obligatory for him from the right before the killer of his guardian, without adding to it what he is not entitled to - in the teeth of the obligatory duties or other than that - or charging him Unless God has made it obligatory for him, as: Bishr bin Muadh told me, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: It has reached us from the Prophet of God, may God bless him and grant him peace, that he said: **Whoever increases or adds a camel** - meaning in the camels of blood money and its obligations - then it is from the matter of the Jahiliyyah. As for the other's kindness in performing, it is performing what he is obligated to perform for the guardian of the slain person, according to what God has made obligatory for him and made obligatory for him, without depriving him of a right he has before him because of that, or requiring him to collect and demand it. If someone were to say to us: How was it said: **Then follow up with kindness and perform it with kindness**, and not say then follow up with kindness and perform it with kindness, as He said: **So when you meet those who disbelieve, strike the necks** (Muhammad 47:4)? It is said: If the revelation had come in the accusative case, and it had been: then follow up with kindness and perform it with kindness - it would have been permissible in Arabic and correct, in the form of a

command, as it is said: strike, strike, and if you meet someone, then with reverence. And to glorify, but it came in the nominative case, which is more eloquent in the speech of the Arabs than its accusative case. And likewise in everything that was similar to it, which is a general obligation - for the one who has done it, and for the one who has not done it if he did it - not as a recommendation or an exhortation. And its nominative case is in the meaning: So whoever has been pardoned by his brother for something, then the command in it is: following in a good manner and paying him back with kindness, or the judgment and ruling in it is: following in a good manner. And some of the Arab scholars have said: The nominative case is in the meaning: So whoever has been pardoned by his brother for something, then he must follow in a good manner. And this is a school of thought, and the first that we have said is the face of the speech. And likewise everything that was similar to that in the Qur'an, then its nominative case is in the face that we have said. And that is like His saying: **And whoever among you kills him intentionally - the penalty is an equivalent of what he killed from livestock** (al-Ma'idah 5:95) and His saying: **Then keep him in kindness or release him with kindness** (al-Baqarah 2:229). As for His saying: **Then strike the necks**, then the correct thing in it is the accusative case, and that is the face of the speech? Because it is on The face of the urging of God Almighty to His servants to kill when meeting the enemy, as it is said: If you meet the enemy, then glorify God and praise Him, as an urging to glorify God, not as an obligation and obligation. Abu Ja'far said: God Almighty means by His saying: *That*, this is what I have ruled and prescribed for you, of permitting you - O nation - to pardon the retaliation of the killer of your slain, in exchange for blood money that you take and you own it, as you own all your wealth that I had withheld from the previous nations before you, **as a relief from your Lord**, meaning: a relief from Me for you from what I had made heavy for others, by forbidding it to them, **and a mercy**, from Me to you, as Abu Kurayb and Ahmad ibn Hammad al-Dawlabi told us, they said, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Retaliation was prescribed for the Children of Israel, but blood money was not prescribed for them, so God said in this verse: **Retaliation is prescribed for you in cases of murder, a free man for a free man**, to His saying, **But if any of his brother pardons him**, so pardon is to accept. Blood money for premeditated murder, **That is a relief from your Lord**. He says: He has relieved you of what was upon those before you: to ask for this with kindness, and to pay this with kindness. Muhammad ibn Ali ibn al-Hasan ibn Shaqiq told us, he said, my father told us, he said, Abdullah ibn al-Mubarak told us, on the authority of Muhammad ibn Muslim, on the authority of Amr ibn Dinar, on the authority of Mujahid, on the authority of Ibn Abbas, he said: Those before you used to kill the killer for the one killed, and blood money was not accepted from them, so God revealed: **O you who have believed, prescribed for you is legal retribution in cases of murder, the free for the free** to the end of the verse, **That is a relief from your Lord**, he says: He has relieved you, and blood money was not accepted upon those before you, so the one who accepts blood money, that is forgiveness from Him. Al-Muthanna told

O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

me, he said, al-Hajjaj ibn al-Munhal told us, he said, Hammad ibn Salamah told us, he said, Amr ibn Dinar told us, on the authority of Jabir ibn Zayd, on the authority of Ibn Abbas: **That is a relief from your Lord and a mercy**, from what was upon the Children of Israel, meaning: the prohibition of blood money upon them. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Children of Israel had retaliation for murder, and there was no blood money between them for a life or an injury, and that is the saying of God: "And We ordained for them therein: a life for a life, and an eye for an eye" (al-Ma'idah 5:45). And God made it easier for the nation of Muhammad, may God bless him and grant him peace, and accepted from them blood money for a life and for an injury, and that is the saying of God Almighty: **That is a relief from your Lord** between you. Bishr bin Muadh narrated to us, he said, Yazid narrated to us, he said, Saeed narrated to us, on the authority of Qatada, his saying: **That is a relief from your Lord and a mercy**, and it is only a mercy with which God had mercy on this nation, He fed them blood money and made it permissible for them, and it was not permissible for anyone before them. So the people of the Torah were only retaliation or forgiveness, and there was no blood money between them, and the people of the Gospel were only forgiveness, and they were commanded to do so. So God made for this nation retaliation and forgiveness and blood money if they wished, He made it permissible for them, and it was not for any nation before them. I narrated from Ammar bin Al-Hasan, he said, Ibn Abi Ja'far, on the authority of his father, on the authority of Qatada, similarly, except that he said: There is nothing between them. Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding His statement: **Retaliation is prescribed for you in cases of murder**, he said: For those before us, there was no blood money, it was only killing, or pardoning his family. So this verse was revealed about a people who were more numerous than others. Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Amr bin Dinar told me, on the authority of Ibn Abbas, he said: Retaliation was prescribed for the Children of Israel, and it was made lighter for this nation - and Amr bin Dinar recited: **That is a lightening from your Lord and a mercy**. As for the statement of those who said: Retaliation in this verse means: Retaliation of blood money from one another, according to what al-Suddi said, then its interpretation should be: This is what I did to you, O believers - of retribution of blood money for those killed, some of you for the blood money of others, and leaving the obligation of retribution on the rest of you for the one killed whom he killed and took. Abu Ja'far said: God Almighty meant by His saying: **But whoever transgresses after that**, whoever exceeds what God has made for him after taking the blood

money, transgressing and unjustly to what He has not made for him, such as killing the killer of his guardian and shedding his blood, then for his action and transgression to what I have forbidden him, there is a painful punishment. I have explained the meaning of transgression previously in a way that makes it unnecessary to repeat it. And the people of interpretation said something similar to what we said about that. Mention of those who said that: Muhammad ibn `Amr told me, he said, Abu `Asim told us, he said, `Isa told us, on the authority of Ibn Abi Najeh, on the authority of Mujahid: **But whoever transgresses after that and kills, for him is a painful punishment**. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Najeh, on the authority of Mujahid: **But whoever transgresses**, after taking the blood money, **for him is a painful punishment**. Bishr ibn Muadh said, Yazid bin Zari' narrated to us, on the authority of Sa'id, on the authority of Qatada, regarding his statement: **But whoever transgresses after that, for him is a painful punishment**, meaning: whoever transgresses after receiving the blood money and kills, for him is a painful punishment. He said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, used to say: **I do not pardon a man who killed after receiving the blood money**. Al-Hasan bin Yahya narrated to us, he said, Abd al-Razzaq narrated to us, he said, Muammar narrated to us, on the authority of Qatada, regarding his statement: **But whoever transgresses after that**, he said: It is killing after receiving the blood money. He said: Whoever kills after receiving the blood money, then he must be killed, and the blood money will not be accepted from him. I was told by Ammar bin al-Hasan, he said, Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada, regarding his statement: **But whoever transgresses after that, for him is a painful punishment**, meaning: whoever transgresses after receiving the blood money, then he is a painful punishment. Sufyan bin Waki' narrated to us, he said, my father narrated to me, on the authority of Yazid bin Ibrahim, on the authority of al-Hasan, he said: If a man killed someone in the pre-Islamic era, he would flee to his people. Then his people come and make peace on his behalf with blood money. He said: The fugitive comes out and he feels safe. He said: He is killed and then the blood money is thrown at him, and that is aggression. Al-Muthanna told me, he said: Muslim bin Ibrahim told us, he said: Abu Aqil told us, he said: I heard Al-Hasan regarding this verse: **But if a man is pardoned by his brother**, he said: The killer is if he is sought and is not able to, and he takes the blood money from his relatives, then he feels safe, so he is taken and killed. Al-Hasan said: He did not eat aggression. Al-Muthanna told me, he said: Muslim told us, he said: Al-Qasim told us, he said: Harun bin Sulayman told us, he said: I said to Ikrimah: Who kills after taking the blood money? He said: Then he is killed! Haven't you heard God say: **But whoever**

transgresses after that will have a painful punishment? Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **But whoever transgresses after that**, after he takes the blood money, and kills, **will have a painful punishment**. 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: **But whoever transgresses after that**, meaning: whoever transgresses after taking the blood money, then for him is a painful punishment. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **But whoever transgresses after that, then for him is a painful punishment**, he said: He took the blood money, then killed after taking the blood money the killer of his victim, then for him is a painful punishment. And they differed regarding the meaning of the painful punishment that God made for whoever transgresses after taking the blood money, the killer of his guardian passed by. Some of them said: That punishment is killing the one who killed him after taking the blood money from him, and his pardon of the retaliation from him for the blood of his guardian. Mention of those who said that: Ya'qub bin Ibrahim al-Dawraqi told me, he said, Hisham told us, he said, Juwaybir told us, on the authority of al-Dahhak regarding his statement: **But whoever transgresses after that will have a painful punishment**, he said: He will be killed, and it is the painful punishment, he said: the painful punishment. Ya'qub told me, he said, Hisham told me, he said, Abu Ishaq told us, on the authority of Sa'id bin Jubayr that he said that. Al-Muthanna told me, he said, Muslim bin Ibrahim told us, he said, al-Qasim told us, he said, Harun bin Sulayman told us, on the authority of Ikrimah: **But whoever transgresses after that will have a painful punishment**, he said: killing. Some of them said: That punishment is a punishment with which the ruler punishes him according to the extent of his punishment. Mention of those who said that: al-Qasim bin al-Hasan told me, he said, al-Husayn told us, he said, Hajjaj told me, he said, Ibn Jurayj told me, Ismail bin Umayya told me, on the authority of al-Layth - except that he did not He attributed it to him, and said: Trustworthy -: that the Prophet, may God bless him and grant him peace, made it obligatory by oath or otherwise that a man who forgave blood money and took blood money, then transgressed and killed, not be pardoned. Ibn Jurayj said, and Abdul Aziz bin Omar bin Abdul Aziz informed me, he said: In a book of Omar from the Prophet, may God bless him and grant him peace, he said: And the transgression that God mentioned: That a man takes blood money or takes retaliation or the ruler judges between the wounds, then some of them transgress after he has fully taken his right. So whoever does that has transgressed, and the ruling in it is up to the ruler with what he sees as punishment. He said: And if he pardoned him, no one seeking the truth has the right to [pardon], because this is from the matter in which God revealed His saying: **But if you disagree about anything, refer it to God and the Messenger** (An-Nisa': 59). Bishr bin Muadh narrated to us, he said, Abdul Wahid bin Ziyad narrated to us, on the authority of Yunus, on the authority of Al-Hasan: Concerning a man who killed and blood money was taken from him, then his guardian killed the killer for it. Al-Hasan said: The

blood money that he took is taken from him, and he is not killed for it. Abu Ja'far said: And the first of the two interpretations is: By His saying: **But whoever transgresses after that, for him is a painful punishment**, the interpretation of the one who said: "So whoever transgresses after taking the blood money and kills the killer of his guardian, for him is a painful punishment in this world, which is killing. Because God Almighty has given every guardian of a murdered person unjustly authority over the killer of his guardian, as He Almighty said: "And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in taking life" (Al-Isra': 33). Since that is the case, and all the people of knowledge are in agreement that whoever kills the killer of his guardian after he has pardoned him and taken from him the blood money for his murdered person, that by killing him he has committed an injustice in killing him - it is clear that the one who killed him unjustly should not be given authority over him in retaliation, pardon, and taking the blood money, whichever he wants. Since that is the case, it is known that that is his punishment. Because whoever has his punishment carried out on him in this world, that is his punishment for his sin, and it will not be followed in the Hereafter, according to what has been proven in the report from the Messenger of God, may God bless him and grant him peace. As for what Ibn Gregory: That the ruling of the one who kills the killer of his guardian after he has pardoned him, and he takes the blood money of the guardian of the murdered person to the Imam and not to the guardians of the murdered person, is a statement contrary to what is indicated by the apparent meaning of the Book of God, and upon which the scholars of the nation have agreed. That is because God has given the guardian of every unjustly murdered the authority and not to anyone else, without specifying one murdered person over another. So whether that person was murdered and the guardian of the one who killed him or someone else. And whoever specifies something from that is asked for proof of it from the origin or the equivalent, and the statement is reversed to him in it, then he will not say a statement in any of that except that he is obligated in the other like it. Then in the consensus of the argument contrary to what he said in that, it is sufficient to cite other evidence for its corruption.

Tafsir al-Qurtubi

It contains seventeen issues:

First: Al-Bukhari, Al-Nasa'i and Al-Darqutni narrated on the authority of Ibn Abbas, who said: Retaliation was practiced among the Children of Israel, but blood money was not practiced among them. So God said to this nation: "Retaliation is prescribed for you in cases of murder: the free for the free, the slave for the slave, the female for the female. But if a remission is made by his brother, then he should accept the blood money in the case of premeditated murder. "Then follow up in kindness and pay it back with goodness." He should follow up in kindness and pay back with goodness. **That is an alleviation from your Lord and a mercy.** What was prescribed for those who came before you. **But whoever transgresses after that will have a painful**

Surat Al-Baqarah 2:178

O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

punishment. Killing after accepting the blood money. This is the wording of Al-Bukhari: Al-Humaidi narrated to us, Sufyan narrated to us, Amr narrated to us, he said: I heard Mujahid say: I heard Ibn Abbas say: Al-Sha'bi said about the words of God, the Most High: **The free for the free, the slave for the slave, the female for the female.** He said: It was revealed about two tribes of Arabs who fought and said: We will kill for our slave, so-and-so, son of so-and-so, and for our female slave, so-and-so, daughter of so-and-so. And something similar was narrated by Qatada.

Second: The Almighty's saying: **Retaliation is prescribed for you.** The meaning of *prescribed* is imposed and established. From this is the saying of Omar bin Abi Rabi'ah:

Killing and fighting are written on us and on the prostitutes who drag their tails

It has been said: **Here, the book is a report of what was written in the Preserved Tablet and what was previously decreed.** Retribution is taken from **Qass al-Athar** which means following it, and from it comes *al-Qass* because he follows traces and report. And cutting poetry is following its trace, so it is as if the killer took a path of murder and traced its traces in it and walked in his path in that, and from it comes **So they returned upon their traces, tracing.** And it has been said: *Qass* is cutting, it is said: **I cut what was between them.** And from it comes *al-Qisas*, because he wounds him like his wound or kills him with it, it is said: **The judge cut so-and-so from so-and-so and he refused it, so he took revenge on him,** meaning he exacted retribution from him.

Third: The image of retaliation is that the killer is required, if the guardian wants to kill, to submit to God's command and obey His lawful retaliation, and that the guardian is required to stand by the killer of his guardian and refrain from transgressing against anyone else, just as the Arabs used to transgress and kill someone other than the killer, and this is the meaning of his saying, peace be upon him:

"The most rebellious people to God on the Day of Resurrection will be three: a man who kills someone other than his killer, a man who kills in the Sacred Sanctuary, and a man who takes the spoils of the Age of Ignorance." Al-Sha'bi, Qatada, and others said: The people of the Age of Ignorance were unjust and obeyed Satan. If a tribe was powerful and strong and one of their slaves was killed, another group of slaves would kill him. They would say: **We will not kill anyone but a free man for him.** If one of their women was killed, they would say: **We will not kill anyone but a man for him.** If one of their lowly people was killed, they would say: **We will not kill anyone but a noble man for him.** They would say: **Killing is more protective of killing** with the letter waw and the letter qaf. It is also narrated as *abqa* with the letter ba and the letter qaf, and it is also

narrated as *anfa* with the letter nun and the letter fa. So God forbade them from rebellion, saying: "Retaliation is prescribed for you in cases of murder: the free for the free, the slave for the slave" **al-Baqarah 2:17.** He also said: **And there is life for you in retaliation.** There is a great difference between the two statements in terms of eloquence and clarity.

Fourth: There is no disagreement that retaliation for murder can only be carried out by those in authority. It is obligatory upon them to undertake retaliation and the implementation of the prescribed punishments and other things, because God Almighty addressed all believers with retaliation, and it is not possible for all believers to come together to carry out retaliation, so they appointed the ruler in their place in carrying out retaliation and other prescribed punishments. Retaliation is not obligatory, but what is obligatory is that retaliation and other prescribed punishments not go beyond aggression. However, if consent is given without retaliation, such as blood money or forgiveness, then that is permissible, as will be explained.

If it is said: The meaning of the Almighty's statement: **It is prescribed for you** is an obligation and a necessity, so how can retaliation not be obligatory? It is said to him: Its meaning is if you want, then know that retaliation is the goal in the case of quarreling. The slain is the plural of slain, a feminine noun for the feminine of the group, and it is something that people are forced to do, so it came in this structure like wounded, weak, foolish, fallen, drowned, and the like.

Fifth: The Almighty's saying: **The free for the free, the slave for the slave, the female for the female** *verse*. There is a difference of opinion regarding its interpretation. A group said that the verse was built on the ruling of the species if it kills its own species, so it clarified the ruling of the free man if he kills a free man, the slave if he kills a slave, and the female if she kills a female, and it did not address either of the two species if it kills the other. So the verse is decisive and contains ambiguity, which is clarified by the Almighty's saying: **And We ordained for them therein that a life is for a life** *verse*, and the Prophet, may God bless him and grant him peace, clarified it when he killed a Jew for a woman, as Mujahid said, and Abu Ubaid mentioned it on the authority of Ibn Abbas. It was also narrated on the authority of Ibn Abbas that it was abrogated by the verse of Al-Ma'idah, and this is the opinion of the people of Iraq.

Sixth: The Kufians and Al-Thawri said: A free man is killed for a slave, and a Muslim for a dhimmi. They argued with the words of God Almighty: **O you who have believed, prescribed for you is retaliation for those murdered 1:100**, so it is general. And His words: **And We prescribed for them therein a life for a life 1:100**, they said: The dhimmi and the Muslim are equal in the sanctity that is sufficient for retaliation, which is

the sanctity of blood that is established forever. The dhimmi's blood is sanctified forever, and so is the Muslim, and both of them have become people of the abode of Islam. What confirms this is that the Muslim's hand is cut off for stealing the property of the dhimmi, and this indicates that the property of the dhimmi is equal to the property of the Muslim, so it indicates its equality with his blood, since property is only forbidden by the sanctity of its owner. Abu Hanifa and his companions, Al-Thawri and Ibn Abi Laila agreed that a free man is killed for a slave just as a slave is killed for it, and this is the saying of Dawud, and it was narrated from Ali and Ibn Masoud, may God be pleased with them, and Saeed bin Al-Musayyab, Qatada, Ibrahim Al-Nakha'i and Al-Hakam bin Uyyaynah said the same. The majority of scholars do not kill a free man for a slave, due to the diversity and division in the verse. Abu Thawr said: Since they all agreed that there is no retaliation between slaves and free people in matters other than souls, souls were more deserving of that, and whoever among them differentiated between them has contradicted himself. Also, the consensus regarding the one who kills a slave by mistake is that he is only liable for the value, so just as he is not like a free man in the case of accident, he is not like him in the case of deliberate killing. Also, the slave is a commodity among commodities that is bought and sold, and the free man disposes of him as he wishes, so there is no equality between him and the free man and no resistance.

I said that this consensus is correct, and as for his saying first: And since they all agreed - until his saying - then it contradicted, because Ibn Abi Laila and Dawud said that retaliation is permissible between free people and slaves in the soul and in all the limbs, and Dawud provided evidence with his saying, peace be upon him:

The blood of Muslims is equal, so he did not differentiate between a free man and a slave. This will be explained in the chapter on women, God willing.

Seventh: The majority also agree that a Muslim should not be killed for killing an infidel, based on the saying of the Prophet, may God bless him and grant him peace:

A Muslim shall not be killed for killing an infidel.

Narrated by Al-Bukhari on the authority of Ali bin Abi Talib. What they narrated from the hadith of Rabi'ah is not authentic:

"The Prophet, may God bless him and grant him peace, killed a Muslim on the day of Khaybar for an unbeliever," because it is disconnected.

From the hadith of Ibn al-Baylamani, who is weak, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, with a chain of transmission traceable back to the Prophet. Al-Daraqutni said: It was not supported by anyone except Ibrahim ibn Yahya, whose hadith is rejected. The correct version is on the authority of Rabi'ah, on the authority of Ibn al-Baylamani, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Ibn al-Baylamani is weak in hadith and cannot be used as evidence if the hadith is connected, so how about if it is transmitted by

a chain of transmission traceable back to the Prophet, may God bless him and grant him peace?

I said: There is nothing authentic in this chapter except the hadith of Al-Bukhari, and it specifies the generality of the Almighty's statement: **Retaliation is prescribed for you in cases of murder Al-Bukhari 1979**, and the generality of His statement: **A life for a life**.

Eighth: It was narrated on the authority of Ali bin Abi Talib and Al-Hassan bin Abi Al-Hassan Al-Basri that the verse was revealed explaining the ruling on the two mentioned, to indicate the difference between them and a free man killing a slave or a slave killing a free man, or a male killing a female or a female killing a male. They said: If a man kills a woman, if her guardians want, they kill their companion and pay his guardians half of the blood money, and if they want, they spare him and take the blood money of the woman from him. If a woman kills a man, if his guardians want to kill her, they kill her and take half of the blood money, otherwise they take the blood money of their companion and spare her. This was narrated by Al-Sha'bi on the authority of Ali, but it is not authentic, because Al-Sha'bi did not meet Ali. Al-Hakam narrated on the authority of Ali and Abdullah, who said: If a man kills a woman intentionally, he is to be killed in retaliation for her. This contradicts the narration of Al-Sha'bi on the authority of Ali. Scholars have agreed that if a one-eyed or paralyzed person kills a healthy man, his guardian is not allowed to kill the one-eyed man and take half of the blood money from him, because he killed a man with two eyes while he was one-eyed, and killed a man with two hands while he was paralyzed. This indicates that a soul is equal to a soul, and a child is equal to an adult in this regard.

And it is said to the one who says this: If the man is not equal to the woman and does not fall under the saying of the Prophet, may God bless him and grant him peace:

The blood of Muslims is equal. So why did she kill a man with it when it is not equal to him and then take half the blood money? The scholars have agreed that blood money cannot be combined with retaliation, and that if blood money is accepted, blood is forbidden and retaliation is lifted. So your statement is not based on a principle or analogy. This was said by Abu Omar, may God be pleased with him. If a free man kills a slave, if the master of the slave wants to kill him and give the free man's blood money except for the value of the slave, and if he wants to, he can take the slave's value. This was mentioned from Ali and Al-Hasan, and it was also denied from them.

Ninth: The scholars agreed on killing a man for a woman and a woman for a man, and the majority do not see any return. A group sees following with the surplus of blood money. Malik, Al-Shafi'i, Ahmad, Ishaq, Al-Thawri, and Abu Thawr said: And likewise the retaliation between them for what is less than a life. Hammad bin Abi Sulayman and Abu Hanifa said: There is no retaliation between them for what is less than a life for a life, but it is in a life for a life, and they are refuted by attributing what is less than a life to a life in a more appropriate and preferable way, based on what was mentioned above.

Surat Al-Baqarah 2:178

O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

Tenth: Ibn al-Arabi said: Ignorance has reached the point where they said: A free man is killed for his own slave. They narrated in a hadith on the authority of al-Hasan on the authority of Samurah that the Messenger of God, may God bless him and grant him peace, said: **Whoever kills his slave, we will kill him.** This is a weak hadith. Our evidence is the Almighty's saying: **And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life.** The heir here is the master, so how can he be given authority over himself? Everyone has agreed that if the master kills his slave by mistake, his value is not taken from him for the public treasury. Amr ibn Shu'aib narrated on the authority of his father on the authority of his grandfather:

"A man intentionally killed his slave, so the Prophet, may God bless him and grant him peace, flogged him, banished him for a year, and erased his share from the Muslims and did not retaliate for him."

If it is said: If a man kills his wife, why do you not say: Marriage is established as a doubt in order to ward off retaliation from the husband, since marriage is a type of slavery, and Al-Layth ibn Sa'd stated that? We say: Marriage is concluded for her on him, as evidenced by the fact that he does not marry her sister or four others besides her, and she demands from him the right to intercourse as he demands from her, but he has the advantage of guardianship over her that God has given him over her because of what he spent from his money, that is, because of what is required of him in terms of dowry and maintenance, so if he created a doubt, he would give her an inheritance on both sides.

I said: This hadith, which Ibn al-Arabi weakened, is authentic. It was narrated by al-Nasa'i and Abu Dawud, and the completion of its text is:

Whoever mutilates his limbs, We will mutilate him, and whoever castrates him, We will castrate him.

Al-Bukhari said on the authority of Ali ibn al-Madani: The hearing of al-Hasan ibn Samurah is authentic, and he accepted this hadith. Al-Bukhari said: I also agree with him, for if the hadith were not authentic, these two imams would not have agreed with it, and they are enough for you! A free man is killed for killing his own slave. Al-Nakha'i and al-Thawri said in one of his two opinions: It has been said that al-Hasan did not hear from Samurah anything except the hadith of the 'aqeeqah, and God knows best. They differed regarding retaliation between slaves in matters less than a soul. This is the opinion of Umar ibn Abd al-Aziz, Salim ibn Abdullah, al-Zuhri, Qaran, Malik, al-Shafi'i, and Abu Thawr. Al-Sha'bi, al-Nakha'i, al-Thawri, and Abu Hanifa said: There is no retaliation between them except for a soul. Ibn al-Mundhir said: The first is more authentic.

Eleventh: Al-Darqutni and Abu Isa Al-Tirmidhi narrated on the authority of Suraqah bin Malik, who said: I was

present with the Messenger of God, may God bless him and grant him peace, when the father was being punished for his son, but the son was not being punished for his father. Abu Isa said: This is a hadith that we do not know of as a hadith of Suraqah except from this source, and its chain of transmission is not authentic. It was narrated by Ismail bin Ayyash on the authority of Al-Muthanna bin Al-Sabah, and Al-Muthanna is considered weak in hadith. This hadith was narrated by Abu Khalid Al-Ahmar on the authority of Al-Hajjaj on the authority of Amr bin Shuaib on the authority of his father on the authority of his grandfather on the authority of Umar on the authority of the Prophet, may God bless him and grant him peace. This hadith was narrated on the authority of Amr bin Shuaib as a mursal, and this hadith is confused. The scholars act upon this, that if a father kills his son, he is not to be killed for it, and if he slanders him, he is not to be punished. Ibn Al-Mundhir said: The scholars differed regarding a man who kills his son intentionally. A group said: There is no retaliation against him, but he is to pay blood money. This is the opinion of Al-Shafi'i, Ahmad, Ishaq, and the people of opinion. It was also narrated on the authority of Ata' and Mujahid. Malik, Ibn Nafi' and Ibn Abd al-Hakam said: He is to be killed for it. Ibn al-Mundhir said: This is what we say based on the apparent meaning of the Book and the Sunnah. As for the apparent meaning of the Book, it is the Almighty's saying: "Retaliation is prescribed for you in cases of murder: the free for the free, the slave for the slave," and what is proven from the Messenger of God, may God bless him and grant him peace:

The blood of the believers is equal. We do not know of any authentic hadith that would exclude the father from the verse. We have narrated unconfirmed hadiths about it. Al-Kaya al-Tabari narrated on the authority of Uthman al-Batti that a father is killed for his son, due to the generalities in retaliation. The same was narrated on the authority of Malik, and perhaps they do not accept individual hadiths in contrast to the generalities of the Qur'an.

I said: There is no disagreement in the Maliki school that if a man kills his son intentionally, such as by lying him down and slaughtering him or by beating him, for which he has no excuse and no doubt about claiming error, then he is to be killed for it according to one opinion. But if he threw a weapon at him out of discipline or anger and killed him, then there are two opinions in the school: he is to be killed for it, and he is not to be killed for it and the blood money is increased, and this is what the majority of scholars said. And a stranger is to be killed for something like this. Ibn al-Arabi: I heard our Sheikh Fakhr al-Islam al-Shashi say in al-Nazar: A father is not to be killed for his son, because the father was the reason for his existence, so how can he be the reason for his nonexistence? This is invalidated by the fact that if he committed

adultery with his daughter, then he is to be stoned, and he was the reason for her existence and she is the reason for his nonexistence. Then what is the jurisprudence under this, and why is he not the reason for his nonexistence if he disobeyed God in that? And they have transmitted from the Messenger of God, may God bless him and grant him peace, that he said:

A father is not to be killed for his son is a false hadith. Their argument is that Umar **may God be pleased with him** ruled that blood money should be paid heavily for the murderer of his son, and none of the companions objected to him. The rest of the jurists **may God be pleased with them** took the issue as recorded and said: A father is not to be killed for his son. Malik took it as a detailed ruling and said: If he struck him with the sword, and this is a possible case of intent to kill or not, and his fear of fatherhood is a suspicion that is established as evidence of the lack of intent to kill, then the blood money is dropped. If he lays him down, he removes the cover from his intent, so it is connected to its origin. Ibn al-Mundhir said: Malik, al-Shafi'i, Ahmad and Ishaq used to say: If a son kills his father, he is to be killed for it.

Twelfth: Imam Ahmad bin Hanbal used this verse as evidence for his statement: Do not kill a group for one person. He said: Because God Almighty stipulated equality and there is no equality between a group and an individual. God Almighty said: "And We ordained for them therein: A life for a life, an eye for an eye." The answer is that what is meant by retaliation in the verse is killing whoever kills, whoever he may be, in response to the Arabs who wanted to kill for whoever killed someone who did not kill, and kill in return for one person a hundred, out of pride and to show off their prestige and power. So God Almighty commanded justice and equality, by killing whoever killed, and...

Omar, may God be pleased with him, killed seven people in Sana'a and said: If the people of Sana'a conspired against him, I would have killed them all. Ali, may God be pleased with him, killed the Kharijites in the name of Abdullah bin Khabab, so he stopped fighting them until they spoke. When they slaughtered Abdullah bin Khabab as a sheep is slaughtered, and Ali was informed of that, he said: God is Great! Call them to bring out to us the killer of Abdullah bin Khabab. They said: We all killed him, three times. Ali said to his companions: Take the people and they will be killed. It was not long before Ali and his companions killed them. Al-Daraqutni included the two hadiths in his Sunan. And in Al-Tirmidhi on the authority of Abu Saeed and Abu Hurairah on the authority of the Messenger of God, may God bless him and grant him peace, he said:

If the people of the heavens and the earth were to share in the blood of a believer, God would throw them all into the Fire. He said about it: **A strange hadith.** Also, if the group knew that if they killed one person, they would not be killed, the enemies would cooperate in killing their enemies by sharing in killing them, and they would achieve the hope of revenge. Observing this rule is more appropriate than observing words, and God knows best. Ibn al-Mundhir said: Al-Zuhri, Habib ibn Abi Thabit, and Ibn Sirin said: Two people

should not be killed for one person. We narrated that from Muadh ibn Jabal, Ibn al-Zubayr, and Abdullah. Ibn al-Mundhir said: **This is more correct, and there is no argument with those who permit killing a group for one person.** What we have mentioned has been proven from Ibn al-Zubayr.

Thirteenth: The Imams narrated on the authority of Abu Shuraih Al-Kaabi, who said: The Messenger of God, may God bless him and grant him peace, said:

"Behold, you, the people of Khuza'a, have killed this man from Hudhayl, and I am his blood money. So whoever has another man killed after what I have said, his family has two choices: either take the blood money or kill him." The wording of Abu Dawud. Al-Tirmidhi said: A good and authentic hadith. It was narrated on the authority of Abu Shuraih Al-Khuza'i that the Prophet, may God bless him and grant him peace, said:

If someone is killed, he has the right to kill, pardon, or take blood money. Some scholars have adopted this view, and it is the opinion of Ahmad and Ishaq.

Fourteenth: The scholars differed about taking blood money from a premeditated murderer. A group said: The guardian of the murdered person has the choice: if he wishes, he may exact retribution, or he may take blood money, even if the murderer does not agree. This is narrated on the authority of Saeed bin Al-Musayyab, Ata', and Al-Hasan. It was narrated by Ashab on the authority of Malik, and Al-Layth, Al-Awza'i, Al-Shafi'i, Ahmad, Ishaq, and Abu Thawr said the same. Their evidence is the hadith of Abu Shuraih and what is similar to it, and it is a text in a matter of disagreement. Also, from the point of view of consideration, he was only obligated to pay blood money without his consent, because it was obligatory upon him to revive himself, and God Almighty said: **And do not kill yourselves.** And his saying, **But if his brother pardons him anything,** meaning he leaves him his blood money, in one of the interpretations, and he is satisfied with the blood money, **then the blood money should be followed according to what is acceptable,** meaning the one who has the blood money should follow according to what is acceptable in demanding the blood money, and the killer should pay it to him with kindness, meaning without procrastination or delaying it from the time, **That is an alleviation from your Lord and a mercy,** meaning that those who came before us, God did not impose anything on them except a life for a life, so God favored this nation with blood money if the guardian of the blood money is satisfied with it, as will be explained. Others said: The guardian of the murdered person has nothing but retaliation, and he does not take blood money unless the killer is satisfied. This was narrated by Ibn al-Qasim from Malik, and this is the well-known view from him, and al-Thawri and the Kufians said the same. They cited as evidence the hadith of Anas:

In the story of Al-Rabi' when the woman's front tooth was broken, the Imams narrated that they said: When the Messenger of God, may God bless him and grant him peace, ruled with retaliation and said: **Retaliation is the Book of God, retaliation is the Book of God,** and did not give the victim the choice between retaliation

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O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

and blood money, it was proven that what is required by the Book of God and the Sunnah of His Messenger in the case of premeditated murder is retaliation, and the first is more correct, according to the hadith of Abu Shuraih mentioned above. Al-Rabi' narrated on the authority of Al-Shafi'i, who said: Abu Hanifa bin Samak bin Al-Fadl Al-Shihabi told me, who said: Ibn Abi Tha'lab told me on the authority of Al-Maqburi on the authority of Abin Shuraih Al-Ka'bi that the Messenger of God, may God bless him and grant him peace, said in the year of the conquest:

"Whoever has someone killed has the better of two options: if he likes, he may take blood money, and if he likes, he may take retaliation." Abu Hanifa said: "I said to Ibn Abi Tha'lab: 'Will you take it, O Abu Al-Harith?' He hit my chest and shouted at me a lot and insulted me and said: 'I am telling you about the Messenger of God, may God bless him and grant him peace, and you say: 'You take it!' Yes, I will take it, and that is obligatory upon me and upon whoever hears it. God, the Exalted, the Majestic, chose Muhammad, may God bless him and grant him peace, from among the people and guided them through him and by his hand, and chose for them what He chose for him and through his tongue, so it is upon the people to follow him, willingly or unwillingly. There is no way out for a Muslim from that.' He said: 'And he did not keep quiet about me until I wished that he would keep quiet.'"

Fifteenth: The Almighty's saying: **But if a brother pardons him anything, then there should be a reasonable follow-up and payment to him with good treatment.** Scholars differed in the interpretation of **whoever pardons** into five interpretations:

One of them: That the killer is meant by it, and pardon includes pardoning, which is the blood guardian, and the brother is the murdered person, and something is the blood that is pardoned and returns to taking the blood money. This is the saying of Ibn Abbas, Qatada, Mujahid, and a group of scholars. Pardon in this saying is according to its chapter, which is leaving. The meaning is: If the murderer is pardoned by the guardian of the murdered person for the blood of his murdered person and drops the retaliation, then he takes the blood money and is followed up with what is good, and the murderer pays him with kindness.

The second: It is the statement of Malik that whoever is meant by it is the guardian and pardoned is made easy, not in the same way as pardoning, and the brother is meant by the killer, and something is the blood money, meaning that if the guardian is inclined to pardon retaliation over taking the blood money, then the killer has the choice between giving it or surrendering himself, sometimes it is made easy and sometimes it is not made easy. And other than Malik says: If the guardians are satisfied with the blood money, then the killer has no choice, rather it is obligatory upon him. This statement was narrated from

Malik, and many of his companions preferred it. Abu Hanifa said: The meaning of pardoned is giving, and pardon in the language is giving, and for this reason God the Almighty said: **Take what is easy**, meaning what is easy. Abu Al-Aswad Al-Du'ali said:

Forgive me, and you will continue to love me

He, may God bless him and grant him peace, said:

The beginning of time is the pleasure of God, and its end is the forgiveness of God. That is, God bears witness over His servants. It is as if He said: Whoever is offered something from the blood money, let him accept it. And let him follow it with kindness. Some people said: And let the killer be paid to him with kindness. So God the Almighty urged him to take the money if that is easy on the part of the killer, and He informed that it is a relief and mercy from Him, as He said after mentioning retaliation in Surat al-Ma'idah 5: **But whoever gives it in charity, it is an expiation for him.** So He urged the mercy of forgiveness and charity, and likewise He urged in what was mentioned in this verse to accept the blood money if the offender offered it by giving the blood money, then He ordered the guardian to follow and ordered the offender to pay it with kindness.

Some people said: These words refer to the specific people about whom the entire verse was revealed and who paid the blood money to each other as a set-off. The meaning of the verse is: Whoever from the two groups has something of that blood money left over from the other, and 'afi' means 'surplus'.

Sufyan bin Hussein bin Shuwa narrated on the authority of Al-Sha'bi, who said:

There was fighting between two tribes of Arabs, and some of them were killed. One of the tribes said: We will not be satisfied until a man is killed for a woman and a man for a woman. So they went to the Messenger of God, may God bless him and grant him peace, and he said: **Killing is the same.** So they agreed on blood money, and one tribe was preferred over the other. This is what he said: **He wrote** until he said: **But if someone pardons something from his brother**, meaning if someone has a preference over his brother, then let him repay it according to what is acceptable. Al-Sha'bi informed about the reason for the revelation of the verse, and Sufyan mentioned pardon here as preference, and this is a meaning that the wording allows.

Fifth interpretation: It is the statement of Ali, may God be pleased with him, and Al-Hassan regarding the difference between the blood money of a man and a woman, a free man and a slave, meaning whoever has that difference should follow what is known, and pardon in this place also means a difference.

Sixteenth: This verse is an exhortation from God the

Almighty to demand good from the claimant, and to pay well from the payer. Is that obligatory or recommended? The nominative reading indicates obligation, because the meaning is that he must follow what is good. An-Nahas said: **So whoever is pardoned** is a condition and the answer is **then he must follow**, which is nominative by beginning, and the meaning is that he must follow what is good. It is permissible in other than the Qur'an to say **then he must follow** and *perform* by making them two sources. Ibn Atiyah said: Ibrahim bin Abi Ubla read it in the accusative. The nominative is a way for obligations, like the Almighty's saying: **then keep [them] in an acceptable manner**. As for what is recommended, it comes in the accusative, like His saying: **then strike the necks**.

Seventeenth: The Almighty's saying: **This is a concession from your Lord and a mercy**, because the people of the Torah were allowed to kill and nothing else, and the people of the Gospel were allowed to pardon and were not allowed retaliation or blood money, so God Almighty made this a concession for this nation, so whoever wanted to kill, whoever wanted to take blood money, and whoever wanted to pardon.

The Almighty's statement, **But whoever transgresses after that** is a condition and its answer, meaning, if he kills after taking the blood money and the blood money has been paid, the killer of his guardian **will have a painful punishment**. Al-Hasan said: If a man in the pre-Islamic era killed someone, he would flee to his people. Then his people would come and make peace with the blood money, and the guardian of the one killed would say, **I accept the blood money**, until the killer feels safe and leaves, then he would kill him and then throw the blood money to them.

Scholars differed about someone who was killed after receiving the blood money. A group of scholars, including Malik and al-Shafi'i, said: He is like someone who was killed in the first place. If the guardian wishes, he may kill him, or if he wishes, he may pardon him, but his punishment will be in the Hereafter. Qatada, Ikrimah, al-Suddi, and others said: His punishment is to be killed for good, and the ruler does not allow the guardian to pardon. Abu Dawud narrated on the authority of Jabir ibn Abdullah that the Messenger of God, may God bless him and grant him peace, said:

I do not pardon the one who killed after taking the blood money. Al-Hasan said: His punishment is that he only pays the blood money and his sin remains until the punishment of the Hereafter. Omar bin Abdul Aziz said: His matter is up to the Imam to do with him as he sees fit. In Sunan Al-Darqutni, on the authority of Abu Shuraih Al-Khuzai, he said: I heard the Messenger of God, may God bless him and grant him peace, say:

"Whoever is afflicted with blood or is insane - insane means limping - has the choice between one of three things. If he wants the fourth, then seize his hand and either take retribution, pardon, or take blood money. If he accepts any of that and then transgresses after that, then he will be in Hell, abiding therein forever."

Tafsir Ibn Kathir

God Almighty says: Justice in retaliation is prescribed for you, O believers. Your free man for your free man, your male for your male, and your female for your female. Do not transgress and transgress as those before you transgressed and changed the ruling of God concerning them. The reason for that was Qurayzah and Nadir. Banu Nadir had raided Qurayzah in the pre-Islamic era and subdued them. So if a Nadhri killed a Qurazi, he was not killed for it, but ransomed with one hundred wasqs of dates. And if a Qurazi killed a Nadhri, he was killed. And if they ransomed him, they ransomed him with two hundred wasqs of dates, double the blood money of Qurayzah. So God commanded justice in retaliation, and not to follow the path of the corrupt and distorters who contradict God's rulings concerning them out of disbelief and transgression. God Almighty said: "Retaliation is prescribed for you in cases of murder: the free man for the free man, the slave for the slave, and the female for the female." And he mentioned in the reason for its revelation what Imam Abu Muhammad bin Abi Hatim narrated: Abu Zur'ah told us, he told us Yahya bin Abdullah bin Bakir narrated to me Abdullah bin Lahi'ah narrated to me Ata bin Dinar narrated to me from Saeed bin Jubair regarding the statement of God the Almighty: **O you who have believed, prescribed for you is legal retribution for those killed**, meaning if it was intentional, a free man for a free man. This is because two tribes of Arabs fought in the pre-Islamic period shortly before Islam, and there was killing and wounding between them until they killed slaves and women. None of them took revenge from the other until they converted to Islam. One of the two tribes would attack the other in terms of number and wealth, so they swore that they would not be satisfied until a slave from among us killed a free man from among them, and a woman from among us killed a man from among them. So, **The free for the free, the slave for the slave, the female for the female** was revealed about them, abrogated by a life for a life. Ali bin Abi Talha said on the authority of Ibn Abbas, his statement: **And the female for the female**, is that they did not kill a man for a woman, but they killed a man for a man and a woman for a woman. So God revealed: A life for a life, an eye for an eye, and He made the free men and women equal in retribution for intentional killing, in a life and less than a life. He made Slaves are equal among themselves in terms of intent in the soul and in what is less than the soul, their men and women, and it was also narrated on the authority of Abu Malik that it was abrogated by his saying, a soul for a soul.

Question Abu Hanifa held that a free man is killed for a slave, due to the generality of the verse of Al-Ma'idah. Al-Thawri, Ibn Abi Laila, and Dawud held this view, and it was narrated on the authority of Ali, Ibn Mas'ud, Sa'id ibn Al-Musayyab, Ibrahim Al-Nakha'i, Qatadah, and Al-Hakam. Al-Bukhari, Ali ibn Al-Madini, Ibrahim Al-Nakha'i, and Al-Thawri said in a narration on his authority: The master is killed for his slave, due to the generality of the hadith of Al-Hasan on the authority of Samurah: **Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him, and whoever castrates him, we will castrate him**. The

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O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

majority disagreed with them and said: A free man is not killed for a slave, because a slave is a commodity, and if he is killed by mistake, no blood money is due for him, but rather his value is due for him, and because he is not to be killed for his limb, so it is more appropriate for a soul. The majority held that a Muslim is not to be killed for a disbeliever, due to what was proven in Al-Bukhari on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, said: **A Muslim is not to be killed for a disbeliever.** There is no authentic hadith or interpretation that contradicts this. As for Abu Hanifa, he held that he is to be killed for him, due to the generality of the verse of Al-Ma'idah.

Question Al-Hasan and Ata' said: A man is not killed for killing a woman because of this verse. The majority disagreed with them because of the verse of Al-Ma'idah and because of the saying of the Prophet, peace be upon him: **The blood of Muslims is equal.** Al-Layth said: If a man kills his wife, he is not killed for her in particular.

Question The doctrine of the four imams and the majority is that a group is killed for one person. Omar said about a boy who was killed by seven people, and he killed them. He said: If the people of Sana'a conspired against him, I would have killed them. No one among the companions was known to have opposed him in his time. This is like consensus. A narration was reported from Imam Ahmad: A group is not killed for one person, and no one is killed for a soul except one soul. Ibn al-Mundhir reported it from Muadh, Ibn al-Zubayr, Abd al-Malik ibn Marwan, al-Zuhri, Ibn Sirin, and Habib ibn Abi Thabit. Then Ibn al-Mundhir said: This is more correct, and there is no argument for those who permit killing a group. What we mentioned has been proven from Ibn al-Zubayr. If the companions differ, then the way to do it is to look into it. His saying: **But if someone is pardoned by his brother for anything, then there should be a just follow-up and payment to him with kindness.** Pardon means accepting the blood money in the case of premeditated murder. This was also reported from Abu al-Aaliyah, Abu al-Sha'tha', Mujahid, Sa'id ibn Jubayr, Ata', al-Hasan, Qatadah, and Muqatil ibn Hayyan. Ad-Dahhak said from Ibn Abbas: **But if someone is pardoned by his brother for anything,** meaning: "So ... He left him something from his brother, meaning taking the blood money after the blood money was due, and that is forgiveness. "Then follow up with what is acceptable," he says: So the claimant must follow up with what is acceptable if he accepts the blood money, **and pay it to him with kindness,** meaning from the killer without harm or against you, meaning defense. Al-Hakim narrated from the hadith of Sufyan on the authority of Amr, on the authority of Mujahid, on the authority of Ibn Abbas: And pay the claim with kindness. And this is what Saeed bin Jubair, Abu al-Sha'tha' Jabir bin Zaid, al-Hasan, Qatadah, Ata'

al-Khurasani, al-Rabi' bin Anas, al-Suddi, and Muqatil bin Hayyan said.

Question Malik, may God have mercy on him, said in the narration of Ibn al-Qasim from him, which is the well-known opinion, and Abu Hanifa and his companions, and al-Shafi'i and Ahmad in one of his two opinions: The blood money guardian does not have the right to pardon the blood money except with the consent of the killer. The rest said: He has the right to pardon it even if he does not consent.

Question A group of the Salaf went to the fact that women do not have a pardon, including Al-Hasan, Qatadah, Al-Zuhri, Ibn Shubramah, Al-Layth, and Al-Awza'i, and the rest disagreed with them. His statement: **That is a concession from your Lord and a mercy,** God Almighty says: The taking of blood money for premeditated murder was only prescribed for you as a concession from God upon you and a mercy to you from what was inevitable for the nations before you of killing or pardon, as Saeed bin Mansour said: Sufyan told us on the authority of Amr bin Dinar, Mujahid told me on the authority of Ibn Abbas, he said: Retaliation was prescribed for the Children of Israel for murder, but pardon was not prescribed for them, so God said to this nation: "Retaliation is prescribed for you for murder: the free for the free, the slave for the slave, the female for the female. But whoever pardons something from his brother," so pardon is to accept the blood money for premeditated murder. It was narrated by more than one person on the authority of Amr, and Ibn Hibban included it in his Sahih on the authority of Amr bin Dinar, and a group narrated it on the authority of Mujahid on the authority of Ibn Abbas in a similar manner, and Qatadah said: **That is a concession from your Lord,** may God have mercy on this nation and feed them blood money, and it was not permissible for anyone before them, so the people of The Torah is nothing but retaliation and forgiveness, and there is no blood money between them. The people of the Gospel were only forgiveness, which they were commanded to do, and it was made for this nation retaliation, forgiveness, and blood money. And thus it was narrated from Saeed bin Jubair, Muqatil bin Hayyan, and Al-Rabi' bin Anas, something similar to this. And His statement, **But whoever transgresses after that, for him is a painful punishment.** God Almighty says: Whoever kills after taking or accepting the blood money, for him is a painful and severe punishment from God. And thus it was narrated from Ibn Abbas, Mujahid, Ata', Ikrimah, Al-Hasan, Qatadah, Al-Rabi' bin Anas, Al-Suddi and Muqatil bin Hayyan that he is the one who is killed after taking the blood money, as Muhammad bin Ishaq said from Al-Harith bin Fadil, from Sufyan bin Abi Al-Awja', from Abu Shuraih Al-Khuza'i, that the Prophet, may God bless him and grant him peace, said: "Whoever is afflicted by murder or madness, he has a choice of one of three things: either he takes retaliation, or he pardons, or he takes

the blood money. If he wants the fourth, then seize him, and whoever transgresses after that, for him is the fire of Hell, abiding therein." Narrated by Ahmad. And Saeed bin Abi Arouba said from Qatadah from Al-Hasan from Samurah, who said: The Messenger of God, may God bless him and grant him peace, said: **I do not pardon a man who was killed after taking the blood money**, meaning I do not accept the blood money from him, rather I kill him.

And His statement, **And there is life for you in retaliation**, God Almighty says: And in the law of retaliation for you, which is killing the killer, there is great wisdom, which is the preservation and protection of lives, because if the killer knows that he will be killed, he refrains from doing so, so there is life for souls. And in the previous books: Killing is the most effective way to prevent killing, so this phrase came in the Qur'an more eloquent, expressive and concise: **And there is life for you in retaliation**, Abu Al-Aaliyah said: God made retaliation life, so how many a man wants to kill but is prevented for fear of being killed. And likewise it was narrated from Mujahid, Saeed bin Jubayr, Abu Malik, Al-Hasan, Qatadah, Al-Rabi bin Anas and Muqatil bin Hayyan: **O you of understanding, that you may become righteous**, meaning: O you of intellects, understanding and forbearance, that you may be deterred and abandon the prohibitions and sins of God, and righteousness is a comprehensive name for doing good deeds and abandoning evil deeds.

Fath al-Qadir

His saying: 178- *Written* means imposed and established, and from it is the saying of Omar bin Abi Raba:

Killing and fighting are written on us and on the prostitutes who drag their tails

This is a notification from God the Almighty to His servants that He has prescribed this for them. It was said that *wrote* here refers to what the pen wrote in the Preserved Tablet. *Retribution* originally means cutting the trace: i.e. following it. From this comes the word *qass* because he follows traces, and cutting hair is following its traces. So it is as if the killer takes a path of murder, tracing his traces in it. From this comes the saying of God the Almighty: **So they returned upon their traces, tracing them back**. It was said that retaliation is derived from *qass* which means cutting. It is said that I cut what is between them: i.e. I cut it off. This verse was used as evidence by those who say that a free man is not killed for a slave, and they are the majority. Abu Hanifa and his companions, al-Thawri, Ibn Abi Layla, and Dawud held that he is killed for it. Al-Qurtubi said: This was narrated from Ali and Ibn Masoud. Saeed bin Al-Musayyab, Ibrahim Al-Nakha'i, Qatadah and Al-Hakam bin Utaybah said the same. They used as evidence the words of God the Almighty: **And We ordained for them therein a life for a life**. The first scholars responded to this evidence by saying that the words of God the Almighty: **The free for the free, and the slave for the slave** explain the words of God the Almighty: **A life for a life**. They also said that His words: **And We ordained for them therein** indicate that this is a narration of what God legislated for the Children of Israel in the Torah. Among the

things that the others used as evidence is the words of the Prophet (blessings and peace of God be upon him): **The blood of Muslims is equal**. The response to this is that it is general and the verse is clear. However, it is said that the words of God the Almighty: **The free for the free, and the slave for the slave** only indicate in their explicit meaning that the free is killed for the free, and the slave is killed for the slave. There is nothing in it that indicates that the free is not killed for the slave except by considering the implication. Whoever takes such an implication must say it here, and whoever does not take such an implication is not obligated to say it here. The discussion of this is detailed in the science of Usul. This verse was used as evidence by those who say that a Muslim is killed for a disbeliever, and they are the Kufians and Thawri, because a free man includes a disbeliever as he includes a Muslim, and likewise a slave and a female include a disbeliever as they include a Muslim. They also used as evidence the words of God the Almighty: **A life for a life**, because a life applies to a disbelieving soul as it applies to a Muslim soul. The majority of scholars are of the view that a Muslim is not killed for a disbeliever, and they used as evidence what was reported in the Sunnah from the Prophet (peace and blessings of God be upon him) that a Muslim is not killed for a disbeliever, and this explains what is intended in the two verses, and discussing this would take a long time. This verse was used as evidence by those who say that a male is not killed for a female, and they decided to prove that with something similar to what was mentioned previously, unless the woman's guardians hand over the excess blood money to the man's blood money. Malik, al-Shafi'i, Ahmad, Ishaq, al-Thawri, and Abu Thawr said the same. The majority of scholars are of the view that a man is killed for a woman and there is no increase, and this is the truth. We have discussed this in detail in the explanation of al-Muntaqa, so please refer to it. His statement: **But if a man is pardoned by his brother** here refers to the killer. The intended meaning of the murdered brother or guardian, and the thing is the blood, and the meaning is: if the killer or the offender is pardoned by the victim or the guardian for blood that he took from him on the condition that he takes from him something from the blood money or land, then the victim should follow the guardian of the one who owes the blood money in what he takes from him from that, following in a good manner, and the offender should pay what he is obligated to of the blood money or compensation to the victim, or to the guardian, performing it with kindness. It was said: what is meant by the expression of the guardian and the brother is the killer, and the thing is the blood money, and the meaning is that if the guardian tends to pardon the retaliation in exchange for the blood money, then the killer has the choice between giving it or surrendering himself for retaliation, as narrated from Malik that the choice is established for the killer in that, and those other than him went to that he does not have the choice, but if the guardians are satisfied with the blood money, then there is no good for the killer, but he must hand it over. It was said: the meaning of pardoned is given: that is, whoever is given something from the blood money, then he should accept and follow in a good manner. It was said: what is meant by that is whoever from the two groups has something of the blood money over the other, then he is pardoned.

Surat Al-Baqarah 2:178

O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

Meaning: favor, and in all cases, the indefiniteness of something is for the sake of belittling, so it includes pardoning a small amount of blood money, and pardon issued by one of the heirs. His saying: **Then follow** is raised by an omitted verb, meaning let there be following from it, or as a predicate of a deleted subject: meaning the matter is following, and likewise his saying: **And pay him with kindness** and his saying: **That is a mitigation** is a reference to pardon and blood money: meaning that God has prescribed for this nation pardon without compensation or compensation, and He did not make things difficult for them as He made things difficult for the Jews, for He made retaliation obligatory for them, and no pardon, and as He made things difficult for the Christians, for He made pardon and no blood money obligatory for them. His saying: **But whoever transgresses after that** means after the mitigation, such as taking the blood money then killing the killer, or pardoning then retaliating. The scholars differed regarding the one who kills the killer after taking the blood money. A group of them, including Malik and Al-Shafi'i, said: He is like the one who killed initially, if the guardian wishes he kills him and if he wishes he pardons him. Qatada, Ikrimah, Al-Suddi and others said: His punishment is to be killed absolutely, and the ruler or guardian will not be able to pardon him. Omar bin Abdul Aziz said: His matter is up to the Imam to do with him as he sees fit.

Tafsir al-Baghawi

178. The Almighty said: **O you who have believed, prescribed for you is retaliation.** Al-Sha'bi, Al-Kalbi, and Qatada said: This verse was revealed about two tribes of Arabs who fought in the pre-Islamic period shortly before Islam, and there were deaths and injuries between them that none of them took from the other until Islam came. Muqatil bin Hayyan said: It was between Banu Qurayzah and Banu Nadir, and Saeed bin Jubayr said: It was between Aws and Khazraj, and they all said that one of the two tribes had more power and honor than the other, and they used to marry their women without dowries, so they swore: We will kill for the slave of us the free man of them, and for the woman of us the man of them, and for the man of us the two men of them, and they made their injuries double the injuries of those, so they brought their matter to the Prophet, may God bless him and grant him peace, so God Almighty revealed this verse and ordered equality, so they agreed and converted to Islam.

His saying, **Retaliation is prescribed for you**, meaning that retribution is imposed on you **for those killed**. Retaliation is equality and similarity in injuries and blood money. Its origin is from **qass al-tashir** which means to follow the trace, so the one to whom it is done follows what was done to him and does the

same.

Then he explained the similarity and said: **A free man for a free man, a slave for a slave, and a female for a female.** The general ruling is that if the blood money is equal in the case of free Muslims or slaves among Muslims, or free people among those with whom a treaty has been signed or slaves among them, then the male is killed if he kills with the male and the female, and the female is killed if she kills with the female and the male. A believer is not killed for an unbeliever, nor a free man for a slave, nor a father for a child, nor a Muslim for a dhimmi. A dhimmi is killed for a Muslim, a slave for a free man, and a child for a parent. This is the opinion of most of the scholars from among the Companions and those who came after them.

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi bin Sulaiman told us, Al-Shafi'i told us, Sufyan bin Uyaynah told us, on the authority of Mutraf, on the authority of Al-Sha'bi, on the authority of Abu Juhayfah, who said: "I asked Ali, may God be pleased with him, 'Do you have anything from the Prophet, may God bless him and grant him peace, other than the Qur'an?' He said, 'No, by Him who created the seed and created the soul, unless God gives a servant understanding of the Qur'an and what is in this document.' I said, 'What is in this document?' He said, 'The mind, the release of the captive, and a believer should not be killed for the sake of an unbeliever.'"

It was narrated on the authority of Ibn Abbas that he said: The Messenger of God, may God bless him and grant him peace, said: **The prescribed punishments are not carried out in mosques, and a child is not to be killed for his father.** Al-Sha'bi, Al-Nakha'i, and the people of opinion held that a Muslim is to be killed for a dhimmi, and that a free man is to be killed for a slave. The hadith is an argument for those who do not require retaliation for a Muslim for killing a dhimmi, and that a group is to be killed for one person.

((It was narrated on the authority of Saeed bin Al-Musayyab that Omar bin Al-Khattab killed seven or five people because of a man they killed by treachery, and he said, **If the people of Sana'a conspired against him, he would have killed them all.**)) Retaliation applies to limbs as it applies to souls, except in one case, which is that a healthy, normal person is killed by a chronically ill person. As for limbs, if a paralyzed or missing hand is cut off with a finger, a healthy, complete hand is not cut off with it. The proponents of the opinion held that retribution for limbs only applies between two free men or women, and it does not apply between a male and a female, nor between slaves, nor between a free man and a slave. According to others, a limb in retribution is analogous to a soul.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Munir told us that he heard Abdullah bin Bakr Al-Sahmi tell us, Hamid told us, "On the authority of Anas bin Al-Nadr, that Al-Rabi', his aunt, broke the front tooth of a slave girl, so they asked her for forgiveness, but they refused. So they offered compensation, but they refused. Then they came to the Messenger of God, may God bless him and grant him peace, but they refused except for retaliation. So the Messenger of God, may God bless him and grant him peace, ordered retaliation. Anas bin Al-Nadr said: O Messenger of God, will Al-Rabi's front tooth be broken? No, by Him who sent you with the truth, her front tooth will not be broken. So the Messenger of God, may God bless him and grant him peace, said: O Anas, the Book of God is retaliation. So the people were satisfied and forgave him. Then the Messenger of God, may God bless him and grant him peace, said: There are among God's servants those who, if they swear by God, He will fulfill their oath."

The Almighty said: **But if his brother pardons him anything**, meaning he leaves him and forgives him what is required of him, which is retaliation for premeditated murder, and is satisfied with the blood money. This is the opinion of most of the commentators. They said: Pardon is that the blood money is accepted for premeditated murder. His statement **from his brother** means from the blood of his brother, and by the brother he meant the one who was killed. The two metaphors in his statement **to him** and **from his brother** refer to *who*, which is the murderer. His statement *something* is evidence that if some of the guardians pardon, the retaliation is dropped because some of the blood money has been nullified.

God the Almighty said: **Then follow up with kindness** meaning that the one seeking the blood money must follow up with kindness and not demand more than his right. **And pay it to him with goodness** meaning that the one who is required to pay the blood money must do so with kindness without delay. He ordered each of them to do good in what he has and what he owes. The view of most scholars from the Companions and Followers is that if the blood money guardian forgives retaliation for blood money, then he may take the blood money even if the killer does not agree to it. Some people said: He is not entitled to blood money except with the killer's consent, and this is the view of Al-Hasan, Al-Nakha'i and the people of opinion. The evidence for the first view is what Abdul-Wahhab bin Muhammad Al-Khatib told us. Abdul-Aziz bin Ahmad Al-Khalal told us. Abu Al-Abbas Al-Asamm told us. Al-Rabi' told us. Al-Shafi'i told us. Muhammad bin Ismail bin Abi Fadeek told us on the authority of Abu Dhi'b on the authority of Saeed bin Abi Saeed Al-Maqburi on the authority of Abu Shuraih Al-Ka'bi that the Messenger of God, may God bless him and grant him peace, said: "Then you, O Khuza'ah, have killed this slain man from Hudhayl, and by God, I am his blood money. So whoever kills another man after him, his family has two choices: if they like, they may kill him, and if they like, they may take the blood money."

The Almighty says: **That is a concession from your**

Lord and a mercy. That is, what you mentioned about pardoning retaliation and taking blood money is a concession and mercy from your Lord. This is because retaliation for a soul and wounds was obligatory in the Torah for the Jews, and they were not allowed to take blood money. In the law of the Christians, blood money was required, and they were not allowed to take retaliation. So God Almighty gave this nation the choice between retaliation and pardoning the blood money, as a concession and mercy from Him.

But whoever transgresses after that and kills the offender after the pardon and acceptance of the blood money **will have a painful punishment** which is that he will be killed in retaliation. Ibn Jurayj said: He must be killed so that he will not accept the pardon. And in the verse there is evidence that the killer does not become an unbeliever by killing, because God Almighty addressed him after the killing with the address of faith and said: **O you who have believed, prescribed for you is retaliation** and He said at the end of the verse: **But if any of his brother pardons him** and he meant by that the brotherhood of faith, so He did not sever the brotherhood between them by killing.

Tafsir al-Baidawi

178- "O you who have believed, prescribed for you is legal retribution for those murdered: the free for the free, the slave for the slave, and the female for the female." In the pre-Islamic era, there was a blood feud between two tribes of the Arabs, and one of them had a long history with the other, so they swore, **We will kill the free among you for the slave for the female.** When Islam came, they went to the Messenger of God, may God bless him and grant him peace, for judgment, and it was revealed, and he ordered them to take revenge. It does not indicate that a free man should not be killed for a slave, nor a male for a female, just as it does not indicate the opposite, because the concept, where the purpose of the specification did not appear, was to specify the ruling, and we have explained what the purpose was. Rather, Malik and Al-Shafi'i, may God be pleased with them, forbade killing a free man for a slave, whether he was his slave or someone else's slave, because of what was narrated from Ali, may God be pleased with him: A man killed his slave, so the Messenger of God, may God bless him and grant him peace, flogged him and banished him for a year and did not retaliate for him. It was narrated that he said: It is from the Sunnah that a Muslim should not be killed for a person with a covenant, nor a free man for a slave. And because Abu Bakr and Umar, may God be pleased with them, did not kill a free man for a slave among the companions without any objection. And by analogy to the parties, and whoever accepts its evidence, then he has no claim to abrogation by the saying of God the Almighty: **A life for a life** because it is a narration of what is in the Torah, so it does not abrogate what is in the Qur'an. The Hanafis used it as evidence that the requirement of premeditated murder is retaliation alone, and this is weak because what is obligatory based on choice is true of it as being obligatory and written, and therefore it was said that choosing between what is obligatory and something

Surat Al-Baqarah 2:178

O you who have believed, prescribed for you is legal retribution in the case of those murdered - the free for the free, the slave for the slave, the female for the female. But if any remission is made by his brother, there should be a just pursuit and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a severe punishment. Painful

else is not abrogation of its obligation. And it was read *wrote* in the active form and retaliation in the accusative, and so is every verb that came in the Qur'an. **So whoever is pardoned by his brother anything** meaning any of the pardon, because pardon is obligatory. Its benefit is to indicate that some of the pardon is like complete pardon in dropping the retaliation. And it was said that pardon means left, and something is the object, and this is weak because it was not proven that pardoning something means leaving it, but rather he pardoned it. And the word *forgave* is transitive to the offender and to the sin. God the Almighty said, **God has forgiven you** and said, **God has forgiven what is past**. So if it is transitive to the sin, it is transitive to the offender with the letter *lam* and it is understood from the verse as if it was said: So whoever has been forgiven for his crime on behalf of his brother, meaning the blood money avenger. And he mentioned him with the expression of brotherhood established between them in terms of nationality and Islam to show compassion and kindness to him. **Then follow up with kindness and pay it to him with goodness**. That is, let there be following, or the matter is following. What is meant by it is the command of the forgiver to ask for the blood money with kindness and not be violent, and the forgiven to pay it with kindness: that is, not to delay or reduce. And in it is evidence that blood money is one of the requirements of intention, otherwise the command to pay it would not have been made conditional on absolute forgiveness. Al-Shafi'i, may God be pleased with him, has two opinions on the issue. *That* meaning the ruling mentioned in forgiveness and blood money. **A mitigation from your Lord and a mercy** because of what is in it of facilitation and benefit. It was said that retaliation was prescribed for the Jews alone, and forgiveness was prescribed for the Christians in general. This nation was given the choice between them and the blood money to make things easier for them and to determine the ruling according to their ranks. **But whoever transgresses after that** meaning kills after the pardon and taking the blood money, **will have a painful punishment** in the Hereafter. It was said that in this world he will inevitably be killed, based on the saying of the Prophet, peace be upon him, **I will not pardon anyone who kills after taking the blood money**.

Surat al-Baqarah 2:179

And there is life for you in retaliation, O people of understanding, that you may become righteous.

Tafsir al-Jalalayn

And there is life for you in retaliation meaning great permanence **O you who possess understanding** those with intellects, because if the murderer knows that he will be killed, he will be deterred and revive himself, and whoever he wants to kill, it is prescribed **that you may fear** killing out of fear of retaliation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **And there is life for you in retaliation, O you who possess understanding**, and for you, O you who possess understanding, in what has been imposed upon you and made obligatory for some of you over others, of retaliation for lives, wounds and head wounds, what prevented some of you from killing others, and some of you from stopping others, so you were kept alive by that, so there was life for you in My judgment between you by that. The people of interpretation differed about the meaning of that. Some of them said something similar to what we have said about it. Mention of those 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 Najeh, on the authority of Mujahid, regarding His saying: **And there is life for you in retaliation, O you who possess understanding**, he said: A punishment, the end of it.

Abu Kurayb told us, he said, Ibn Abi Zaydah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And there is life for you in retaliation**, he said: A punishment, it is more like this. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr bin Muadh narrated, Yazid narrated, on the authority of Saeed, on the authority of Qatada: **And there is life for you in retaliation**, God made this retaliation a life, a punishment, and a lesson for the foolish and ignorant among the people. How many a man has contemplated a disaster, but had it not been for the fear of retaliation, he would have committed it, but God prevented some from others by retaliation? God has never commanded anything except that it is a matter of goodness in this world and the hereafter, and God has never forbidden anything except that it is a matter of corruption in this world and religion, and God knows best what is good for His creation. Al-Hasan bin Yahya narrated, on the authority of Abdul-Razzaq, on the authority of Muammar, on the authority of Qatada, regarding His statement: **And there is life for you in retaliation, O you of understanding**, he said: God has made life in retaliation, if the wrongdoer and

transgressor remembers it, he refrains from killing. I was told by Ammar bin Al-Hasan, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Qatada, regarding His statement: **And there is life for you in retaliation**, the verse, he says: God has made this retaliation a life and a lesson for you. How many a man has been struck by a calamity, but the fear of retaliation prevented him from falling into it! Indeed, God has protected some of His servants from others by means of retaliation. Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Abi Jurayj, on the authority of Mujahid, regarding his statement: **And there is life for you in retaliation**, he said: A punishment that is more severe. Ibn Jurayj said: Life, protection.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **And there is life for you in retaliation**, he said: Life, remainder. If this one fears that he will be killed because of me, he should refrain from me, perhaps he is an enemy of mine who wants to kill me, so he remembers that he will be killed in retaliation, and he fears that he will be killed because of me, so he refrains from retaliation that he feared he would be killed, otherwise he would kill this one. I was told by Ya'la ibn Ubayd, he said, Ismail told us, on the authority of Abu Salih, about His statement: **And there is life for you in retaliation**, he said: Permanence. Others said: The meaning of that is: And there is permanence for you in retaliation from the killer, because no one is killed for the one killed except his killer according to the judgment of God. And in the pre-Islamic era, they used to kill for the female, the male, and for the free slave. Mention of those who said that: Musa ibn Harun told me, he said, Amr ibn Hammad told us, he said, Asbat told us, on the authority of al-Suddi: **And there is life for you in retaliation**, he said: Permanence, no one is killed except the killer for his crime. As for the interpretation of His statement: **O you of understanding**, it is: O you of intellects. Al-Albab is the plural of Al-Lub, and Al-Lub is the mind. God Almighty specifically addressed people of reason, because they are the ones who understand God's commands and prohibitions, and ponder His signs and proofs, unlike others. Abu Ja'far said: The interpretation of His statement, **Perhaps you will fear God**, is that you will fear retaliation, so you will refrain from killing, as Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **Perhaps you will fear God**, he said: Perhaps you will fear killing him, so you will be killed because of him.

Tafsir al-Qurtubi

God Almighty says: **And there is life for you in retaliation, O people of understanding, that you may become righteous**.

There are four issues:

First: The Almighty's saying: **And there is life for you in retaliation**. This is eloquent and concise speech, as mentioned above. Its meaning is: Do not kill one another. It was narrated by Sufyan on the authority of al-Suddi on the authority of Abu Malik. The meaning is

And there is life for you in retaliation, O people of understanding, that you may become righteous.

that when retaliation is carried out and the ruling is fulfilled, whoever wants to kill another will be deterred, fearing that retaliation will be taken from him, and thus they will both live. When the Arabs killed another man, their tribes would become enraged and fight each other, and this would lead to the killing of a large number. When God legislated retaliation, everyone was content with it and stopped fighting, and in that there was life for them.

Second: The imams of fatwa agreed that it is not permissible for anyone to take revenge on someone for his right without the authority, and people do not have the right to take revenge on each other. Rather, that is for the authority or whoever the authority has appointed for that purpose. For this reason, God made the authority so that people can restrain one another.

Third: The scholars agreed that the ruler must take revenge on himself if he transgresses against one of his subjects, since he is one of them, and he only has the privilege of looking after them, like the guardian and the agent, and that does not prevent retaliation, and there is no difference between them and the common people in the rulings of God Almighty, because He, the Most High, said: **Retaliation is prescribed for you in cases of murder.** It was proven from Abu Bakr al-Siddiq, may God be pleased with him, that he said to a man who complained to him that a worker had cut off his hand: If you are truthful, I will take revenge on him for you. Al-Nasa'i narrated on the authority of Abu Sa'id al-Khudri, who said: While the Messenger of God, may God bless him and grant him peace, was distributing something, a man leaned over him, so the Messenger of God, may God bless him and grant him peace, stabbed him with a palm branch that he had with him, so the man cried out, and the Messenger of God, may God bless him and grant him peace, said to him: Come and take revenge. He said: Rather, I have pardoned, O Messenger of God. Abu Dawud al-Tayalisi narrated on the authority of Abu Firas, who said:

Omar bin Al-Khattab **may God be pleased with him** gave a sermon and said: Whoever is wronged by his ruler, let him report it to me so that I may take revenge on him. Amr bin Al-Aas stood up and said: O Commander of the Faithful, if one of us disciplines one of his subjects, will you take revenge on him? He said: How can I not take revenge on him when I saw the Messenger of God (blessings and peace of God be upon him) take revenge on himself?! Abu Dawud Al-Sijistani narrated that he said: Omar bin Al-Khattab gave a sermon to us and said: I did not send my workers to beat your bodies or take your money, so whoever does that to him, let him report it to me so that I may take revenge on him. He mentioned the hadith with both its chains of transmission.

Fourth: The Almighty's saying: **Perhaps you will become righteous.** Its meaning has been presented above. What is meant is that you will become righteous by being killed and thus be safe from retaliation. Then this will be a call for various types of righteousness in other matters, for God rewards obedience for obedience. Abu al-Jawza' Aws ibn

Abdullah al-Rab'i read: **And for you in the stories is life.** An-Nahhas said: Abu al-Jawza's reading is anomalous. Another said: It is possible that it is a source like retaliation. It was said: By the stories he meant the Qur'an, meaning that for you in the Book of God in which retaliation was prescribed is life, meaning salvation.

Tafsir Ibn Kathir

God Almighty says: Justice in retaliation is prescribed for you, O believers. Your free man for your free man, your male for your male, and your female for your female. Do not transgress and transgress as those before you transgressed and changed the ruling of God concerning them. The reason for that was Qurayzah and Nadir. Banu Nadir had raided Qurayzah in the pre-Islamic era and subdued them. So if a Nadhri killed a Qurazi, he was not killed for it, but ransomed with one hundred wasqs of dates. And if a Qurazi killed a Nadhri, he was killed. And if they ransomed him, they ransomed him with two hundred wasqs of dates, double the blood money of Qurayzah. So God commanded justice in retaliation, and not to follow the path of the corrupt and distorters who contradict God's rulings concerning them out of disbelief and transgression. God Almighty said: "Retaliation is prescribed for you in cases of murder: the free man for the free man, the slave for the slave, and the female for the female." And he mentioned in the reason for its revelation what Imam Abu Muhammad bin Abi Hatim narrated: Abu Zur'ah told us, he told us Yahya bin Abdullah bin Bakir narrated to me Abdullah bin Lahi'ah narrated to me Ata bin Dinar narrated to me from Saeed bin Jubair regarding the statement of God the Almighty: **O you who have believed, prescribed for you is legal retribution for those killed,** meaning if it was intentional, a free man for a free man. This is because two tribes of Arabs fought in the pre-Islamic period shortly before Islam, and there was killing and wounding between them until they killed slaves and women. None of them took revenge from the other until they converted to Islam. One of the two tribes would attack the other in terms of number and wealth, so they swore that they would not be satisfied until a slave from among us killed a free man from among them, and a woman from among us killed a man from among them. So, **The free for the free, the slave for the slave, the female for the female** was revealed about them, abrogated by a life for a life. Ali bin Abi Talha said on the authority of Ibn Abbas, his statement: **And the female for the female,** is that they did not kill a man for a woman, but they killed a man for a man and a woman for a woman. So God revealed: A life for a life, an eye for an eye, and He made the free men and women equal in retribution for intentional killing, in a life and less than a life. He made Slaves are equal among themselves in terms of intent in the soul and in what is less than the soul, their men and women, and it was also narrated on the authority of Abu Malik that it was abrogated by his saying, a soul for a soul.

Question Abu Hanifa held that a free man is killed for a slave, due to the generality of the verse of Al-Ma'idah. Al-Thawri, Ibn Abi Laila, and Dawud held this view, and it was narrated on the authority of Ali, Ibn Mas'ud, Sa'id ibn al-Musayyab, Ibrahim al-Nakha'i, Qatadah, and Al-Hakam. Al-Bukhari, Ali ibn al-Madini, Ibrahim al-Nakha'i, and Al-Thawri said in a narration on his authority: The master is killed for his slave, due to the generality of the hadith of Al-Hasan on the authority of Samurah: **Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him, and whoever castrates him, we will castrate him.** The majority disagreed with them and said: A free man is not killed for a slave, because a slave is a commodity, and if he is killed by mistake, no blood money is due for him, but rather his value is due for him, and because he is not to be killed for his limb, so it is more appropriate for a soul. The majority held that a Muslim is not to be killed for a disbeliever, due to what was proven in Al-Bukhari on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, said: **A Muslim is not to be killed for a disbeliever.** There is no authentic hadith or interpretation that contradicts this. As for Abu Hanifa, he held that he is to be killed for him, due to the generality of the verse of Al-Ma'idah.

Question Al-Hasan and Ata' said: A man is not killed for killing a woman because of this verse. The majority disagreed with them because of the verse of Al-Ma'idah and because of the saying of the Prophet, peace be upon him: **The blood of Muslims is equal.** Al-Layth said: If a man kills his wife, he is not killed for her in particular.

Question The doctrine of the four imams and the majority is that a group is killed for one person. Omar said about a boy who was killed by seven people, and he killed them. He said: If the people of Sana'a conspired against him, I would have killed them. No one among the companions was known to have opposed him in his time. This is like consensus. A narration was reported from Imam Ahmad: A group is not killed for one person, and no one is killed for a soul except one soul. Ibn al-Mundhir reported it from Muadh, Ibn al-Zubayr, Abd al-Malik ibn Marwan, al-Zuhri, Ibn Sirin, and Habib ibn Abi Thabit. Then Ibn al-Mundhir said: This is more correct, and there is no argument for those who permit killing a group. What we mentioned has been proven from Ibn al-Zubayr. If the companions differ, then the way to do it is to look into it. His saying: **But if someone is pardoned by his brother for anything, then there should be a just follow-up and payment to him with kindness.** Pardon means accepting the blood money in the case of premeditated murder. This was also reported from Abu al-Aaliyah, Abu al-Sha'tha', Mujahid, Sa'id ibn Jubayr, Ata', al-Hasan, Qatadah, and Muqatil ibn Hayyan. Ad-Dahhak said from Ibn Abbas: **But if someone is pardoned by his brother for anything,** meaning: "So ... He left him something from his brother, meaning taking the blood money after the blood money was due, and that is forgiveness. "Then follow up with what is acceptable," he says: So the claimant must follow up with what is acceptable if he accepts the blood money, **and pay it to him with kindness,** meaning from the killer without harm or against you, meaning defense. Al-Hakim narrated from the hadith of Sufyan on the

authority of Amr, on the authority of Mujahid, on the authority of Ibn Abbas: And pay the claim with kindness. And this is what Saeed bin Jubair, Abu al-Sha'tha' Jabir bin Zaid, al-Hasan, Qatadah, Ata' al-Khurasani, al-Rabi' bin Anas, al-Suddi, and Muqatil bin Hayyan said.

Question Malik, may God have mercy on him, said in the narration of Ibn al-Qasim from him, which is the well-known opinion, and Abu Hanifa and his companions, and al-Shafi'i and Ahmad in one of his two opinions: The blood money guardian does not have the right to pardon the blood money except with the consent of the killer. The rest said: He has the right to pardon it even if he does not consent.

Question A group of the Salaf went to the fact that women do not have a pardon, including Al-Hasan, Qatadah, Al-Zuhri, Ibn Shubramah, Al-Layth, and Al-Awza'i, and the rest disagreed with them. His statement: **That is a concession from your Lord and a mercy,** God Almighty says: The taking of blood money for premeditated murder was only prescribed for you as a concession from God upon you and a mercy to you from what was inevitable for the nations before you of killing or pardon, as Saeed bin Mansour said: Sufyan told us on the authority of Amr bin Dinar, Mujahid told me on the authority of Ibn Abbas, he said: Retaliation was prescribed for the Children of Israel for murder, but pardon was not prescribed for them, so God said to this nation: "Retaliation is prescribed for you for murder: the free for the free, the slave for the slave, the female for the female. But whoever pardons something from his brother," so pardon is to accept the blood money for premeditated murder. It was narrated by more than one person on the authority of Amr, and Ibn Hibban included it in his Sahih on the authority of Amr bin Dinar, and a group narrated it on the authority of Mujahid on the authority of Ibn Abbas in a similar manner, and Qatadah said: **That is a concession from your Lord,** may God have mercy on this nation and feed them blood money, and it was not permissible for anyone before them, so the people of The Torah is nothing but retaliation and forgiveness, and there is no blood money between them. The people of the Gospel were only forgiveness, which they were commanded to do, and it was made for this nation retaliation, forgiveness, and blood money. And thus it was narrated from Saeed bin Jubair, Muqatil bin Hayyan, and Al-Rabi' bin Anas, something similar to this. And His statement, **But whoever transgresses after that, for him is a painful punishment.** God Almighty says: Whoever kills after taking or accepting the blood money, for him is a painful and severe punishment from God. And thus it was narrated from Ibn Abbas, Mujahid, Ata', Ikrimah, Al-Hasan, Qatadah, Al-Rabi' bin Anas, Al-Suddi and Muqatil bin Hayyan that he is the one who is killed after taking the blood money, as Muhammad bin Ishaq said from Al-Harith bin Fadil, from Sufyan bin Abi Al-Awja', from Abu Shuraih Al-Khuza'i, that the Prophet, may God bless him and grant him peace, said: "Whoever is afflicted by murder or madness, he has a choice of one of three things: either he takes retaliation, or he pardons, or he takes the blood money. If he wants the fourth, then seize him, and whoever transgresses after that, for him is the fire of Hell, abiding therein." Narrated by Ahmad. And Saeed bin Abi Arouba said from Qatadah from

And there is life for you in retaliation, O people of understanding, that you may become righteous.

Al-Hasan from Samurah, who said: The Messenger of God, may God bless him and grant him peace, said: **I do not pardon a man who was killed after taking the blood money**, meaning I do not accept the blood money from him, rather I kill him.

And His statement, **And there is life for you in retaliation**, God Almighty says: And in the law of retaliation for you, which is killing the killer, there is great wisdom, which is the preservation and protection of lives, because if the killer knows that he will be killed, he refrains from doing so, so there is life for souls. And in the previous books: Killing is the most effective way to prevent killing, so this phrase came in the Qur'an more eloquent, expressive and concise: **And there is life for you in retaliation**, Abu Al-Aaliyah said: God made retaliation life, so how many a man wants to kill but is prevented for fear of being killed. And likewise it was narrated from Mujahid, Saeed bin Jubayr, Abu Malik, Al-Hasan, Qatadah, Al-Rabi bin Anas and Muqatil bin Hayyan: **O you of understanding, that you may become righteous**, meaning: O you of intellects, understanding and forbearance, that you may be deterred and abandon the prohibitions and sins of God, and righteousness is a comprehensive name for doing good deeds and abandoning evil deeds.

Fath al-Qadir

And His saying: 179- **And in retaliation there is life for you** meaning, in this ruling that God has legislated for you, there is life for you, because if a man knows that he will be killed in retaliation if he kills another, he will refrain from killing and will be deterred from rushing to it and falling into it, so that it is like life for human souls. This is a type of eloquence that is eloquent and a high type of rhetoric, because He made retaliation, which is death, a life in consideration of what it leads to in terms of people being deterred from killing each other, preserving their souls and sustaining their lives, and He made this address directed to those with understanding, because they are the ones who consider the consequences and avoid what causes long-term harm. As for the one who is afflicted with foolishness, rashness and frivolity, he does not consider his consequences when his anger is boiling and his rashness is boiling, nor does he think about a future matter, as one of their young men said:

I will wash away my shame with the sword, bringing upon me the judgment of God that it was to bring.

Then, the Almighty explained this ruling that He legislated for His servants by saying: **That you may become righteous**, meaning that you may avoid killing by preserving retaliation, and that will be a reason for righteousness. Abu al-Juza' read: **And for you in retaliation is life**. It was said that by stories he meant the Qur'an: meaning for you in the Book of God in which retaliation was legislated is life, meaning salvation. It was also said that he meant the life of hearts. It was also said that it is a source meaning retaliation, and all of them are weak, and reading it with it is objectionable.

Ibn Abi Hatim narrated on the authority of Saeed bin

Jubair who said: Two tribes of Arabs fought in the pre-Islamic era shortly before Islam, and there was killing and wounding between them until they killed slaves and women, and they did not take anything from each other until they converted to Islam. One of the two tribes was attacking the other in terms of numbers and money, so they swore that they would not be satisfied until a free man among them was killed for a slave, and a man among them was killed for a woman. Then this verse was revealed. Abd bin Hamid and Ibn Jarir narrated something similar on the authority of Al-Sha'bi. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas who said: They did not kill a man for a woman, but they killed a man for a man and a woman for a woman. Then God revealed **a life for a life** and made the free men and women equal in retaliation for intentional killings and for less than a life, and made the slaves equal in intentional killings and less than a life, their men and women. Ibn Jarir and Ibn Mardawayh narrated on the authority of Abu Malik who said: There was a fight between two tribes of the Ansar, one of which had the upper hand over the other, and it was as if they were seeking a favor. The Prophet, may God bless him and grant him peace, came to reconcile between them, and this verse was revealed: **The free for the free, the slave for the slave, and the female for the female**. Ibn Abbas said: **Then it was abrogated by 'a life for a life.'** Abd ibn Humayd, Ibn Jarir, al-Hakim, who authenticated it, and al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas: **But whoever is pardoned** he said: He is the one whose family is satisfied with the pardon. **Then follow up with kindness** he ordered the one seeking it. **And pay it back to him with goodness** on the part of the one who is seeking it. He said: He pays back the one sought with goodness. **That is an alleviation from your Lord and a mercy** from what was upon the Children of Israel. Ibn Abi Hatim narrated something similar on his authority from another chain of transmission. Al-Bukhari and others narrated on the authority of Ibn Abbas, who said: The Children of Israel used to practice retaliation, but they did not practice blood money. So God said to this nation: **Retaliation is prescribed for you in cases of murder** until His saying: **But if a man pardons his brother for anything**, pardon means accepting blood money for premeditated murder. "Then follow up with kindness and pay him back with good treatment. That is an alleviation from your Lord and a mercy," from what was prescribed for those who came before you. **But whoever transgresses after that**, it was said: after accepting blood money, **will have a painful punishment**. Ibn Jarir narrated on the authority of Qatada, who said: The people of the Torah only practiced retaliation or pardon, with no compensation between them. The people of the Gospel only practiced pardon, which they were commanded to do. God made for this nation killing, pardon, and blood money if they wished. He made it permissible for them, and it was not for any nation before them. Abd al-Razzaq, Ibn Abi Shaybah, Ahmad, Ibn Abi Hatim, and al-Bayhaqi narrated on the authority of Abu Shuraih al-Khuza'i that the Prophet, may God bless him and grant him peace, said: "Whoever is afflicted by murder or madness, he has the choice of one of three things: either to take

retribution, or to pardon, or to accept blood money. If he wants the fourth, then seize him. Whoever commits aggression after that will be in the fire of Hell, abiding therein forever." Ibn Jarir and Ibn al-Mundhir narrated on the authority of Qatadah that if someone kills after taking blood money, he will be severely punished. He said: He must be killed and no blood money will be accepted from him. He said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, said: **I will not pardon a man who kills after taking blood money.** Samuyah narrated in his Fawa'id on the authority of Samurah that the Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar. Ibn Abi Shaybah narrated on the authority of Ikrimah that he said: He is to be killed. Abd al-Razzaq and Ibn Jarir narrated on the authority of Qatadah regarding His statement: **And there is life for you in retaliation**, he said: God has made retaliation a life, a punishment, and a lesson. If the unjust aggressor remembers it, he will refrain from killing. Ibn Jarir narrated on the authority of Ibn Zayd regarding his statement: **Perhaps you will fear God** he said: Perhaps you will fear killing him and then be killed for it. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **O you of understanding** he said: Whoever has a mind will remember retaliation and the fear of retaliation will prevent him from killing. **Perhaps you will fear God** he said: So that you will avoid bloodshed for fear of retaliation.

Tafsir al-Baghawi

179. The Almighty said: **And there is life for you in retaliation** meaning survival, because if the one who intends to kill knows that he will be killed if he kills, he refrains from killing, so his survival and the survival of the one who intended to kill him will be. It was said in the proverb: **(Killing reduces killing)** and it was said in the proverb: **(Killing prevents killing)**, and it was said that the meaning of life is his safety from retaliation in the Hereafter, because if retaliation is taken from him, he will live in the Hereafter, and if retaliation is not taken from him in this world, retaliation will be taken from him in the Hereafter. **O you of understanding, that you may become righteous** meaning that you may refrain from killing for fear of retaliation.

Tafsir al-Baidawi

179- **And there is life for you in retaliation** is a statement of the utmost eloquence and rhetoric in that it makes one thing the place of its opposite, and defines retaliation and denies life, to indicate that in this type of ruling there is a great kind of life, because knowledge of it deters the killer from killing, so it is the reason for the life of two souls. And because they used to kill someone other than the killer, and the group for one, so strife would arise between them. So if retaliation is taken from the killer, the rest would be safe, so that would be the reason for their life. According to the first, there is an implication in it, and according to the second, there is a specification. It was

said: What is meant by it is the afterlife, because if the killer is retaliated against in this world, he will not be held accountable for it in the afterlife. **And there is life for you in retaliation** may be two pieces of report for life, and one of them may be report and the other a connection to it, or a state of the pronoun hidden in it. And it was read in the stories, meaning in what was told to you of the ruling on killing, life, or in the Qur'an, life for the hearts. **O you of understanding** those with perfect minds. He called them to contemplate the wisdom of retribution in preserving lives and protecting souls. **Perhaps you will become righteous** in preserving retribution, ruling by it, and submitting to it, or in refraining from retribution and refraining from killing.

Surat Al-Baqarah 2:180

It is prescribed for you, when death approaches any of you, if he leaves wealth, to make a bequest in favor of parents and relatives according to what is acceptable. This is a duty upon the righteous.

Surat al-Baqarah 2:180

It is prescribed for you, when death approaches any of you, if he leaves wealth, to make a bequest in favor of parents and relatives according to what is acceptable. This is a duty upon the righteous.

Tafsir al-Jalalayn

It is written an obligation **upon you, when death approaches any of you** that is, its causes **if he leaves behind wealth** money **the will** is raised by **it is written** and is related to *if* it is circumstantial and indicates its answer if it is conditional and the answer to *if* that is, then let him bequeath **to parents and relatives according to what is reasonable** with justice, not exceeding a third and not giving preference to the rich **a right** a source confirming the content of the sentence before it **upon those who fear God** God. This was abrogated by the verse on inheritance and the hadith: **There is no will for an heir** narrated by al-Tirmidhi

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What is meant by the words of God Almighty: **It is prescribed for you**, He has made it obligatory for you, O believers, to make a will, **when death approaches any of you, if he leaves wealth** - and wealth means money - **for parents and relatives** who do not inherit from him, **according to what is acceptable**: which is what God has permitted and authorized in a will that does not exceed a third, and the testator did not intentionally wrong his heirs, **a duty upon the righteous**: He means by that: He has made this obligatory upon you and made it an obligatory right upon whoever fears God and obeys Him to act upon it. If someone says: Is it obligatory for a man with wealth to make a will for his parents and relatives who do not inherit from him? It is said: Yes. If he says: If he is negligent in that and does not make a will for them, will he be neglecting an obligation that he will be embarrassed by neglecting? It is said: Yes. If he says: What is the evidence for that? It is said: The statement of God the Most High: **It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and relatives**, so know that He has prescribed it for us and made it obligatory, just as He said: **Fasting is prescribed for you** (al-Baqarah 2:183). There is no disagreement among all that the one who abandons fasting while he is able to do so has neglected an obligation imposed on him by God. Likewise, by abandoning a bequest to his parents and relatives, even though he has something to bequeath to them, he has neglected an obligation imposed on him by God the Most High. If he says: You know that a group of scholars said: The bequest to parents and relatives is abrogated by the verse of inheritance? It is said to him: And a group other than

them disagreed with them and said: It is decisive and not abrogated. If there is a dispute among scholars about the abrogation of this, we cannot rule that it is abrogated except with an argument that must be accepted, since it is not impossible for the ruling of this verse and the ruling of the verse of inheritance to be combined in one case with validity, without the ruling of one of them contradicting the ruling of the other - and the abrogating and the abrogated are the two meanings whose rulings cannot be combined with validity in one case, because one of them negates the other. And what we have said about this was said by a group of the earlier and later scholars. Mention of those who said this: Ya'qub ibn Ibrahim told me, he said, Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, that he used to say: Whoever

He died without making a will to his relatives, so he ended his work with disobedience. Salim bin Junadah told me, he said, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq: that he was present with a man who made a will for things that were not appropriate, so Masruq said to him: God has divided among you and divided well, and whoever prefers his opinion over the opinion of God, He will lead him astray. Make a will for your relatives who will not inherit from you, then leave the money as God divided it. Ibn Hamid told us, he said, Abu Tamila Yahya bin Wadh told us, he said, Ubaid told us, on the authority of Ad-Dahhak

He said: It is not permissible to make a will to an heir, and no one may bequeath except to a relative. If he bequeaths to someone other than a relative, has he committed a sin? Unless he is not a relative, then he may bequeath to the poor Muslims. Ibn Hamid narrated to us, he said: Jarir narrated to us, on the authority of Mughirah, he said: I am amazed at Abu Al-Aliyah, a woman from Banu Riyah freed him, and he bequeathed his money to Banu Hashim! Ibn Hamid narrated to us, he said: Jarir narrated to us, on the authority of a man, on the authority of Al-Sha'bi, he said: He had no [owners], nor any honor. Ya'qub ibn Ibrahim narrated to me, he said: Ibn Ulayyah narrated to us, he said: Ayoub narrated to us, on the authority of Muhammad, he said: Abdullah ibn Muammar said about the will: Whoever names it, we will make it where he names it. And whoever says: Where God commands, we will make it for his relatives.

Muhammad ibn Abd al-A'la al-San'ani told me, he said, al-Mu'tamir told us, he said, Imran ibn Hudayr told us, he said: I said to Abu Majlaz: Is a will obligatory for every Muslim? He said: On the one who leaves behind wealth. Suwar ibn Abdullah told us, he said, Abd al-Malik ibn al-Sabah told us, he said, Imran ibn Hudayr told us, he said: I said to Lahiqa ibn Hamid: Is a will a right for every Muslim? He said: It is a right for the one who leaves behind wealth. The people of interpretation differed regarding the ruling of this verse. Some of them said: God did not abrogate any of its rulings, but it is a verse whose apparent meaning is general for every father, mother, and relative, and

what is meant by it in the ruling is some of them and not all of them, and that is those who do not inherit from the deceased and not those who inherit. This is the opinion of the one whose opinion I mentioned, and the opinion of another group besides them. Mention of those who did not mention their statement in that: Muhammad bin Bashir told us, he said, Muadh bin Hisham told us, he said, my father told me, on the authority of Qatada, on the authority of Jabir bin Zaid: Concerning a man who made a will to someone other than his relatives and he has relatives who are in need, he said: Two-thirds of the third should be returned to them, and one-third of the third to the one to whom he made the will. Ibn Bashir told us, he said, Muadh told us, he said, my father told us, on the authority of Qatada, on the authority of Al-Hasan, Jabir bin Zaid, and Abdul Malik bin Ya'la that they said - Concerning a man who makes a will to someone other than his relatives and he has relatives who do not inherit from him, he said: They used to give two-thirds of the third to the relatives, and one-third of the third to the one to whom he made the will. Ya'qub bin Ibrahim told me, he said, Hisham told us, he said, Hamid told us, on the authority of Al-Hasan that he used to say: If a man makes a will to someone other than his relatives with one-third of it, then they get one-third of the third, and two-thirds of the third goes to his relatives. Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq narrated, he said: Muammar narrated, on the authority of Ibn Tawus, on the authority of his father, he said: Whoever makes a will for a people and names them, and leaves his relatives in need, it will be taken away from them and returned to his relatives. Others said: Rather, it is a verse that was obligatory and acted upon for a while, then God abrogated it with the verse on inheritance, the will for the parents of the testator and his relatives who inherit from him, and He confirmed the obligation of the will for those among them who do not inherit from him. Those who said that: Bishr bin Muadh narrated, he said: Yazid bin Zari' narrated, he said: Saeed narrated, on the authority of Qatada, regarding His statement: **It is prescribed for you, when death approaches any of you, if he leaves goods, that he make a bequest to the parents and the closest relatives**, so the will was made for the parents and the closest relatives, then that was abrogated after that, and a fixed share was made for them, so the will became for the relatives who do not inherit, and a known share was made for the parents, and a will for an heir is not permissible. Al-Hasan bin Yahya narrated to us, he said: Abd al-Razzaq narrated to us, he said: Muammar narrated to us, on the authority of Qatada, regarding his statement: **If he leaves wealth, a bequest is made to parents and near relatives**, he said: The parents abrogated it, and the near relatives left those who do not inherit. 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 Ikrimah, on the authority of Ibn Abbas, regarding his statement: **If he leaves wealth, a bequest is made to parents and near relatives**, he said: It abrogated those who inherit, but it did not abrogate the near relatives who do not inherit. Yahya bin Nasr narrated to us, he said: Yahya bin Hassan narrated to us, he said: Sufyan narrated to us, on the authority of Ibn Tawus, on the authority of his father, he said: The bequest before inheritance was for parents and near relatives,

but when inheritance was revealed, the inheritance abrogated those who inherit, and what remained was those who do not inherit. Whoever makes a will to his relatives, his will is not valid. Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Ismail Al-Makki, on the authority of Al-Hasan, regarding his statement: **If he leaves wealth, a bequest is made to the parents and the closest relatives**, he said: He abrogated the parents and confirmed the closest relatives who are forbidden and do not inherit. Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of Mubarak ibn Fadala, on the authority of al-Hasan, regarding this verse: **The bequest is for parents and near relatives**, he said: **For parents is abrogated, and the bequest is for relatives even if they are rich**. Al-Muthanna told me, Abdullah ibn Salih told us, Muawiyah ibn Salih told me, on the authority of Ali ibn Abi Talhah, on the authority of Ibn Abbas, regarding his statement: **If he leaves wealth, the bequest is for parents and near relatives**, so he did not inherit with the parents, even if they were older, except for a bequest if it was for the near relatives. Then God revealed after this: "And for his parents, to each one of them is a sixth of what he left, if he had a child. But if he had no child and his parents inherit him, then for his mother is a third" (An-Nisa': 11), so God Almighty explained the inheritance of parents, and approved the bequest of the near relatives in a third of the deceased's wealth. Ali bin Dawud told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his statement: **If he leaves wealth, a bequest is made to parents and near relatives**, so he abrogated the bequest to parents and near relatives who do not inherit. I was told by Ammar, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, his statement: **It is prescribed for you, when death approaches any of you, if he leaves wealth, to make a bequest to parents and near relatives according to what is acceptable**, he said: This was before Surat An-Nisa was revealed, but when the verse of inheritance was revealed, the matter of parents was abrogated, so they were included among those who inherit, and the bequest became for those who are in need of a share who do not inherit. Al-Muthanna told me, he said, Al-Hajjaj bin Al-Minhal told us, he said, Hammad bin Salamah told us, he said, he told us

Ata bin Abi Maymouna said: I asked Muslim bin Yasar and Al-Ala bin Ziyad about the statement of God Almighty: **If he leaves wealth, a bequest is made to parents and relatives**. They said: Concerning kinship. Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Iyas bin Muawiyah, he said: Concerning

Kinship. Others said: Rather, God abrogated all of that and imposed the obligatory duties and inheritance, so no will is obligatory for anyone over anyone, near or far. Mention of those who said that: Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **If he leaves wealth, a bequest is made to parents and near relatives** 3: 13, he said: So God abrogated all of that and imposed the obligatory duties. Ya'qub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Yunus, on the authority of Ibn

Surat Al-Baqarah 2:180

It is prescribed for you, when death approaches any of you, if he leaves wealth, to make a bequest in favor of parents and relatives according to what is acceptable. This is a duty upon the righteous.

Sirin, on the authority of Ibn Abbas: That he stood up and addressed the people here. He recited to them Surat Al-Baqarah to explain it to them, and he came to this verse: **If he leaves wealth, a bequest is made to parents and near relatives 3:13**. He said: This was abrogated. Muhammad ibn Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **If he leaves wealth, a bequest is made to parents and near relatives**, the obligatory duties for parents and near relatives abrogated the bequest. Muhammad ibn Bashir told me, he said, Abd al-Rahman ibn Mahdi told us, he said, Sufyan told us, on the authority of Jahdam, on the authority of Abdullah ibn Badr, he said, I heard Ibn Umar say about his statement: **If he leaves wealth, a bequest is made to parents and near relatives**, he said: The verse of inheritance abrogated it. Ibn Bashir said: Abd al-Rahman said: So I asked Jahdam about it but he did not remember it. Ibn Hamid told us, he said, Yahya ibn Wadh told us, he said, al-Husayn ibn Waqid told us, on the authority of Yazid al-Nahwi, on the authority of Ikrimah and al-Hasan al-Basri, they said: **If he leaves wealth, a bequest is made to parents and near relatives**, and the bequest was like that until the verse of inheritance abrogated it. Ahmad ibn al-Muqaddam told me, al-Mu'tamir told us, I heard my father say, Qatada claimed, on the authority of Shuraih, regarding this verse: **If he leaves wealth, a bequest is made to parents and near relatives**, he said: A man would bequeath all of his wealth, until the verse of inheritance was revealed. Ahmad ibn al-Muqaddam told us, al-Mu'tamir told us, I heard my father say, Qatada claimed: The verses of inheritance in Surat al-Nisa were abrogated by the verse in Surat al-Baqarah regarding the bequest.

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **If he leaves wealth, the bequest is for the parents and the near relatives**, he said: The inheritance was for the child, and the bequest was for the parents and the near relatives, and it has been abrogated. Al-Muthanna told me: Abu Hudhayfah told us: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The inheritance was for the child, and the bequest was for the parents and the near relatives. It was abrogated, abrogated by a verse in Surat al-Nisa 4: **God instructs you concerning your children** (al-Nisa 4:11). Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of As-Suddi: **It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and near relatives**. As for parents and near relatives, on the day this verse was revealed, people did not have a known inheritance, rather a man would make a bequest to his parents and his family, and it would be divided among them, until it was abrogated [An-Nisa], so He said: **God instructs you concerning your children** (al-Nisa 4:11). Yaqub told me, he said, Ibn Ulayyah told us, he said, Ayyub told us, on the authority of Nafi': Ibn Umar did not make a bequest, and he said: As for my wealth,

God knows best what I used to do with it in life, and as for my four-quarters, I do not like my children to share it with anyone. Muhammad ibn Khalaf al-Asqalani told me, he said, Muhammad ibn Yusuf told us, he said, Sufyan told us, on the authority of Naseer ibn Tha'luq, he said, Urwah - meaning ibn Thabit - said to Rabi' ibn Khathim: Bequeath your Qur'an to me. He said: So he looked at his father and said: **And those of kinship are nearer to one another in the Book of God** (al-Anfal 8:75). Ali ibn Sahl told us, he said, Yazid told us, on the authority of Sufyan, on the authority of al-Hasan ibn Abdullah, on the authority of Ibrahim, he said: We mentioned to him that Zayd and Talhah were strict in making wills, so he said: They should not have done that. The Prophet, may God bless him and grant him peace, died without making a will, and Abu Bakr made a will. Whichever of these you do is good. Al-Hasan ibn Yahya told us, he said, Abd al-Razzaq told us, he said, Ath-Thawri told us, on the authority of al-Hasan ibn Abdullah, on the authority of Ibrahim, he said: Talhah and Zayd were mentioned in his presence, so he mentioned something similar. As for the good that if someone leaves something behind, he must make a will for his parents and relatives who do not inherit, it is wealth, as in:

Al-Muthanna bin Ibrahim told me, he said, Abdullah bin Saleh told us, on the authority of Muawiyah bin Saleh, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **If he leaves behind wealth**, meaning money. 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 he leaves behind wealth**, meaning wealth. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **If he leaves behind wealth**, he used to say: Good in the entire Qur'an is wealth, **For the love of good is intense** (al-Adiyat 100:8) Good is wealth, **Indeed, I love the love of good more than the remembrance of my Lord** (Sad: 32), wealth, **Then write a contract with them if you know any good in them** (al-Nur 24:33), wealth, and **If he leaves behind wealth is a bequest**, meaning money. Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **If he leaves behind wealth is a bequest**, meaning: Money.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **If he leaves behind good, a bequest**. As for *good*, it means money. I was told by Ammar bin Al-Hasan, he said, Ibn Abi Jaafar told us, on the authority of his father, on Al-Rabi': **If he leaves behind good**, he said: If he leaves behind money. 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 Ikrimah, on the authority of Ibn Abbas, regarding his statement: **If he leaves behind good**, he said: The good is money. Al-Muthanna told me, he said, Suwaid told us, he said, Ibn Al-Mubarak told us, on the authority of Al-Hasan bin Yahya, on the authority of Al-Dahhak, regarding his statement: **If he leaves**

behind good, a bequest, he said: Money. Do you not see that he says: Shu'aib said to his al-Nas 114: **Indeed, I see you in goodness** (Hud 11:84), meaning wealth. Yunus told me, he said, Ibn Wahb told us, he said, Muhammad ibn Amr al-Yafi'i told us, on the authority of Ibn Jurayj, on the authority of Ata ibn Abi Rabah, he recited: **It is prescribed for you, when death approaches any of you, if he leaves wealth**, Ata said: The wealth in what he sees is money. Then they differed about the amount of money that if a man leaves behind him, he is among those who are subject to the ruling of this verse. Some of them said: It is a thousand dirhams. Those who said that mentioned: Al-Muthanna told me, he said, Al-Hajjaj ibn al-Minhal told us, he said, Hammam ibn Yahya told us, on the authority of Qatada, regarding this verse: **If he leaves wealth, a bequest**, he said: The wealth is a thousand or more. Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, he said, Hisham ibn Urwah told us, on the authority of Urwah: Ali ibn Abi Talib entered upon his cousin to visit him, and he said: I want to make a will. Ali said: Do not make a will, for you did not leave anything good to make a will. He said: He left between seven hundred and nine hundred. Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Uthman bin Al-Hakam Al-Hizami and Ibn Abi Al-Zinad told me, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Ali bin Abi Talib: That he entered upon a sick man and mentioned to him the will, so he said: Do not make a will, God only said: **If he leaves behind good**, and you did not leave behind good. Ibn Abi Al-Zinad said about him: So leave your wealth to your sons. Muhammad bin Bashir told us, he said, Abdul Rahman told us, he said, Sufyan told us, on the authority of Mansur bin Safiyya,

On the authority of Abdullah bin Uyaynah - or: Utbah, I am not sure -: A man wanted to make a will, and he had many children, and he left four hundred dinars. Aisha said: I do not see any merit in that. Al-Hasan bin Yahya narrated to us, he said: Abdul-Razzaq narrated to us, he said: Muammar narrated to us, on the authority of Hisham bin Urwah, on the authority of his father, he said: A slave of theirs came to me when he was dying, and he had seven hundred dirhams, or six hundred dirhams, so he said: Should I not make a will? He said: No! God said: **If he leaves behind wealth**, and you do not have much wealth. Some of them said: It is between five hundred and one thousand dirhams. Those who said that: Al-Hasan bin Yahya narrated to us, he said: Abdul-Razzaq narrated to us, he said: Muammar narrated to us, on the authority of Qatadah, on the authority of Abaan bin Ibrahim Al-Nakha'i, regarding His statement: **If he leaves behind wealth**, he said: One thousand dirhams to five hundred. Some of them said: A will is obligatory for a little or a lot of wealth.

Who said that: Al-Hasan bin Yahya told us, he said, Abdul Razzaq told us, he said, Muammar told us, on the authority of Al-Zuhri, he said: God made the will a right, whether it is little or much. Abu Ja'far said: The most correct of these sayings in interpreting His statement: **It is prescribed for you when death approaches any of you, if he leaves wealth, that he makes a bequest**, is what Al-Zuhri said. Because good comes to him whether little or much wealth, and God

did not set a limit for that, nor did He specify anything from it, so it is permissible to transfer the apparent to the hidden. So whoever is at death's door and has wealth, whether it is little or much, it is obligatory for him to bequeath from it to those who do not inherit from him from his fathers and mothers and relatives who do not inherit from him, in a reasonable manner, as God, the Most High, said and commanded.

Tafsir al-Qurtubi

It contains twenty-one issues:

The first: The Almighty's saying: **It is prescribed for you** This is the verse of the will, and there is no mention of the will in the Qur'an except in this verse, and in An-Nisa': **after making a will** and in al-Ma'idah 5: **at the time of the will**. The one in Al-Baqarah is the most complete and perfect of them and was revealed before the revelation of the obligatory duties and inheritances, as will be explained. In the speech, the conjunction *and* is assumed, meaning **and it is prescribed for you**, and when the speech became long, the conjunction *and* was dropped. And similar to it in some sayings: **None shall pray it except the most wretched * Who denied and turned away** meaning *who*, so it was dropped. And it was said: When it was mentioned that the heir of the blood has the right to exact retribution, this is the one who is on the verge of being exacted from and he is the cause of death, so it is as if death has come to him, so this is the time of the will, so the verse is connected to what precedes it and connected to it, and therefore the conjunction *and* was dropped. And the meaning of **was prescribed** is imposed and established, as mentioned above. And the presence of death: its causes, and when the cause is present, the Arabs are with it from the effect, their poet said:

O rider, mixing your mount, ask the Banu Asad, what is this sound?

And tell them to hasten to make an excuse and seek a word that will acquit you, for I am death.

Antara said:

Death is at my disposal if I reach my fingertips to the Hindu gods.

Jarir said in his satire of Al-Farazdaq:

I am the death you spoke about, so no one can escape me

Second: If it is said: Why did he say *wrote* and not **I wrote**, and the will is feminine? It is said to him: That is because he meant by the will *bequest*. And it is said: Because there was a separator in between, so the separator was like a replacement for the feminine *taa*. The Arabs say: A woman attended the judge today. And Sibawayh narrated: A woman stood up. But that is good only when the barrier is long.

Third: The Almighty's saying: **If he leaves behind any good**, if he stipulated, and in his answer to Abu al-Hasan al-Akhfash there are two opinions. Al-Akhfash said: The meaning is the will, then the *fa* was deleted, as the poet said:

Surat Al-Baqarah 2:180

It is prescribed for you, when death approaches any of you, if he leaves wealth, to make a bequest in favor of parents and relatives according to what is acceptable. This is a duty upon the righteous.

Whoever does good deeds, God will reward them, and evil is recompensed for evil in the sight of God.

The other answer: The past tense may have its answer before it after it, so the estimate would be the will for the parents and relatives if he left something good. If the fa is estimated, then the will is raised by the beginning, and if the fa is not estimated, it is permissible to raise it by the beginning, and to raise it on what its doer is not named, i.e. the will was written upon you. It is not correct according to the majority of grammarians for the will to work in if because it is in the rule of the relative clause for the source which is the will and it has been presented, so it is not permissible for it to work in it as if it was presented. It is permissible for the agent in if to be: wrote and the meaning is: God's obligation is directed to you and the requirement of His book is present, so the direction of the obligation is expressed by written to connect to this meaning that it is written in eternity. It is permissible for the agent in if to be the will to be estimated and indicate the will, meaning: the will was written upon you if.

Fourth: The Almighty's saying: *Good*. Good here means money without dispute, and they differed about its amount. Some said: A lot of money. It was narrated from Ali, Aisha, and Ibn Abbas. They said that seven hundred dinars are little. Qatadah from Al-Hasan: Good is a thousand dinars and above. Al-Sha'bi: Between five hundred dinars and a thousand. A will is anything that is ordered to be done and entrusted during life and after death. Custom has specified it to what is entrusted to be done and implemented after death. The plural is wills, like the plural of qadā'. The waḍī can be the testator and the one to whom it is entrusted. Its origin is from wasāṭī, lightened. The plant is tawāsā tawāsā if it is connected. And a wasīyah land: connected to plants. I bequeathed something to him and I bequeathed it to him if I made him your guardian. The noun is wasāyah and wasāyah **with kasrah and fathah**. I also entrusted him with a recommendation with the same meaning, and the noun is wasāṭah. The people entrusted each other. In the hadith:

Treat women well, for they are prisoners in your care.

To bequeath something to someone means to connect it to them.

Fifth: The scholars differed regarding the obligation of a will on someone who left behind wealth, after their consensus that it is obligatory on someone who left behind deposits and owes debts. Most scholars are of the opinion that a will is not obligatory on someone who does not have any of that, which is the opinion of Malik, Al-Shafi'i and Al-Thawri, whether the testator is wealthy or poor. A group said: A will is obligatory according to the apparent meaning of the Qur'an: This was stated by Al-Zuhri and Abu Majlaz, whether the wealth is little or much. Abu Thawr said: A will is not obligatory except on a man who owes a debt or has money for some people, so it is obligatory for him to write his will and inform them of what he owes. As for someone who has no debt or deposit, it is not obligatory on him unless he wishes. Ibn Al-Mundhir

said: This is good, because God has imposed the return of trusts to their owners, and whoever has no right or trust from him is not obligated to make a will. The first scholars cited as evidence what the imams narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said:

It is not right for a Muslim who has something he wants to make a will to spend two nights without having his will written down with him. In another narration, **to spend three nights.** In this regard, Abdullah ibn Umar said: "Not a night has passed since I heard the Messenger of God, may God bless him and grant him peace, say that, without having my will with him." Those who do not make it obligatory have argued that if it were obligatory, he would not have made it up to the will of the testator, and that would be obligatory in any case. Then, if we assume that it appears to be obligatory, then the statement that it is obligatory rejects it. This is in the case of someone who has rights over people and fears that they will lose them, as Abu Thawr said. Likewise, if he has rights over people and fears that they will be lost to the heirs, then he must make a will, and there is no disagreement about that.

If it is said: God Almighty said: **It is prescribed for you** and *prescribed* means *imposed*, so it indicates the obligation of making a will. It is said to them: The answer to this has already been given in the verse before, and the meaning is: If you want to make a will, and God knows best. Al-Nakha'i said: The Messenger of God, may God bless him and grant him peace, died without making a will, and Abu Bakr made a will, so if he made a will, it is good, but if he did not make a will, then nothing is required of him.

Sixth: God the Almighty did not specify in His Book the amount of money that should be bequeathed, but He said: **If he leaves behind a bequest of wealth**, and wealth is money, as in His saying: **And whatever you spend of good**, and **For indeed, for the love of good**. The scholars differed regarding the amount of that. It was narrated on the authority of Abu Bakr al-Siddiq, may God be pleased with him, that he bequeathed a fifth. Ali, may God be pleased with him, said: From the spoils of the Muslims, a fifth. Muammar said on the authority of Qatadah: Umar bequeathed a quarter. Al-Bukhari mentioned it on the authority of Ibn Abbas. It was narrated on the authority of Ali, may God be pleased with him, that he said: For me to bequeath a fifth is more beloved to me than to bequeath a quarter, and for me to bequeath a quarter is more beloved to me than to bequeath a third.

A group of people chose for those who have little wealth and have heirs to leave a will. This was narrated on the authority of Ali, Ibn Abbas, and Aisha, may God be pleased with them all. Ibn Abi Shaybah narrated on the authority of Ibn Abi Malekah on the authority of Aisha that a man said to her: I want to make a will. She said: How much is your wealth? He said: Three thousand. She said: How many are your dependents? He said: Four. She said: God Almighty

says: **If he leaves behind something good**, and this is a small amount, so leave it for your dependents, for that is better for you.

Seventh: The majority of scholars have held that it is not permissible for anyone to bequeath more than a third, except for Abu Hanifa and his companions, for they said: If the testator does not leave any heirs, it is permissible for him to bequeath all of his wealth. They said: Limiting the bequest to a third was only in order to leave his heirs rich, based on the saying of the Prophet, peace be upon him:

It is better for you to leave your heirs rich than to leave them poor, begging from people. The hadith was narrated by the Imams. Whoever has no heirs is not one of those concerned with the hadith. This statement was narrated on the authority of Ibn Abbas, and Abu Ubaidah and Masruq said the same. Ishaq and Malik agreed with it in one of their two opinions, and it was narrated on the authority of Ali. The reason for the disagreement with what we have mentioned is the disagreement over the treasury: is it an heir or a guardian of what is put in it? There are two opinions.

Eighth: The scholars agreed that if a person dies and has heirs, he is not entitled to bequeath all of his money. It was narrated on the authority of Amr ibn al-Aas, may God be pleased with him, that when death approached him, he said to his son Abdullah: I wanted to make a will. He said to him: Make a will and your money is in my money. So he called a scribe and dictated. Abdullah said: I said to him: I see that you have already taken my money and your money. If I called my brothers, you would be permitted to do so.

Ninth: They agreed that a person can change his will and return to whatever he wishes from it, except that they differed on that regarding the mudabbar. Malik, may God have mercy on him, said: The matter agreed upon among us is that if the testator makes a will in his health or illness in which there is the emancipation of a slave or something else, then he can change it as he wishes and do whatever he wishes with it until he dies. If he likes to discard that will and drop it, he can do so, except for the mudabbar. If he manages a slave, then he has no way to change what he has planned, and that is because the Messenger of God, may God bless him and grant him peace, said:

It is not right for a Muslim who has something to bequeath to spend two nights without having his will written down with him. Abu al-Faraj al-Maliki said that the mudabbar is like the manumitted slave for a month, because it is a term that will inevitably come. They agreed that he cannot go back on an oath by manumission or manumission for a term, and so is the mudabbar, and Abu Hanifa said the same. Al-Shafi'i, Ahmad and Ishaq said: It is a will, because they agreed that it is for a third like all other wills. And in their permitting intercourse with the mudabbar, there is what is missing from their analogy of the mudabbar to manumission for a term, and it has been proven:

"The Prophet, may God bless him and grant him peace, sold a slave girl," and Aisha sold a slave girl who had been set free and then sold her. This is the opinion of a group of the Tabi'in. A group said: A man may change whatever he wants from his will except for

manumission. This is what Al-Sha'bi, Ibn Sirin, Ibn Shubramah, and Al-Nakha'i said, and it is the opinion of Sufyan Al-Thawri.

Tenth: They differed about a man who says to his slave: You are free after my death, and he wanted to make a will, then he has the right to return it according to Malik. If he says: So-and-so is a mudabbar after my death, then he does not have the right to return it. If he wanted to manage it with his first statement, then he does not have the right to return it according to most of Malik's companions. As for al-Shafi'i, Ahmad, Ishaq, and Abu Thawr, then all of this is a will according to them, because it is in the third, and everything that is in the third is a will, except that al-Shafi'i said: There is no return in the mudabbar except by removing him from his ownership by selling or gifting him. And his saying: I have returned it is not a return, and if the mudabbar does not leave his ownership until he dies, then he is freed by his death. And he said in al-Qadeem: There is a return in the mudabbar as one returns in a will. Al-Muzani chose it based on their consensus on returning in the case of someone who bequeathed his freedom. Abu Thawr said: If he says I have returned in the case of the mudabbar, then the management is void, and if he dies, he is not freed. Ibn Al-Qasim and Ashab differed about the one who said: My slave is free after my death, and he did not mean a will or management. Ibn Al-Qasim said: It is a will. Ashab said: He is a manager even if he did not mean a will.

Eleventh: The scholars differed regarding this verse, whether it was abrogated or decisive. It was said: It is decisive. Its apparent meaning is general, but its meaning is specific to the parents who do not inherit, such as the disbelievers and slaves, and to the relatives who are not heirs. This was said by Ad-Dahhak, Tawus, and Al-Hasan, and it was chosen by Al-Tabari. Al-Zuhri said that the will is obligatory in matters of little or much. Ibn Al-Mundhir said: All the scholars from whom we have preserved agreed that the will for the parents who do not inherit and the relatives who do not inherit is permissible. Ibn Abbas, Al-Hasan, and Qatadah said: The verse is general, and the ruling was established by it for a period of time, and everyone who inherits was abrogated by the verse of inheritance. It was said: The verse of inheritance was not abrogated independently, but by another addition, which is the saying of the Prophet, peace be upon him:

God has given to every person with a right his right, so there is no bequest for an heir. Narrated by Abu Umamah, and At-Tirmidhi said: This is a good and authentic hadith. The verse was abrogated by the established Sunnah, not by inheritance, according to the correct opinion of the scholars. If it were not for this hadith, it would have been possible to reconcile the two verses by taking the money from the deceased by a will, or by inheritance if he did not make a will, or what remains after the will, but this hadith and consensus prevented that. Even though Ash-Shafi'i and Abu Al-Faraj prevented the abrogation of the Qur'an by the Sunnah, the correct opinion is that it is permissible, based on the fact that all of it is the ruling of God, the Most High, and from Him, even if the names differ. This meaning has been mentioned above. Although this report has reached us as a single

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It is prescribed for you, when death approaches any of you, if he leaves wealth, to make a bequest in favor of parents and relatives according to what is acceptable. This is a duty upon the righteous.

narration, it has been joined by the consensus of the Muslims that it is not permissible to make a bequest for an heir. It has become clear that the obligation of making a bequest for the closest heirs has been abrogated by the Sunnah, and it is the basis of those who agree. And God knows best.

Ibn Abbas and Al-Hasan said: The will to the parents was abrogated by obligation in Surat An-Nisa and was confirmed for the closest relatives who do not inherit. This is the view of Al-Shafi'i, most of the Malikis and a group of scholars. In Al-Bukhari, on the authority of Ibn Abbas, he said: The money was for the child and the will was for the parents, so he abrogated that as he wished, so he made for the male the share of two females, and he made for the two repentant children each one of them a sixth, and he made for the woman an eighth and a quarter, and for the husband a half and a quarter.

Ibn Omar, Ibn Abbas and Ibn Zayd said: The entire verse was abrogated, and the will remained as a recommendation. Something similar to this is the statement of Malik, may God have mercy on him, and it was mentioned by Al-Nahhas on the authority of Al-Sha'bi and Al-Nakha'i. Al-Rabi' bin Khathim said: There is no will. Urwah bin Thabit said: I said to Rabi' bin Khathim: Bequeath me your copy of the Qur'an. He looked at his son and read: **And those of kinship are nearer to one another in the Book of God.** Something similar to this is what Ibn Omar, may God be pleased with him, did.

Twelfth: The Almighty said: **And the nearest relatives.** The nearest is the plural of nearest. Some people said that the will to the nearest relatives is more appropriate than to the strangers, because of the explicit text of God regarding them, so Ad-Dahhak said: If he wills to someone other than his relatives, then his work has ended with disobedience. It was narrated from Ibn Omar that he willed to the mothers of his children, each one of his relatives with four thousand. It was narrated that Aisha willed to a female slave of hers the furniture of the house. It was narrated from Salim bin Abdullah something similar. Al-Hasan said: If he wills to someone other than his relatives, the will is returned to the nearest relatives, but if it is for a stranger, then it is with them, and it is not permissible for others if they are left alone. When Abu Al-Aaliyah died, people said: How strange! A woman from Riyah freed him and he willed his money to the Prophet of Hashim. Al-Sha'bi said: He had no right to that nor any honor. Tawus said: If he wills to someone other than his relatives, the will is returned to his relatives and his action is nullified. Jabir bin Zaid said the same, and something similar was narrated from Al-Hasan as well, and Ishaq bin Rahawayh said the same. Malik, Al-Shafi'i, Abu Hanifa and their companions, Al-Awza'i and Ahmad ibn Hanbal said: Whoever makes a will to someone other than his relatives and leaves his relatives in need, then what a bad thing he has done! His action is permissible and valid for everyone to whom he made a will, whether rich or poor, near or far, Muslim or infidel. This is the meaning of what was narrated from Ibn Umar and Aisha, and it is the statement of Ibn Umar

and Ibn Abbas.

I said: The first statement is better. As for Abu Al-Aaliyah, may God be pleased with him, perhaps he considered that the Banu Hashim were more deserving than his emancipator, because he had Ibn Abbas as his guardian, taught him, and included him among the ranks of scholars in this world and the next. Although this fatherhood was spiritual, it was the real one, and the ultimate goal of his emancipator was to include him among the free in this world, so the reward of her emancipation was sufficient for her, and God knows best.

Thirteenth: The majority of scholars have said that a sick person is to be placed under guardianship over his wealth, and the scholars of the apparent meaning have deviated and said: He is not to be placed under guardianship, and it is like the correct view. The hadith and its meaning are rebutted. "Saad said: The Messenger of God, may God bless him and grant him peace, visited me during the Farewell Pilgrimage when I was suffering from an illness from which I almost died, so I said: O Messenger of God, what you see has afflicted me with the illness I have, and I have wealth and no one inherits from me except one daughter. Should I give two-thirds of my wealth in charity? He said: No. I said: Should I give half of it in charity? He said: No, a third, and a third is a lot. If you leave your heirs rich, it is better than leaving them poor, begging from people." The hadith.

The people of the apparent meaning also forbade a will of more than a third, even if the heirs approved it. All of them approved it if the heirs approved it, and this is correct, because the sick person was only prevented from bequeathing more than a third due to the right of the heir. So if the heirs waive their right, it is permissible and valid, and it is like a gift from them. Al-Darqutni narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said:

A will is not permissible for an heir unless the heirs wish it. It was narrated on the authority of Amr bin Kharijah who said:

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

There is no will for an heir unless the heirs approve.

Fourteenth: They differed regarding the revocation of those who permit the will to the heir during the life of the testator after his death. A group said: It is permissible for them and they do not have the right to revoke it. This is the opinion of Ata' ibn Abi Rabah, Tawus, Al-Hasan, Ibn Sirin, Ibn Abi Laila, Al-Zuhri, Rabia, and Al-Awza'i. A group said: They have the right to revoke it if they like. This is the opinion of Ibn Mas'ud, Shuraih, Al-Hakam, Tawus, Al-Thawri, Al-Hasan ibn Salih, Abu Hanifa, Al-Shafi'i, Ahmad, and Abu Thawr, and it was chosen by Ibn Al-Mundhir. Malik made a distinction and said: If they gave permission when he was healthy, then they have the right to revoke it. If they gave permission to him when

he was sick when he was prevented from his money, then that is permissible for them. This is the opinion of Ishaq. The people of the first opinion argued that the prevention only occurred for the sake of the heirs, so if they permitted it, it is permissible. They agreed that if he bequeathed more than a third of his estate to a stranger, it is permissible with their permission, and so it is here. The second opinion argued that they had permitted something that they did not own at that time, and that the money is only owned after his death. The heir who asked permission may die before him and not be an heir, and someone else may inherit it. So he permitted someone who had no right to it, and nothing is required of him. Malik argued by saying: If a man is healthy, he is more entitled to all of his money and can do with it as he pleases. So if they permitted him when he was healthy, they have left something that was not due to them. And if they permitted him when he was sick, they have seen what was due to them from the right, so they do not have the right to go back on it if he has already implemented it because it has passed.

Fifteenth: If the patient does not carry out that, then the heir has the right to revoke it because he did not fulfill it, as stated by Al-Abhari. Ibn Al-Mundhir mentioned on the authority of Ishaq bin Rahawayh that the statement of Malik on this issue is more similar to the Sunnah than others. Ibn Al-Mundhir said: The statement of Malik, Al-Thawri, the Kufians, Al-Shafi'i, and Abu Thawr is more correct, that if they permit that after his death, then it is binding on them.

Sixteenth: They differed about a man who bequeaths money to some of his heirs, and says in his will: If the heirs approve it, it is his, and if they do not approve it, it is for the sake of God, but they did not approve it. Malik said: If the heirs do not approve it, it returns to them. According to the statement of Al-Shafi'i, Abu Hanifa, and Muammar, the companion of Abd Al-Razzaq, it goes on in the way of God.

Seventeenth: There is no disagreement regarding the will of an adult who is sane and not under guardianship. There is disagreement regarding others. Malik said: The matter agreed upon among us is that the wills of the weak in mind, the foolish, and the afflicted who sometimes regains consciousness are permissible if they have enough reason to know what they are bequeathing. The same applies to a young boy if he understands what he has bequeathed and does not say anything reprehensible, then his will is valid and binding. Abu Hanifa and his companions said: The will of a young boy is not permissible. Al-Muzani said: This is based on the opinion of Al-Shafi'i, and I did not find anything Al-Shafi'i mentioned or stated explicitly about that. His companions differed on two opinions: one of them is like Malik's opinion, and the second is like Abu Hanifa's opinion. Their argument is that his divorce or emancipation is not permissible, and he is not subject to retaliation for a crime or to the prescribed punishment for slander, so he is not like an adult who is under guardianship, so his will is the same. Abu Omar said: They agreed that the will of an adult who is under guardianship is permissible. It is known that if a boy of sound mind makes a will, his situation is the same as that of one who is wronged in his money. The reason for being forbidden is the squandering and destruction of money, and that reason is removed by

death. He is more like one who is forbidden in his money than a madman who is not of sound mind. Therefore, his will must be permissible, in accordance with the matter that came in it from Omar, may God be pleased with him. Malik said: It is the matter agreed upon among them in Madinah, and success is from God. Muhammad ibn Shuraih said: Whoever makes a will, young or old, and he gets it right, God has decreed it through his tongue. There is no repelling the truth.

Eighteenth: The Almighty's saying: **with what is right** means with justice, with no laxity or excess in it, and that this is entrusted to the deceased's effort and the testator's consideration, then God Almighty took charge of determining that through the tongue of His Prophet, peace be upon him, so he, peace be upon him, said:

A third, and a third is a lot. The scholars have already stated this. The Prophet, may God bless him and grant him peace, said:

God has given you a third of your wealth as charity when you die, as an addition to your good deeds, so that He may make it a form of zakat for you. Narrated by Ad-Daraqutni on the authority of Abu Umamah on the authority of Muadh ibn Jabal on the authority of the Prophet, may God bless him and grant him peace. Al-Hasan said: It is not permissible to make a will except for a third, and Al-Bukhari agreed with him and used as evidence the words of God the Almighty: **And judge between them by what God has revealed.** The ruling of the Prophet, may God bless him and grant him peace, that a third is a lot is the ruling by what God has revealed. So whoever exceeds the limit set by the Messenger of God, may God bless him and grant him peace, and exceeds a third has committed what the Prophet, may God bless him and grant him peace, prohibited, and by doing so he is a sinner if he is knowledgeable in the ruling of the Messenger of God, may God bless him and grant him peace. Ash-Shafi'i said: His statement, **A third is a lot**, means that it is not a little.

Nineteenth: The Almighty's saying: *Truly* means established with the establishment of consideration and fortification, not the establishment of obligation and necessity, as evidenced by His saying: **upon the righteous.** This indicates that it is recommended, because if it were an obligation, it would be upon all Muslims. So when God singled out those who are righteous, that is, who fear negligence, it indicates that it is not obligatory except in what is expected to be lost if he dies, so it is obligatory for him to rush to write it down and bequeath it, because if he is silent about it, it would be a waste of it and negligence on his part. This meaning has already been presented. And *truly* is in the accusative case as a confirmed source, and it is permissible in other than the Qur'an to say *truth* in the meaning of **that truth**.

Al-Muwaffiyah 20: The scholars said: The initiative to write a will is not taken from this verse, but rather from the hadith of Ibn Umar. Its benefit is: to exaggerate in increasing the security and for it to be written and witnessed, and it is the will that is agreed upon to be acted upon. So if just men bear witness and perform that testimony verbally, it is to be acted upon even if it

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is not written in writing. So if he writes it with his own hand and does not bear witness, then there is no difference in the statement of Malik that it is not to be acted upon except in what it contains of an acknowledgment of a right for someone who is not accused of it, in which case he is obligated to implement it.

Twenty-first: Al-Daraqutni narrated on the authority of Anas bin Malik, who said: They used to write at the top of their wills: This is what so-and-so, son of so-and-so, has willed: He bears witness that there is no god but God alone, without partner, and that Muhammad is His servant and Messenger, and that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves. And he will command those of his family he left behind to fear God as He should be feared, and to reconcile their differences, and to obey God and His Messenger if they are believers. And he commanded them with what Abraham commanded his sons, and so did Jacob: O my sons, God has chosen for you this religion, so do not die except as Muslims.

Tafsir Ibn Kathir

This noble verse included the command to make a will for parents and relatives, and this was obligatory according to the most correct of the two opinions before the revelation of the verse of inheritance. When the verse of inheritance was revealed, this was abrogated, and the inheritances that were determined became an obligation from God that those who deserved it would take without a will and did not bear the favor of the testator. For this reason, it was stated in the hadith in the Sunan and elsewhere on the authority of Amr ibn Kharijah, who said: I heard the Messenger of God, may God bless him and grant him peace, giving a sermon and he said: **God has given every person with a right his right, so there is no will for an heir.** Imam Ahmad said: Ismail ibn Ibrahim ibn Aliyah told us on the authority of Yunus ibn Ubayd on the authority of Muhammad ibn Sirin, who said: Ibn Abbas sat and recited Surat Al-Baqarah until he came to this verse: **If he leaves wealth, a bequest to parents and relatives.** He said: This verse was abrogated. Saeed bin Mansur narrated it likewise, on the authority of Hisham, on the authority of Yunus, and Al-Hakim narrated it in his Mustadrak, and he said: It is authentic according to their conditions. Ali ibn Abu Talha on the authority of Ibn Abbas regarding his statement, **The bequest is for parents and near relatives**, said: No one inherits with the parents except for the bequest for the near relatives, so God revealed the verse of inheritance, so He explained the inheritance of the parents and approved the bequest of the near relatives in one-third of the deceased's wealth. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Hajjaj bin Muhammad told us, Ibn Jurayj and Uthman bin Ata' told us on the authority of Ata', on the authority of Ibn Abbas, regarding his statement, **The bequest is**

for parents and near relatives: This verse abrogated it: **For men is a share of what the parents and near relatives leave, and for women is a share of what the parents and near relatives leave, whether it be little or much - an obligatory share.** Then Ibn Abi Hatim said, and it was narrated on the authority of Ibn Umar, Abu Musa, Saeed bin Al-Musayyab, Al-Hasan, Mujahid, Ata', Saeed bin Jubayr, Muhammad bin Sirin, Ikrimah, Zaid bin Aslam, Al-Rabi' bin Anas, Qatadah, Al-Suddi, Muqatil bin Hayyan, Tawus, Ibrahim Al-Nakha'i, Shuraih, Al-Dahhak and Al-Zuhri: that this verse is abrogated, abrogated by The verse of inheritance and the wonder of Abu Abdullah Muhammad bin Omar Al-Razi, may God have mercy on him, how he narrated in his great interpretation on the authority of Abu Muslim Al-Isfahani that this verse is not abrogated, but rather it is explained by the verse of inheritance, and its meaning is that what God has commanded of inheritance from parents and relatives has been prescribed for you from His saying, **God commands you concerning your children.** He said: And this is the saying of most of the interpreters and respected jurists. He said: And among them are those who said: It is abrogated in those who inherit, but it is established in those who do not inherit, and this is the doctrine of Ibn Abbas, Al-Hasan, Masruq, Tawus, Al-Dahhak, Muslim bin Yasar, and Al-Ala bin Ziyad. **I said** And this is also what Saeed bin Jubair, Al-Rabi bin Anas, Qatadah and Muqatil bin Hayyan said. However, according to the opinion of these people, this is not called abrogation in our later terminology, because the verse of inheritance only lifted the ruling of some individuals indicated by the generality of the verse of will, because the closest relatives are more general than those who inherit and do not inherit, so the ruling of those who inherit was lifted according to what was specified for them, and the other remained as indicated by the first verse. This is only possible according to the opinion of some of them: that the will at the beginning of Islam was only recommended until it was abrogated. As for those who say: that it was obligatory, which is apparent from the context of the verse, then it must be abrogated by the verse of inheritance, as most of the commentators and respected jurists said, because the obligation of the will for the parents and the closest inheritors is abrogated by consensus, rather it is forbidden according to the previous hadith: **Indeed, God has given every person with a right his right, so there is no will for an heir.** So the verse of inheritance is an independent ruling and an obligation from God for the people of the obligatory shares and the agnates, by which the ruling of these is lifted. In general, the relatives who do not have an inheritance are recommended to bequeath to them from a third, based on the verse of the will and its comprehensiveness, and because it was proven in the two Sahihs on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **It is not right for a Muslim who has something to bequeath to spend two nights without having his will written with him.** Ibn Umar said: Not a night has passed since I heard the Messenger of God, may God bless him and grant him peace, say that without me having my will with me. The verses and hadiths

commanding kindness to relatives and treating them well are very numerous. Abd bin Hamid said in his Musnad: "Abdullah told us on the authority of Mubarak bin Hassan, on the authority of Nafi', who said: Abdullah said: The Messenger of God, may God bless him and grant him peace, said: God Almighty says: O son of Adam, two things, neither of which is yours: I made for you a share in your wealth when I took you by the throat to purify you and make you pure with it, and the prayers of My servants upon you after your term has passed." His statement, **If he leaves behind good**, means wealth, was said by Ibn Abbas, Mujahid, Ata', Sa'id bin Jubayr, Abu al-A'liyyah, Atiyah al-Awfi, al-Dahhak, al-Suddi, and al-Rabi'. Ibn Anas, Muqatil ibn Hayyan, Qatadah and others. Then some of them said: The will is permissible whether the money is little or much, like inheritance. And some of them said: He only makes a will if he leaves behind a large amount of money. Then they differed about its amount. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Maqri told us, Sufyan told us, on the authority of Hisham ibn Urwah, on the authority of his father, who said: It was said to Ali, may God be pleased with him: A man from Quraysh died and left behind three hundred or four hundred dinars and did not make a will. He said: It is nothing. God only said: **If he leaves behind good**. He also said: Harun ibn Ishaq al-Hamadani told us, Abduh, meaning Ibn Sulayman, told us, on the authority of Hisham ibn Urwah, on the authority of his father: Ali entered upon a man from his people to visit him, so he said to him: Should I make a will? Ali said to him: God said, **If he leaves behind any good, a bequest**. He only left behind a small amount, so leave it for your father. Al-Hakim said: Aban told me on the authority of Ikrimah on the authority of Ibn Abbas, **If he leaves behind any good**. Ibn Abbas said: He who does not leave behind sixty dinars has not left behind any good. Al-Hakim said: Tawus said: He who does not leave behind eighty dinars has not left behind any good. Qatada said: It was said: A thousand or more. And his saying **with kindness** means with gentleness and kindness, as Ibn Abi Hatim said: Al-Hasan bin Ahmad told us, Ibrahim bin Abdullah bin Bashir told us, Surur bin Al-Mughira told me on the authority of Ibad bin Mansour on the authority of Al-Hasan, his saying: **It is prescribed for you when death approaches one of you**, he said: Yes, a will is a right upon every Muslim to make a will when death approaches him with kindness and not evil. What is meant by kindness is that he makes a will for his relatives that does not oppress his heirs, without extravagance or stinginess, as is proven in the two Sahihs: "Saad said: O Messenger of God, I have wealth and no one inherits from me except my daughter, so should I bequeath two-thirds of my wealth? He said: No. He said: Then half? He said: No. He said: Then a third? He said: A third, and a third is a lot. If you leave your heirs rich, it is better than leaving them poor, supporting people." And in Sahih Al-Bukhari, Ibn Abbas said: If people reduced their share from a third to a quarter, then the Messenger of God, may God bless him and grant him peace, said: **A third, and a third is a lot**. And Imam Ahmad narrated on the authority of Abu Saeed, the client of Banu Hashim, on the authority of Ziyad bin Utbah bin Hanzala, heard Hanzala bin Judhaym bin Hanifa: His grandfather Hanifa bequeathed one hundred camels to an orphan

in his care. This was difficult for his sons, so they went to the Messenger of God, may God bless him and grant him peace, and Hanifa said: I bequeathed one hundred camels to an orphan of mine, which we used to call a mount. The Prophet, may God bless him and grant him peace, said: **No, no, no, the charity is five, otherwise ten, otherwise fifteen, otherwise twenty, otherwise twenty-five, otherwise thirty, otherwise thirty-five, and if it is more, then forty**. And he mentioned the hadith in full.

And His statement, "But whoever changes it after he has heard it, then his sin is only upon those who change it. Indeed, God is Hearing and Knowing." God the Almighty says: So whoever changes the will and distorts it, changing its ruling and adding to it or subtracting from it, and this includes concealing it by way of priority, **then his sin is only upon those who change it**. Ibn Abbas and others said: The reward of the deceased has fallen upon God, and the sin is attached to those who changed it. **Indeed, God is Hearing and Knowing**. That is, He has seen what the deceased has bequeathed and He is aware of that and what the legatees have changed. And God the Almighty says, **But whoever fears from a testator injustice or sin**, Ibn Abbas, Abu al-Aaliyah, Mujahid, al-Dahhak, al-Rabi' ibn Anas, and al-Suddi said: Injustice is an error, and this includes all types of error, such as adding an heir by way of intermediary or means, such as if he bequeathed the sale of a certain thing out of favoritism or bequeathed to his daughter's son to increase it or something similar from the means, either by mistake and not intentionally but by his nature and the strength of his compassion without insight, or intentionally. A sinner in that, so the guardian in this case, should correct the issue and amend the will in the legal manner, and change what the deceased bequeathed to what is closest to him and most similar to the matters in order to combine the intention of the testator and the legal path, and this correction and reconciliation is not a change in anything, and for this reason he linked this and explained it to the prohibition of that, so that it is known that this is not a way of that, and God knows best, and Ibn Abi Hatim said: Al-Abbas bin Al-Waleed bin Muzaid narrated to us, my father told me on the authority of Al-Awza'i, Al-Zuhri said: Urwah narrated to me on the authority of Aisha on the authority of the Prophet, may God bless him and grant him peace, that he said: **What is returned from the charity of the transgressor during his life is what is returned from the will of the transgressor upon his death**. And thus Abu Bakr bin Mardawayh narrated it from the hadith of Al-Abbas bin Al-Waleed with it, Ibn Abi Hatim said: Al-Waleed bin Muzaid made a mistake in it, and this statement is only from Urwah, and Al-Waleed bin Muslim narrated it on the authority of Al-Awza'i, so he did not go beyond Urwah with it, and Ibn Mardawayh also said: Muhammad bin Ahmad bin Ibrahim narrated to us, Ibrahim bin Yusuf narrated to us, Hisham bin Ammar, narrated to us Omar bin Al-Mughira, on the authority of Dawud bin Abi Hind, 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, who said: **Insolence in making a will is one of the major sins**. This is also questionable in its being attributed to the Prophet, may God bless him and grant

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him peace. The best that has been reported in this regard is what Abd Al-Razzaq said: Muammar Ash'ath bin Abdullah narrated to us, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "A man may do the deeds of good people for seventy years, then when he makes a will, he is unfair in his will, and his deeds are concluded with evil and he enters Hell. A man may do evil deeds for seventy years, then he is just in his will, and his deeds are concluded with good deeds and he enters Paradise." Abu Hurairah said: Read if you wish: **These are the limits set by God, so do not transgress them** 10:13.

Fath al-Qadir

The meaning of 180- *wrote* may have been presented soon, and the presence of death: the presence of its causes and the appearance of its signs, and from this is the saying of Antarah:

Death is at my disposal if I reach my fingertips with the Hindu

Jarir said:

I am the death you spoke about, so no one can escape me

The verb attributed to the will, which is *wrote*, was not made feminine because of the separation between them. It was said: because it means a will. It has been reported that it is permissible to attribute something that is not feminine to a feminine without separation. Sibawayh reported: A woman stood up, which is contrary to what the imams of Arabic agreed upon. God Almighty stipulated what He wrote of the will that the testator leave something good. There was a difference of opinion about the answer to this condition: What is it? Two opinions were reported from Al-Akhfash:

One of them is that the estimate is: If he left something good, then the will, then the *fa* was deleted as the poet said:

Whoever does good deeds, God will reward them, and evil is recompensed for evil in the sight of God.

The second: Its answer was estimated before it: i.e. writing a will for the parents and relatives if he left something good. The scholars differed about the amount of the good. It was said: what is more than seven hundred dinars, and it was said: one thousand dinars, and it was said: what is more than five hundred dinars. The will in origin: is an order to do something and a covenant with it in life and after death, and here: is an order to do something after death. The scholars agreed on the obligation of a will for someone who is in debt or has a deposit or the like. As for someone who is not like that, most of them went to the view that it is not obligatory for him, whether he is poor or rich, and a group said: it is obligatory. And God the Almighty did not clarify here the amount that he wrote the will for the parents and relatives, so it was said: one-fifth, and it

was said: one-quarter, and it was said: one-third. The scholars differed about this verse, is it decisive or abrogated? A group went to the view that it is decisive, they said: And even if it is general, its meaning is specific. What is meant by it from the parents is those who do not inherit, such as the disbelieving parents and those who are slaves, and from the relatives are those who are not heirs. Ibn al-Mundhir said: All the scholars from whom we have preserved have agreed that a will for the parents who do not inherit and the relatives who do not inherit is permissible. Many scholars said: It was abrogated by the verse of inheritance, along with the saying of the Prophet (peace and blessings of God be upon him): **There is no will for an heir**. This is a hadeeth that some scholars have authenticated, and it has been narrated from other sources. Some scholars said: It abrogated the obligation and negated the recommendation, and it was narrated from al-Sha'bi, al-Nakha'i and Malik. His saying: **with what is right** means justice, with no excess or excess. God has permitted the deceased to have a third, without anything in excess. His saying: *rightly* is a source that means confirmation and obligation.

Tafsir al-Baghawi

180. The Almighty's saying: **It is prescribed for you meaning it is obligatory upon you when death approaches any of you** meaning the causes of death and its effects of illnesses and diseases **if he leaves wealth** meaning money, similar to the Almighty's saying: **And whatever you spend of good** 272-Al-Baqarah **the bequest to parents and relatives** The bequest was an obligation at the beginning of Islam for parents and relatives for whoever died and had wealth, then it was abrogated by the verse on inheritance. Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Tahir Muhammad ibn Muhammad ibn Mahmash al-Ziyadi told us, Abu Bakr Muhammad ibn Umar ibn Hafs al-Tajir told us, Muhammad ibn Ahmad al-Waleed told us, al-Haytham ibn Jameel told us, Hammad ibn Salamah told us, on the authority of Qatada, on the authority of Shahr ibn Hawshab, on the authority of Abd al-Rahman ibn Ghanma', on the authority of Amr ibn Kharijah, who said: "I was holding the reins of the Prophet's camel, may God bless him and grant him peace, and he said: 'God has given every person with a right his right, and there is no bequest for an heir.'" A group of people went to the view that its obligation was abrogated in the case of relatives who inherit, and its obligation remained in the case of those who do not inherit from among the parents and relatives, and this is the view of Ibn Abbas, Tawus, Qatada, and al-Hasan. Tawus said: Whoever makes a bequest to people whom he names as his relatives who are in need, it will be taken away from them and returned to his relatives. The majority went to the view that the obligation was abrogated in the case of all, and it is obligatory in the case of those who do not inherit.

Abu al-Hasan al-Sarakhsi told us, Tahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Nafi', on the authority of Ibn 'Umar, that the Messenger of God, may God bless him and grant him peace, said: **It is not the right of a Muslim who has something to bequeath to spend two nights without his will being written down at his head.**

The Almighty's saying: **in a reasonable manner** means that he should bequeath what is reasonable and not exceed one-third, and he should not bequeath to the rich and leave out the poor. Ibn Masoud said: The bequest is for the most needy, then the most needy.

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan al-Hayri told us, Abu Ja'far Muhammad ibn Ali ibn Rahim al-Shaibani told us, Ahmad ibn Hazim ibn Abi Gharzah told us, Ubayd God ibn Musa and Abu Na'im told us, on the authority of Sufyan al-Thawri, on the authority of Sa'id ibn Ibrahim, on the authority of 'Amir ibn Sa'id, on the authority of Sa'id ibn Malik, who said: "The Prophet, may God bless him and grant him peace, came to visit me, so I said: O Messenger of God, may God bless him and grant him peace, should I bequeath all of my wealth? He said: No. I said: Half? He said: No. I said: A third? He said: A third, and a third is a lot. It is better for you to leave your heirs rich than to leave them poor, begging from people with their bare hands."

On the authority of Ibn Malikah, a man said to Aisha, may God be pleased with her: I want to make a will. She said: How much is your wealth? He said: Three thousand. She said: How many are your dependents? He said: Four. She said: God only said: **If he leaves behind goods**, and this is a small thing, so leave for your dependents.

Ali, may God be pleased with him, said: "I would rather bequeath a fifth than a quarter, and I would rather bequeath a quarter than a third. Whoever bequeaths a third, then he has not left anything behind." Al-Hasan al-Basri, may God be pleased with him, said: **He bequeaths a sixth, a fifth, or a quarter.** Al-Sha'bi said: **They only bequeathed a fifth or a quarter.**

The Almighty's saying: *Truly* is in the accusative case as a source, and it was said that it is in the accusative case as a direct object, meaning that He made the will a right **upon the righteous** the believers.

Tafsir al-Baidawi

180- **It is prescribed for you, when death approaches one of you** meaning its causes are present and its signs appear. **If he leaves behind wealth** meaning money. It was said a lot of money, because it was narrated on the authority of Ali, may God be pleased with him, that a slave of his wanted to make a will and he had seven hundred dirhams, but he prevented him and said: God, the Most High, said, **If he leaves behind wealth** and wealth is a lot of money. And on the authority of Aisha, may God be pleased with her, that a man wanted to make a will, so she asked him how much money he had, and he said, **Three thousand.** She said, **How many are your dependents?** He said,

Four. She said, **God, the Most High, said**, If he leaves behind wealth **and that this is a small thing, so leave it for your dependents.** "The will is for parents and relatives **is raised by** wrote, **and the masculine of its action is for separation, or on the interpretation that he wills, or the will, and that is why the referent was mentioned in His statement**, So whoever changes it. **The agent in if is the meaning of** wrote", not the will, because it precedes it. It was said that it is a subject and its predicate is **for the parents**, and the sentence is the answer to the condition by implying the *fa*, like his saying:

Whoever does good deeds, God will reward them, and evil is recompensed for evil in the sight of God.

It was replied that if it is true, it is one of the necessities of poetry. This ruling was in the beginning of Islam, but it was abrogated by the verse on inheritance and by the saying of the Prophet (peace and blessings of God be upon him): "Indeed, God has given the one who has a right his right. Beware, there is no bequest for an heir." There is a view on this, because the verse on inheritance does not contradict it, but rather confirms it in that it indicates the priority of the bequest in general, and the hadith is from the individual narrators, and the acceptance of the ummah of it does not make it equal to the mutawatir. Perhaps he who interpreted the bequest as what God has commanded of the inheritance of parents and relatives has reserved it by saying: **God commands you.** Or as the bequest of the dying person to them to provide what God has commanded them to do **in a reasonable manner** with justice, so that he does not give preference to the rich, nor does he exceed a third. **A right upon the righteous** is a confirmed source, meaning that is a right.

Surat Al-Baqarah 2:181

So whoever changes it after he has heard it, then the sin is only upon those who change it. Indeed, Allah is Hearing and Knowing.

Surat al-Baqarah 2:181

So whoever changes it after he has heard it, then the sin is only upon those who change it. Indeed, God is Hearing and Knowing.

Tafsir al-Jalalayn

So whoever changes it meaning the will from a witness or a testator **after he has heard it** knowing it **then his sin** meaning the changed will **is only upon those who change it** in it the apparent is used in place of the implicit **Indeed, God is Hearing** of the statement of the testator *Knowing* of the action of the testator, so it is a punishment for him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by that: Whoever changes what the testator has bequeathed - of his bequest to his parents or relatives who do not inherit from him - after he has heard the bequest, then the sin of the change is upon the one who changes his bequest. If someone were to ask us: And what is the reason for the return of the ha' in His statement: **So whoever changes it**? It would be said: It is upon something omitted from the statement that is indicated by the apparent meaning. That is the matter of the deceased, and his bequest to the one to whom he bequeathed, what he bequeathed, to the one to whom he bequeathed. The meaning of the statement is: **It is prescribed for you, when death approaches any of you, if he leaves wealth, to make a bequest to parents and relatives according to what is acceptable - a duty upon the righteous.** So make bequests to them, and whoever changes what you bequeathed to them after he has heard you bequeathing to them, then the sin of what he did is upon him and not you. We said that the ha' in His statement: **So whoever changes it** refers to something omitted from the statement that is indicated by the apparent meaning, because His statement: **It is prescribed for you when death approaches any of you, if he leaves wealth, that he make a bequest** is from the statement of God, and that the replacement of what is replaced is only for the testator's will. As for God's command to make a will, neither he nor anyone else is able to give it, so it is possible that the ha' in His statement: **So whoever changes it** refers to **the bequest**. As for the ha' in His statement: **After he heard it**, it refers to the first ha' in His statement: **So whoever changes it**.

As for the ha' in his statement: **Then his sin is only**, it is a possible substitute, as if he said: The sin of what was substituted from that is only upon those who substitute it. And the people of interpretation said something similar to what we said about that. Mention of those 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: **Then whoever substitutes it after he has heard it**, he said: The will. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, regarding His statement: **But whoever alters it after he has heard it, then the sin is upon those who alter it**, and the reward of the testator falls upon God and he is absolved of his sin. If he had made a will to cause harm, then his will is not permissible, as God said: **Not to cause harm** (An-Nisa': 12) - 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: **But whoever alters it after he has heard it**, he said: Whoever alters the will after he has heard it, then the sin of what he altered is upon him. Musa bin Harun narrated to us, he said: Amr bin Hammad narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi: **But whoever alters it after he has heard it, then his sin is only upon those who alter it**. So whoever alters the will that he had left behind, and it was in an acceptable manner, then its sin is only upon those who altered it. Indeed, he has wronged. Al-Muthanna narrated to me, he said: Hajjaj bin Al-Minhal narrated to us, he said: Hammad narrated to us, on the authority of Qatadah, that Ata bin Abi Rabah said regarding the statement of God: **But whoever alters it after he has heard it, then his sin is only upon those who alter it**, he said: It should be as he said. Sufyan bin Wakee' narrated to us, he said: My father narrated to us, on the authority of Yazid bin Ibrahim, on the authority of Al-Hasan: **But whoever alters it after he has heard it**, he said: Whoever alters a will after he has heard it. Al-Muthanna told me, he said, Hajjaj told us, he said, Yazid bin Ibrahim told us, on the authority of Al-Hasan, regarding this verse: **But whoever changes it after he has heard it, then his sin is only upon those who changed it**, he said: This is about the will, whoever changes it after he has heard it, then his sin is only upon those who changed it. Ibn Bashir and Ibn Al-Muthanna told us, they said, Muadh bin Hisham told us, he said, my father told me, on the authority of Qatada, on the authority of

Ata', Salim bin Abdullah and Sulayman bin Yasar said: The will is carried out for the one to whom it was bequeathed - Ibn Al-Muthanna's hadith ends here, and Ibn Bashir added to his hadith - Qatada said: Abdullah bin Muammar said: I would like it if he bequeathed it to his relatives, but I would not like it to be taken away from the one to whom he bequeathed it. Qatada said: And I would like it for the one to whom he bequeathed it, God the Almighty said: **But whoever alters it after he has heard it, then the sin is only upon those who alter it**. Abu Ja'far said: By that God the Almighty meant: **Indeed, God is Hearing** - of your will that I commanded you to bequeath to your fathers and relatives when you bequeath it, are you just in it according to what I have permitted you to do in terms of doing that in a good manner, or are you being unjust and deviating from the

truth and acting unjustly? - *Knowing* of what your hearts conceal of inclination towards the truth, and enmity, or injustice and oppression.

Tafsir al-Qurtubi

God Almighty says: "But whoever changes it after he has heard it, then the sin is only upon those who have changed it. Indeed, God is Hearing and Knowing."

There are four issues:

The first: The Almighty's saying: **So whoever changes it** is a condition, and its answer is **Then the sin is only upon those who change it** and *what* is a collective noun for *in* about the action. And **his sin** is raised by the beginning, **upon those who change it** is the place of the predicate. The pronoun in *badalahu* refers to the will, because the will is in the meaning of the will, and likewise the pronoun in **hears it**, and it is like His saying: **So whoever receives an admonition from his Lord** meaning admonition, and His saying: **And when he attends the division** meaning the money, as evidenced by His saying from it. And similar to it is the saying of the poet:

What is this sound?

Any shout. Imru Al-Qais said:

A dream come true for a girl like a crazy person

The swollen, leafy one, which is the softest, went to the rod and left the word *kharoobah*. And his hearing may have been from the executor himself, and it may have been from someone who could prove it to him, and that is two just men. And the pronoun in **his sin** refers to the change, meaning the sin of the change is on the one who was changed, not on the dead person, because the testator was exempted from blame by the will and it was directed at the heir or guardian. And it was said: If this testator changed and left the will or did not perform it as prescribed for him in the law, then the sin is upon him.

Second: This verse is evidence that if a deceased person bequeaths a debt, it will be removed from his responsibility and the guardian will obtain what he is required to pay. He will be rewarded for paying it, but he will bear the burden of delaying it. Judge Abu Bakr Ibn al-Arabi said: This is only valid if the deceased did not neglect to pay it. However, if he was able to pay it and left it and then bequeathed it, then the guardian's neglect of it will not remove it from his responsibility.

Third: There is no disagreement that if he bequeaths something that is not permissible, such as bequeathing wine, pork, or something sinful, then it is permissible to change it but it is not permissible to carry it out, just as it is not permissible to carry out what exceeds a third, as Abu Omar said.

Fourth: The Almighty's saying: **Indeed, God is All-Hearing, All-Knowing**. These are two attributes of God Almighty that do not conceal anything about the injustice of those who recommend and the change of those who transgress.

Tafsir Ibn Kathir

This noble verse included the command to make a will for parents and relatives, and this was obligatory according to the most correct of the two opinions before the revelation of the verse of inheritance. When the verse of inheritance was revealed, this was abrogated, and the inheritances that were determined became an obligation from God that those who deserved it would take without a will and did not bear the favor of the testator. For this reason, it was stated in the hadith in the Sunan and elsewhere on the authority of Amr ibn Kharijah, who said: I heard the Messenger of God, may God bless him and grant him peace, giving a sermon and he said: **God has given every person with a right his right, so there is no will for an heir**. Imam Ahmad said: Ismail ibn Ibrahim ibn Aliyah told us on the authority of Yunus ibn Ubayd on the authority of Muhammad ibn Sirin, who said: Ibn Abbas sat and recited Surat Al-Baqarah until he came to this verse: **If he leaves wealth, a bequest to parents and relatives**. He said: This verse was abrogated. Saeed ibn Mansur narrated it likewise, on the authority of Hisham, on the authority of Yunus, and Al-Hakim narrated it in his Mustadrak, and he said: It is authentic according to their conditions. Ali ibn Abu Talha on the authority of Ibn Abbas regarding his statement, **The bequest is for parents and near relatives**, said: No one inherits with the parents except for the bequest for the near relatives, so God revealed the verse of inheritance, so He explained the inheritance of the parents and approved the bequest of the near relatives in one-third of the deceased's wealth. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Hajjaj bin Muhammad told us, Ibn Jurayj and Uthman bin Ata' told us on the authority of Ata', on the authority of Ibn Abbas, regarding his statement, **The bequest is for parents and near relatives**: This verse abrogated it: **For men is a share of what the parents and near relatives leave, and for women is a share of what the parents and near relatives leave, whether it be little or much - an obligatory share**. Then Ibn Abi Hatim said, and it was narrated on the authority of Ibn Umar, Abu Musa, Saeed bin Al-Musayyab, Al-Hasan, Mujahid, Ata', Saeed bin Jubayr, Muhammad bin Sirin, Ikrimah, Zaid bin Aslam, Al-Rabi' bin Anas, Qatadah, Al-Suddi, Muqatil bin Hayyan, Tawus, Ibrahim Al-Nakha'i, Shuraih, Al-Dahhak and Al-Zuhri: that this verse is abrogated, abrogated by The verse of inheritance and the wonder of Abu Abdullah Muhammad bin Omar Al-Razi, may God have mercy on him, how he narrated in his great interpretation on the authority of Abu Muslim Al-Isfahani that this verse is not abrogated, but rather it is explained by the verse of inheritance, and its meaning is that what God has commanded of inheritance from parents and relatives has been prescribed for you from His saying, **God commands you concerning your children**. He said: And this is the saying of most of the interpreters and respected jurists. He said: And among them are those who said: It is abrogated in those who inherit, but it is established in those who do not inherit, and this is the doctrine of Ibn Abbas, Al-Hasan, Masruq, Tawus, Al-Dahhak, Muslim bin Yasar, and Al-Ala bin Ziyad. **I said** And this is also what Saeed bin Jubair, Al-Rabi' bin Anas, Qatadah and

So whoever changes it after he has heard it, then the sin is only upon those who change it. Indeed, Allah is Hearing and Knowing.

Muqatil bin Hayyan said. However, according to the opinion of these people, this is not called abrogation in our later terminology, because the verse of inheritance only lifted the ruling of some individuals indicated by the generality of the verse of will, because the closest relatives are more general than those who inherit and do not inherit, so the ruling of those who inherit was lifted according to what was specified for them, and the other remained as indicated by the first verse. This is only possible according to the opinion of some of them: that the will at the beginning of Islam was only recommended until it was abrogated. As for those who say: that it was obligatory, which is apparent from the context of the verse, then it must be abrogated by the verse of inheritance, as most of the commentators and respected jurists said, because the obligation of the will for the parents and the closest inheritors is abrogated by consensus, rather it is forbidden according to the previous hadith: **Indeed, God has given every person with a right his right, so there is no will for an heir.** So the verse of inheritance is an independent ruling and an obligation from God for the people of the obligatory shares and the agnates, by which the ruling of these is lifted. In general, the relatives who do not have an inheritance are recommended to bequeath to them from a third, based on the verse of the will and its comprehensiveness, and because it was proven in the two Sahihs on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **It is not right for a Muslim who has something to bequeath to spend two nights without having his will written with him.** Ibn Umar said: Not a night has passed since I heard the Messenger of God, may God bless him and grant him peace, say that without me having my will with me. The verses and hadiths commanding kindness to relatives and treating them well are very numerous. Abd bin Hamid said in his Musnad: "Abdullah told us on the authority of Mubarak bin Hassan, on the authority of Nafi', who said: Abdullah said: The Messenger of God, may God bless him and grant him peace, said: God Almighty says: O son of Adam, two things, neither of which is yours: I made for you a share in your wealth when I took you by the throat to purify you and make you pure with it, and the prayers of My servants upon you after your term has passed." His statement, **If he leaves behind good**, means wealth, was said by Ibn Abbas, Mujahid, Ata', Sa'id bin Jubayr, Abu al-A'liyyah, Atiyah al-Awfi, al-Dahhak, al-Suddi, and al-Rabi'. Ibn Anas, Muqatil ibn Hayyan, Qatadah and others. Then some of them said: The will is permissible whether the money is little or much, like inheritance. And some of them said: He only makes a will if he leaves behind a large amount of money. Then they differed about its amount. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Maqri told us, Sufyan told us, on the authority of Hisham ibn Urwah, on the authority of his father, who said: It was said to Ali, may God be pleased with him: A man from Quraysh died and left behind three hundred or four hundred dinars and did not make a will. He said: It is nothing. God only said: **If he leaves behind good.** He also said: Harun ibn Ishaq al-Hamadani told us, Abduh, meaning Ibn Sulayman,

told us, on the authority of Hisham ibn Urwah, on the authority of his father: Ali entered upon a man from his people to visit him, so he said to him: Should I make a will? Ali said to him: God said, **If he leaves behind any good, a bequest.** He only left behind a small amount, so leave it for your father. Al-Hakim said: Aban told me on the authority of Ikrimah on the authority of Ibn Abbas, **If he leaves behind any good.** Ibn Abbas said: He who does not leave behind sixty dinars has not left behind any good. Al-Hakim said: Tawus said: He who does not leave behind eighty dinars has not left behind any good. Qatada said: It was said: A thousand or more. And his saying **with kindness** means with gentleness and kindness, as Ibn Abi Hatim said: Al-Hasan bin Ahmad told us, Ibrahim bin Abdullah bin Bashir told us, Surur bin Al-Mughira told me on the authority of Ibad bin Mansour on the authority of Al-Hasan, his saying: **It is prescribed for you when death approaches one of you**, he said: Yes, a will is a right upon every Muslim to make a will when death approaches him with kindness and not evil. What is meant by kindness is that he makes a will for his relatives that does not oppress his heirs, without extravagance or stinginess, as is proven in the two Sahihs: "Saad said: O Messenger of God, I have wealth and no one inherits from me except my daughter, so should I bequeath two-thirds of my wealth? He said: No. He said: Then half? He said: No. He said: Then a third? He said: A third, and a third is a lot. If you leave your heirs rich, it is better than leaving them poor, supporting people." And in Sahih Al-Bukhari, Ibn Abbas said: If people reduced their share from a third to a quarter, then the Messenger of God, may God bless him and grant him peace, said: **A third, and a third is a lot.** And Imam Ahmad narrated on the authority of Abu Saeed, the client of Banu Hashim, on the authority of Ziyad bin Utbah bin Hanzala, heard Hanzala bin Judhaym bin Hanifa: His grandfather Hanifa bequeathed one hundred camels to an orphan in his care. This was difficult for his sons, so they went to the Messenger of God, may God bless him and grant him peace, and Hanifa said: I bequeathed one hundred camels to an orphan of mine, which we used to call a mount. The Prophet, may God bless him and grant him peace, said: **No, no, no, the charity is five, otherwise ten, otherwise fifteen, otherwise twenty, otherwise twenty-five, otherwise thirty, otherwise thirty-five, and if it is more, then forty.** And he mentioned the hadith in full.

And His statement, "But whoever changes it after he has heard it, then his sin is only upon those who change it. Indeed, God is Hearing and Knowing." God the Almighty says: So whoever changes the will and distorts it, changing its ruling and adding to it or subtracting from it, and this includes concealing it by way of priority, **then his sin is only upon those who change it.** Ibn Abbas and others said: The reward of the deceased has fallen upon God, and the sin is attached to those who changed it. **Indeed, God is Hearing and Knowing.** That is, He has seen what the deceased has bequeathed and He is aware of that and what the legatees have changed. And God the Almighty says, **But whoever fears from a testator**

injustice or sin, Ibn Abbas, Abu al-Aaliyah, Mujahid, al-Dahhak, al-Rabi' ibn Anas, and al-Suddi said: Injustice is an error, and this includes all types of error, such as adding an heir by way of intermediary or means, such as if he bequeathed the sale of a certain thing out of favoritism or bequeathed to his daughter's son to increase it or something similar from the means, either by mistake and not intentionally but by his nature and the strength of his compassion without insight, or intentionally. A sinner in that, so the guardian in this case, should correct the issue and amend the will in the legal manner, and change what the deceased bequeathed to what is closest to him and most similar to the matters in order to combine the intention of the testator and the legal path, and this correction and reconciliation is not a change in anything, and for this reason he linked this and explained it to the prohibition of that, so that it is known that this is not a way of that, and God knows best, and Ibn Abi Hatim said: Al-Abbas bin Al-Waleed bin Muzaid narrated to us, my father told me on the authority of Al-Awza'i, Al-Zuhri said: Urwah narrated to me on the authority of Aisha on the authority of the Prophet, may God bless him and grant him peace, that he said: **What is returned from the charity of the transgressor during his life is what is returned from the will of the transgressor upon his death.** And thus Abu Bakr bin Mardawayh narrated it from the hadith of Al-Abbas bin Al-Waleed with it, Ibn Abi Hatim said: Al-Waleed bin Muzaid made a mistake in it, and this statement is only from Urwah, and Al-Waleed bin Muslim narrated it on the authority of Al-Awza'i, so he did not go beyond Urwah with it, and Ibn Mardawayh also said: Muhammad bin Ahmad bin Ibrahim narrated to us, Ibrahim bin Yusuf narrated to us, Hisham bin Ammar, narrated to us Omar bin Al-Mughira, on the authority of Dawud bin Abi Hind, 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, who said: **Insolence in making a will is one of the major sins.** This is also questionable in its being attributed to the Prophet, may God bless him and grant him peace. The best that has been reported in this regard is what Abd Al-Razzaq said: Muammar Ash'ath bin Abdullah narrated to us, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "A man may do the deeds of good people for seventy years, then when he makes a will, he is unfair in his will, and his deeds are concluded with evil and he enters Hell. A man may do evil deeds for seventy years, then he is just in his will, and his deeds are concluded with good deeds and he enters Paradise." Abu Hurairah said: Read if you wish: **These are the limits set by God, so do not transgress them** 10:13.

Fath al-Qadir

His statement: 181- **So whoever changes it** this pronoun refers to the bequest understood from the will, and likewise the pronoun in his statement: **he heard it** and the change is the alteration, and the pronoun in his statement: **then his sin** refers to the alteration understood from his statement: **he changed it** and this is a warning to whoever changes the bequest that is in accordance with the truth in which there is no injustice

or harm, and that he will bear the sin, and the testator is not responsible for that, for he has been freed from what he was responsible for by bequeathing it.

Tafsir al-Baghawi

181. The Almighty's statement: **So whoever changes it** meaning changes the will in the guardians or the guardians or the witnesses **after he has heard it** meaning after he has heard the statement of the testator, and for this reason the metaphor was mentioned even though the will is feminine, and it was said that the metaphor refers back to the will like the Almighty's statement: **But whoever receives an admonition from his Lord** 275-*Al-Baqarah* referring the metaphor back to the admonition **Then the sin is only upon those who change it** and the dead person is innocent of it **Indeed, God is Hearing** of what the testator has bequeathed *Knowing* of the change that was changed, or Hearing of his will and Knowing of his intention.

Tafsir al-Baidawi

181- **But whoever changes it** another of the guardians and witnesses. **After he has heard it** meaning it has reached him and he has verified it, **then the sin is upon those who change it** so the sin of the changed will or the change is only upon those who change it because they are the ones who have deviated and violated the law. **Indeed, God is Hearing and Knowing** is a warning to the one who changes it unjustly.

Surat Al-Baqarah 2:182

But if someone fears injustice or wrongdoing on the part of a testator and brings about a settlement between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

Surat al-Baqarah 2:182

But if someone fears injustice or wrongdoing on the part of a testator and brings about a settlement between them, there is no sin upon him. Indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

But whoever fears from the testator light and heavy *inclination* deviation from the truth by mistake **or sin** by intentionally doing so by increasing the third or singling out a rich person, for example **and brings about reconciliation between them** between the testator and the one to whom the testator was given by commanding justice **there is no sin upon him** in that **indeed, God is Forgiving and Merciful**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed in the interpretation of this verse. Some of them said: Its interpretation is: If someone is present with a sick person who is making a will when he is on the verge of death, and he fears that he may make a mistake in his will and do something that is not his, or that he may deliberately commit injustice in it and order something that he is not entitled to order, then there is no blame on the one who is present with him and hears that from him to reconcile between him and his heirs, by ordering him to be just in his will, and to forbid them from preventing him from what God has permitted and made permissible for him. Mention of those who said that: Muhammad ibn 'Amr told me, he said, Abu 'Asim told us, he said, 'Isa told us, on the authority of Ibn Abi Najeh,

On the authority of Mujahid, regarding his statement: "But if someone fears injustice or wrongdoing on the part of a testator and makes peace between them, there is no sin upon him," he said: This is when a man is about to die, so if he commits an act of excess, they order him to be just, and if he falls short, they say: Do such-and-such, give such-and-such to such-and-such. Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **But if someone fears injustice or wrongdoing on the part of a testator**, he said: This is when a man is about to die, so if he is on the verge of injustice, they order him to be just, and if he falls short of what is right, they say: Do such-and-such, give such-and-such to such-and-such. Others said: Rather, the meaning of this is: Whoever fears - from the guardians of a dead person, or the ruler of the Muslims - injustice on the part of a testator.

In his will that the deceased left behind, he reconciled between his heirs and the legatees with what he left

behind, so he restored the will to justice and truth, so there is no blame or sin. Mention of those who said that: Al-Muthanna told me, Abu Salih, the scribe of Al-Layth, told us, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, regarding his statement: **But whoever fears from a testator injustice** - meaning: sin - he says: If the deceased makes a mistake in his will or deviates in it, then there is no blame on the guardians if they restore his mistake to what is correct.

Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, regarding his statement: **But if a testator fears injustice or wrongdoing**, he said: It is the man who makes a will and is unjust in his will, so the guardian returns it to truth and justice. Bishr bin Muadh told us, Yazid bin Zari' told us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **But if a testator fears injustice or wrongdoing**, Qatada used to say: Whoever makes a will, and the guardian of the deceased or one of the leaders of the Muslims returns it to the Book of God and to justice, then that is for him. Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Saad and Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi': **But if someone fears injustice or wrongdoing on the part of a testator**, so if someone makes an unjust will, and the executor returns it to the right path after his death, then there is no sin upon him. Abd al-Rahman said in his hadith: "And make peace between them," meaning: the executor returns it to the right path after his death, then there is no sin upon him. Al-Muthanna told me, he said, Ishaq told us, he said, Qubaysah told us, on the authority of Sufyan, on the authority of his father, on the authority of Ibrahim: "But if someone fears injustice or wrongdoing on the part of a testator, then make peace between them," he said: bring him back to the right path. Ahmad ibn Ishaq told us, he said, Abu Ahmad al-Zubayri told us, he said, Israel told us, on the authority of Sa'id ibn Masruq, on the authority of Ibrahim, he said: I asked him about a man who bequeathed more than a third. He said: Return it. Then he recited: **But if someone fears injustice or wrongdoing on the part of a testator**. Amr bin Ali narrated, Khalid bin Zaid, the author of Al-Lulu, narrated, Abu Jaafar Al-Razi narrated, on the authority of Qatada bin Anas: **But if someone fears injustice or wrongdoing on the part of a testator and reconciles between them, there is no sin upon him**, meaning: The executor returns him to his right after his death, so there is no sin upon the executor. Some of them said: Rather, the meaning of this is: If someone fears injustice or wrongdoing on the part of a testator in giving some of his heirs at the time of his death without giving others, there is no sin upon the one who reconciles between them, meaning: between the heirs. Those who said this: Al-Qasim narrated, Al-Hussein narrated, Hajjaj narrated, on the authority of Ibn Jurayj, who said: I said to Ata', regarding his statement: **But if someone fears injustice or wrongdoing on the part of a testator**, he said: A man commits injustice or wrongdoing at his death, so he gives to his heirs some of them without giving others, God says: There is no

sin upon the one who reconciles between them. So I said to Ata': Does he have the right to give to his heirs at the time of his death? It is only a will, and there is no will for an heir? He said: That is in what is divided among them. Others said: The meaning of that is: If a testator fears injustice or sin in his will to someone who does not inherit from him, in a way that benefits those who inherit from him, and he reconciles between his heirs, then there is no sin upon him. Those who said that: Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, he said, Ibn Jurayj said, Ibn Tawus told me, on the authority of his father that he used to say: His injustice and sin is for a man to bequeath to his son's sons so that the money is for their father, and a woman to bequeath to her daughter's husband so that the money is for her daughter? And the one who has a large inheritor but little money, so he bequeaths a third of his entire money, and the legatee or the prince reconciles between them. I said: During his life or after his death? He said: We did not hear anyone say this except after his death, and he was admonished at that time. Al-Hasan bin Yahya told me: Abd al-Razzaq told us: Ibn Uyaynah told us, on the authority of Ibn Tawus, on the authority of his father, regarding his statement: "But if someone fears injustice or wrongdoing on the part of a testator and makes peace between them," he said: It is the man who makes a will for his daughter's son. Others said: Rather the meaning of this is: If someone fears injustice or wrongdoing on the part of a testator for his fathers and relatives, and makes peace between the fathers and relatives, then there is no sin upon him.

Mention of those who said that: Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: "But if someone fears injustice or wrongdoing on the part of a testator and makes peace between them, there is no sin upon him." As for *wrongdoing*, he is making a mistake in his will. As for *sin*, he is deliberately doing injustice in his will. This is greater for his reward than not executing it, but making peace between them according to what he sees as right, decreasing some and increasing others. He said: This verse was revealed regarding the parents and the closest relatives. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: "But if someone fears injustice or wrongdoing on the part of a testator and makes peace between them, there is no sin upon him," he said: Injustice is when he treats some of them unfairly in the will, and sin is when he has sinned with regard to his parents, "and makes peace between them," the one to whom the will is made is between the parents and the closest relatives - the son and the sons are the closest relatives - so there is no sin upon him. Abu Ja'far said: The most correct interpretation of the verse is that whoever fears from the testator a deviation or sin - which is that he will incline towards something other than what is right by mistake on his part, or intentionally commits a sin in his will, by bequeathing to his parents and relatives who do not inherit from him more than what he is permitted to bequeath to them from his money, and other than what God has permitted him to do of what exceeds a third or a full third, and there is little money, and there is a lot of heirs - then there is no harm in whoever is present

to reconcile between those to whom the will is being bequeathed, and between the heirs of the deceased, and between the deceased, by ordering the deceased to do what is right and informing him of what God has permitted him to do in his will and what God has permitted him to do in his will regarding his money, and forbidding him to exceed in his will what is right about which God Almighty said in His Book: **It is prescribed for you, O Muhammad, to do what is right.** If death approaches one of you, if he leaves wealth, he should make a bequest to his parents and relatives according to what is acceptable. This is the reconciliation that God the Most High said: "Then make peace between them, for there is no sin upon him." Likewise, for someone who has a surplus and abundant wealth and few heirs, and he wants to limit his bequest to his parents and relatives to one-third, he should make peace between himself and his heirs and his parents and relatives to whom he wants to make a bequest, by ordering the sick person to increase his bequest to them, and to make it what God has permitted of one-third. This is also from making peace between them according to what is acceptable. We have chosen this statement because God the Most High said: **But if someone fears from a testator injustice or sin**, meaning: if someone fears from a testator that he will commit injustice or sin. Fear of injustice and sin from the testator only occurs before the injustice and sin occur. However, after it occurs from him, there is no reason to fear that he will commit injustice or sin. Rather, this is the case of someone who has committed injustice or sin. If that was the meaning, it would have been said: "Whoever is proven to have committed a wrongdoing or a sin - or is certain or aware of it - and not: whoever fears wrongdoing from him." If what we have said is unclear to some people, then they say: **What is the point of reconciliation in that case, and reconciliation is only between those who differ in something?** It is said: "Even if that is one of the meanings of reconciliation, reconciliation is reconciliation between the two parties, in what was feared to happen between them, in a way that ensures that there will be no difference." Because reconciliation is the action that brings about reconciliation between the two parties, whether that action brings about reconciliation between them - before the difference occurs or after it occurs. If someone says: "How is it that it was said: 'So he made peace between them', and neither the heirs nor the differing parties, or the feared ones, were mentioned?" It is said: **Rather, those whom God, the Most High, commanded to be bequeathed were mentioned, and they are the parents of the testator and his relatives, and those who...**

They were commanded to make a will in His statement: **It is prescribed for you, when death approaches any of you, if he leaves wealth, to make a bequest to parents and relatives, according to what is acceptable.** Then the Most High said: **But whoever fears from the testator** - to whom you commanded him to make a will - "injustice or sin, and make peace between them" - and between whom you commanded him to make a will - **there is no sin upon him.** And making peace between him and them is making peace between them and the heirs of the testator. Abu Ja'far said: His statement: **But whoever fears from the testator** has

But if someone fears injustice or wrongdoing on the part of a testator and brings about a settlement between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

been read with a lightened *sad* and a sukoon on the *waw* - and with a fatha on the *waw* and a shaddah on the *sad*. Whoever reads that with a lightened *sad* and a sukoon on the *waw*, has read it in the language of someone who says: I bequeathed such-and-such to so-and-so. Whoever reads with a fatha on the *waw* and a shaddah on the *sad*, has read it in the language of someone who says: I bequeathed such-and-such to so-and-so. And whoever reads with a fatha on the *waw* and a shaddah on the *sad*, has read it in the language of someone who says: I bequeathed such-and-such to so-and-so. These are two well-known dialects of the Arabs: Wasitaka and Awsitaka. As for injustice, it is injustice and deviation from the truth in the speech of the Arabs, and from it is the saying of the poet:

They are our masters, even if they are unfair to us. We are indeed afraid of meeting them.

It is said: A man was unfair to his friend, if he leaned against him and was unjust to him - unfairness. So the meaning of the statement is whoever fears that the testator will be unfair to him in the matter of the will, and deviate from the right path in it, and deviate from the intention or sin by doing that deliberately with knowledge of the error of what he will do from that, so he reconciles between them, then there is no sin upon him. And the people of interpretation said something similar to what we said about the meaning of unfairness and sin. Mention of those who said that: Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **But whoever fears from a testator unfairness**, he means by unfairness: error. Abu Kurayb told us, he said, Jabir bin Nuh told us, on the authority of Abdul Malik, on the authority of Ata': **But whoever fears from a testator unfairness**, he said: Deviation. Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abdul Malik told us, on the authority of Ata', similarly. Amr bin Ali told us, he said, Khalid bin Al-Harith and Yazid bin Harun told us, they said, Abdul Malik told us, on the authority of Ata', similarly.

Yaqub told me, Hisham told us, Juwaybir told us, on the authority of Ad-Dahhak, who said: **Janf is a mistake, and sin is deliberate**. Ahmad ibn Ishaq Al-Ahwazi told us, who said: Abu Ahmad Az-Zubayri told us, who said: Hisham told us, on the authority of Juwaybir, on the authority of Ata', similarly. Musa told me, who said: Amr told us, who said: Asbat told us, on the authority of As-Suddi: **So whoever fears from a testator injustice or sin**. As for *janf*, it is a mistake in his will, and as for *sin*, it is deliberate, he intentionally wrongs his will. Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **But if a testator fears injustice or sin**, he said: By mistake or intentionally. Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd and Ibn Abi Ja'far told us, on the authority of Abu Ja'far, on the authority of Qatada: **But if a testator fears injustice or sin**, he said: Injustice is by mistake, and sin is intentional. Amr ibn Ali told us,

he said, Khalid ibn Yazid, the companion of Al-Lulu', he said, Abu Ja'far told us, on the authority of Qatada ibn Anas, similarly. Al-Muthanna told me, he said, Ishaq told us, he said, Qubaysah told us, on the authority of Sufyan, on the authority of his father, on the authority of Ibrahim: **But if a testator fears injustice or sin**, he said: Injustice is by mistake, and sin is intentional. Ahmad ibn Ishaq narrated to us, Abu Ahmad narrated to us, Fadil ibn Marzuq narrated to us, on the authority of Atiyah: **But whoever fears from a testator deviation**, he said: a mistake, or sin, intentionally. Al-Muthanna narrated to me, he said: Ishaq narrated to us, he said: Abd al-Razzaq narrated to us, on the authority of Ibn Uyaynah, on the authority of Ibn Tawus, on the authority of his father: **But whoever fears from a testator deviation**, he said: a deviation. Yunus narrated to me, he said: Ibn Wahb narrated to us, he said: Ibn Zayd said regarding his statement: *Deviation* is injustice, and *sin* is his inclination of one towards another. And all of it comes to one, just as it can be pardoning and forgiving and forgiving and merciful. Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, he said: Ibn Abbas said: deviation is a mistake, and sin is intentional. I was told by Al-Husayn ibn Al-Faraj, he said: Al-Fadl ibn Khalid narrated to us, he said: Ubayd ibn Sulayman narrated to us, on the authority of Ad-Dahhak, he said: deviation is a mistake, and sin is intentional. As for his saying: **Indeed, God is Forgiving and Merciful**, it means: God is Forgiving of the testator, regarding what his soul has thought of of injustice and sin, if he has left it to sin and be unjust in his will, and has overlooked for him what his soul has thought of of injustice, since that did not happen and he did not neglect to hold him accountable for it, *Merciful* in reconciling between the testator and whoever wanted to wrong him for someone else, or sin for him in it.

Tafsir al-Qurtubi

God Almighty says: "But if anyone fears injustice or wrongdoing on the part of a testator and brings about a settlement between them, there is no sin upon him. Indeed, God is Forgiving and Merciful."

There are six issues:

The first: The Almighty's saying: **So whoever fears** from a condition, and fear means feared. It was said: knew. The original is fear, the *waw* was changed to an alif because it is moving and what precedes it is moving. The people of Kufa incline fear to indicate the kasra of fa'ala. From muwas with emphasis, the reading of Abu Bakr from Asim, Hamza and al-Kisa'i, and the rest lightened it, and lightening is clearer, because most grammarians say muwas for multiplication. It may be permissible for it to be like karama and akram. Janfan from janafa yajnaf if he is unfair, and the noun from it is jinnaf and janaf, from an-Nahhas. It was said: janf is inclination. Al-A'ash said:

My camel turned away from the stone of Yamamah,

and I did not seek anyone from its people except you.

In Al-Sahah: Al-Janf means inclination. And it is said that Janfah with a kasra means to lean, and from this is the saying of God Almighty: **But whoever fears from a testator deviation** The poet said:

They are our masters, even if they are unfair to us. We are indeed afraid of meeting them.

Abu Ubaidah said: The mawla here is in the place of the mawālī, meaning the paternal cousins, as in the Almighty's saying: **Then He brings you forth as a child.** And Labid said:

I am a man who has prevented the descendants of Amir from oppressing me, and my enemies have wronged me.

Abu Ubaidah said: "Likewise, the jinni' **with a hamza** is also the one who leans. It is said: a man is ajnaf, meaning he came with the junuf. Just as it is said: alaam, meaning he came with something he is blamed for. And akhs, meaning he came with a base thing. And tajanaf lithman, meaning he leaned. And a man is ajnaf, meaning he has a bent back. And janfa **on fa'la with a damma on the fa' and a fatha on the 'ayn**: is the name of a place, on the authority of Ibn al-Sikkit. It was narrated on the authority of Ali that he read haifa with a ha' and a ya', meaning oppression. Mujahid said: "So whoever fears" means whoever fears that the testator will be ajnaf and cut off the inheritance of a group and intentionally harm them, or come to them without intention, and that is the junf without sin, but if he does it intentionally, then it is the junf in sin. So the meaning is whoever is admonished about that and it is returned from him, so he reconciles with that what is between him and his heirs and between the heirs themselves, then there is no sin upon him. **Indeed, God is Forgiving** of the testator if he is admonished and he refrains from what he intended of harm. Ibn Abbas, Qatada, Al-Rabi' and others said: The meaning of the verse is: "Whoever fears, knows, sees, and his knowledge comes to him after the death of the testator that the testator has been unjust and deliberately harmed some of his heirs, and he corrects the confusion and discord that occurred between the heirs, "there is no sin upon him," meaning that the sin of the previously mentioned change will not befall him. Even if there is some change in his action, it is a change for the sake of benefit. The change in which there is sin is only a change of desire.

Second: The address in His saying: **But whoever fears** is to all Muslims. It was said to them: If you fear that a testator will deviate in his will and go away from the truth and fall into sin and he does not spend it in a reasonable manner, such as by bequeathing the money to his daughter's husband or to his daughter's son so that the money goes to his daughter, or to his son's son with the intention that the money goes to his son, or he bequeathed to someone distant and left out the one who is close, then hasten to strive to reconcile between them. If reconciliation occurs, the sin is dropped from the one who reconciled. Reconciliation is a communal obligation, so if one of them does it, it is dropped from the rest, but if they do not do it, then everyone is sinful.

Third: This verse is evidence of ruling based on suspicion, because if corruption is suspected, then it is necessary to strive for reform. If corruption is confirmed, then it is not a reconciliation, but rather a ruling to repel, nullify and put an end to corruption.

The Almighty's saying: "Then make peace between them" is in apposition to *feared*, and the metaphor refers to the heirs. They were not mentioned because the meaning was known, and the answer to the condition is that there is no sin upon him.

Fourth: There is no disagreement that charity when alive and healthy is better than charity when dead, based on the statement of the Prophet, peace and blessings be upon him, when he was asked: **Which charity is best?** He said: **If you give charity when you are healthy and stingy.** The hadith was narrated by the people of Sahih. Al-Darqutni narrated on the authority of Abu Saeed Al-Khudri that the Messenger of God, peace and blessings be upon him, said:

It is better for a person to give charity of one dirham during his life than to give charity of one hundred at his death. Al-Nasa'i narrated on the authority of Abu al-Darda' that the Prophet, may God bless him and grant him peace, said:

The example of the one who spends or gives charity at the time of his death is like the example of the one who gives gifts after he is full.

Fifth: If someone does not cause harm in his will, it is an expiation for what he left behind of his zakat. Al-Darqutni narrated on the authority of Muawiyah bin Qurrah on the authority of his father who said: The Messenger of God, may God bless him and grant him peace, said:

Whoever is on the verge of death and makes a will, and his will is in accordance with the Book of God, it will be an expiation for what he left behind of zakat. If there is harm in the will, which is:

Sixth: Al-Darqutni also narrated on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, who said:

Harming in a will is a major sin. Abu Dawud narrated on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said:

A man or woman may work in obedience to God for sixty years, then death comes to them and they are harmed in their will, so Hell is obligatory for them.

Al-Nasa'i included a translation of the prayer for one who deviates in his will: Ali ibn Hajar informed us, Hisham informed us, on the authority of Mansur, who is Ibn Zadan, on the authority of Al-Hasan, on the authority of Amrat ibn Husayn, may God be pleased with him:

"A man freed six of his slaves when he died, and he had no other wealth. report of that reached the Prophet, may God bless him and grant him peace, and he became angry and said: 'I was thinking of not praying over him.' Then he called his slaves and divided them into three parts. Then he cast lots among them, so he freed two and enslaved four." Muslim narrated it with

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the same meaning, except that he said at the end: **And he said to him a harsh word**, instead of saying: **I was thinking of not praying over him**.

Tafsir Ibn Kathir

This noble verse included the command to make a will for parents and relatives, and this was obligatory according to the most correct of the two opinions before the revelation of the verse of inheritance. When the verse of inheritance was revealed, this was abrogated, and the inheritances that were determined became an obligation from God that those who deserved it would take without a will and did not bear the favor of the testator. For this reason, it was stated in the hadith in the Sunan and elsewhere on the authority of Amr ibn Kharijah, who said: I heard the Messenger of God, may God bless him and grant him peace, giving a sermon and he said: **God has given every person with a right his right, so there is no will for an heir**. Imam Ahmad said: Ismail ibn Ibrahim ibn Aliyah told us on the authority of Yunus ibn Ubayd on the authority of Muhammad ibn Sirin, who said: Ibn Abbas sat and recited Surat Al-Baqarah until he came to this verse: **If he leaves wealth, a bequest to parents and relatives**. He said: This verse was abrogated. Saeed ibn Mansur narrated it likewise, on the authority of Hisham, on the authority of Yunus, and Al-Hakim narrated it in his Mustadrak, and he said: It is authentic according to their conditions. Ali ibn Abu Talha on the authority of Ibn Abbas regarding his statement, **The bequest is for parents and near relatives**, said: No one inherits with the parents except for the bequest for the near relatives, so God revealed the verse of inheritance, so He explained the inheritance of the parents and approved the bequest of the near relatives in one-third of the deceased's wealth. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Hajjaj bin Muhammad told us, Ibn Jurayj and Uthman bin Ata' told us on the authority of Ata', on the authority of Ibn Abbas, regarding his statement, **The bequest is for parents and near relatives**: This verse abrogated it: **For men is a share of what the parents and near relatives leave, and for women is a share of what the parents and near relatives leave, whether it be little or much - an obligatory share**. Then Ibn Abi Hatim said, and it was narrated on the authority of Ibn Umar, Abu Musa, Saeed bin Al-Musayyab, Al-Hasan, Mujahid, Ata', Saeed bin Jubayr, Muhammad bin Sirin, Ikrimah, Zaid bin Aslam, Al-Rabi' bin Anas, Qatadah, Al-Suddi, Muqatil bin Hayyan, Tawus, Ibrahim Al-Nakha'i, Shuraih, Al-Dahhak and Al-Zuhri: that this verse is abrogated, abrogated by The verse of inheritance and the wonder of Abu Abdullah Muhammad bin Omar Al-Razi, may God have mercy on him, how he narrated in his great interpretation on the authority of Abu Muslim Al-Isfahani that this verse is not abrogated, but rather it is explained by the verse of inheritance, and its meaning is that what God has commanded of inheritance from parents and relatives has been prescribed for you from His saying, **God commands you concerning your children**. He said: And this is the

saying of most of the interpreters and respected jurists. He said: And among them are those who said: It is abrogated in those who inherit, but it is established in those who do not inherit, and this is the doctrine of Ibn Abbas, Al-Hasan, Masruq, Tawus, Al-Dahhak, Muslim bin Yasar, and Al-Ala bin Ziyad. **I said** And this is also what Saeed bin Jubair, Al-Rabi bin Anas, Qatadah and Muqatil bin Hayyan said. However, according to the opinion of these people, this is not called abrogation in our later terminology, because the verse of inheritance only lifted the ruling of some individuals indicated by the generality of the verse of will, because the closest relatives are more general than those who inherit and do not inherit, so the ruling of those who inherit was lifted according to what was specified for them, and the other remained as indicated by the first verse. This is only possible according to the opinion of some of them: that the will at the beginning of Islam was only recommended until it was abrogated. As for those who say: that it was obligatory, which is apparent from the context of the verse, then it must be abrogated by the verse of inheritance, as most of the commentators and respected jurists said, because the obligation of the will for the parents and the closest inheritors is abrogated by consensus, rather it is forbidden according to the previous hadith: **Indeed, God has given every person with a right his right, so there is no will for an heir**. So the verse of inheritance is an independent ruling and an obligation from God for the people of the obligatory shares and the agnates, by which the ruling of these is lifted. In general, the relatives who do not have an inheritance are recommended to bequeath to them from a third, based on the verse of the will and its comprehensiveness, and because it was proven in the two Sahihs on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **It is not right for a Muslim who has something to bequeath to spend two nights without having his will written with him**. Ibn Umar said: Not a night has passed since I heard the Messenger of God, may God bless him and grant him peace, say that without me having my will with me. The verses and hadiths commanding kindness to relatives and treating them well are very numerous. Abd bin Hamid said in his Musnad: "Abdullah told us on the authority of Mubarak bin Hassan, on the authority of Nafi', who said: Abdullah said: The Messenger of God, may God bless him and grant him peace, said: God Almighty says: O son of Adam, two things, neither of which is yours: I made for you a share in your wealth when I took you by the throat to purify you and make you pure with it, and the prayers of My servants upon you after your term has passed." His statement, **If he leaves behind good**, means wealth, was said by Ibn Abbas, Mujahid, Ata', Sa'id bin Jubayr, Abu al-A'liyyah, Atiyah al-Awfi, al-Dahhak, al-Suddi, and al-Rabi'. Ibn Anas, Muqatil ibn Hayyan, Qatadah and others. Then some of them said: The will is permissible whether the money is little or much, like inheritance. And some of them said: He only makes a will if he leaves behind a large amount of money. Then they differed about its amount. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Maqri told us, Sufyan told us, on the authority of

Hisham ibn Urwah, on the authority of his father, who said: It was said to Ali, may God be pleased with him: A man from Quraysh died and left behind three hundred or four hundred dinars and did not make a will. He said: It is nothing. God only said: **If he leaves behind good.** He also said: Harun ibn Ishaq al-Hamadani told us, Abduh, meaning Ibn Sulayman, told us, on the authority of Hisham ibn Urwah, on the authority of his father: Ali entered upon a man from his people to visit him, so he said to him: Should I make a will? Ali said to him: God said, **If he leaves behind any good, a bequest.** He only left behind a small amount, so leave it for your father. Al-Hakim said: Aban told me on the authority of Ikrimah on the authority of Ibn Abbas, **If he leaves behind any good.** Ibn Abbas said: He who does not leave behind sixty dinars has not left behind any good. Al-Hakim said: Tawus said: He who does not leave behind eighty dinars has not left behind any good. Qatada said: It was said: A thousand or more. And his saying **with kindness** means with gentleness and kindness, as Ibn Abi Hatim said: Al-Hasan bin Ahmad told us, Ibrahim bin Abdullah bin Bashir told us, Surur bin Al-Mughira told me on the authority of Ibad bin Mansour on the authority of Al-Hasan, his saying: **It is prescribed for you when death approaches one of you,** he said: Yes, a will is a right upon every Muslim to make a will when death approaches him with kindness and not evil. What is meant by kindness is that he makes a will for his relatives that does not oppress his heirs, without extravagance or stinginess, as is proven in the two Sahih's: "Saad said: O Messenger of God, I have wealth and no one inherits from me except my daughter, so should I bequeath two-thirds of my wealth? He said: No. He said: Then half? He said: No. He said: Then a third? He said: A third, and a third is a lot. If you leave your heirs rich, it is better than leaving them poor, supporting people." And in Sahih Al-Bukhari, Ibn Abbas said: If people reduced their share from a third to a quarter, then the Messenger of God, may God bless him and grant him peace, said: **A third, and a third is a lot.** And Imam Ahmad narrated on the authority of Abu Saeed, the client of Banu Hashim, on the authority of Ziyad bin Utbah bin Hanzala, heard Hanzala bin Judhaym bin Hanifa: His grandfather Hanifa bequeathed one hundred camels to an orphan in his care. This was difficult for his sons, so they went to the Messenger of God, may God bless him and grant him peace, and Hanifa said: I bequeathed one hundred camels to an orphan of mine, which we used to call a mount. The Prophet, may God bless him and grant him peace, said: **No, no, no, the charity is five, otherwise ten, otherwise fifteen, otherwise twenty, otherwise twenty-five, otherwise thirty, otherwise thirty-five, and if it is more, then forty.** And he mentioned the hadith in full.

And His statement, "But whoever changes it after he has heard it, then his sin is only upon those who change it. Indeed, God is Hearing and Knowing." God the Almighty says: So whoever changes the will and distorts it, changing its ruling and adding to it or subtracting from it, and this includes concealing it by way of priority, **then his sin is only upon those who change it.** Ibn Abbas and others said: The reward of the deceased has fallen upon God, and the sin is attached to those who changed it. **Indeed, God is**

Hearing and Knowing. That is, He has seen what the deceased has bequeathed and He is aware of that and what the legatees have changed. And God the Almighty says, **But whoever fears from a testator injustice or sin,** Ibn Abbas, Abu al-Aaliyah, Mujahid, al-Dahhak, al-Rabi' ibn Anas, and al-Suddi said: Injustice is an error, and this includes all types of error, such as adding an heir by way of intermediary or means, such as if he bequeathed the sale of a certain thing out of favoritism or bequeathed to his daughter's son to increase it or something similar from the means, either by mistake and not intentionally but by his nature and the strength of his compassion without insight, or intentionally. A sinner in that, so the guardian in this case, should correct the issue and amend the will in the legal manner, and change what the deceased bequeathed to what is closest to him and most similar to the matters in order to combine the intention of the testator and the legal path, and this correction and reconciliation is not a change in anything, and for this reason he linked this and explained it to the prohibition of that, so that it is known that this is not a way of that, and God knows best, and Ibn Abi Hatim said: Al-Abbas bin Al-Waleed bin Muzaid narrated to us, my father told me on the authority of Al-Awza'i, Al-Zuhri said: Urwah narrated to me on the authority of Aisha on the authority of the Prophet, may God bless him and grant him peace, that he said: **What is returned from the charity of the transgressor during his life is what is returned from the will of the transgressor upon his death.** And thus Abu Bakr bin Mardawayh narrated it from the hadith of Al-Abbas bin Al-Waleed with it, Ibn Abi Hatim said: Al-Waleed bin Muzaid made a mistake in it, and this statement is only from Urwah, and Al-Waleed bin Muslim narrated it on the authority of Al-Awza'i, so he did not go beyond Urwah with it, and Ibn Mardawayh also said: Muhammad bin Ahmad bin Ibrahim narrated to us, Ibrahim bin Yusuf narrated to us, Hisham bin Ammar, narrated to us Omar bin Al-Mughira, on the authority of Dawud bin Abi Hind, 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, who said: **Insolence in making a will is one of the major sins.** This is also questionable in its being attributed to the Prophet, may God bless him and grant him peace. The best that has been reported in this regard is what Abd Al-Razzaq said: Muammar Ash'ath bin Abdullah narrated to us, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "A man may do the deeds of good people for seventy years, then when he makes a will, he is unfair in his will, and his deeds are concluded with evil and he enters Hell. A man may do evil deeds for seventy years, then he is just in his will, and his deeds are concluded with good deeds and he enters Paradise." Abu Hurairah said: Read if you wish: **These are the limits set by God, so do not transgress them** 10:13.

Fath al-Qadir

Al-Qurtubi said: There is no disagreement that if he bequeaths something that is not permissible, such as bequeathing wine, pork, or something sinful, then it is permissible to change it, but it is not permissible to

Surat Al-Baqarah 2:182

But if someone fears injustice or wrongdoing on the part of a testator and brings about a settlement between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

carry it out, just as it is not permissible to carry out what exceeds a third. Abu Omar said this. End quote. And janf means going beyond, from janfa yajnaf: if he goes beyond, said Al-Nahhas. It was said that janf means inclination, and from this is the saying of Al-A'sha:

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

He said in Al-Sahah: Al-Janf means inclination, and likewise in Al-Kashshaf. And Labid said:

I am a man who has prevented the descendants of Amer from oppressing me, and my enemies have wronged me.

And his saying: 182- "So make peace between them" meaning, he made peace with what happened between the heirs of discord and disorder because of the will by nullifying what is harmful and contradictory to what God has legislated, and establishing what is right, such as a will for a good deed to a non-heir. The pronoun in his saying: **between them** refers to the heirs, even if they were not mentioned before, because it is known that they are the ones intended from the context. And it was said: it refers to those to whom the will was made, and they are the parents and relatives.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **If he leaves behind wealth**, he said: Money. Ibn Jarir narrated something similar on the authority of Mujahid. Abd bin Hamid narrated on the authority of Ibn Abbas who said: Whoever does not leave behind sixty dinars has not left behind wealth. Abd Al-Razzaq, Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim and Al-Bayhaqi narrated in his Sunan on the authority of Urwah that Ali bin Abi Talib entered upon a freed slave of theirs who was dying and he had seven hundred or six hundred dirhams and said: Should I not make a will? He said: No. Rather, God said: **If he leaves behind wealth**, and you do not have much wealth, so leave your wealth for your heirs. Saeed bin Mansour, Ibn Abi Shaybah, Ibn Al-Mundhir and Al-Bayhaqi narrated on the authority of Aisha that a man said to her: I want to make a will. She said: How much is your wealth? He said: Three thousand. She said: How many dependents do you have? He said: Four. She said: God said: **If he leaves behind wealth**, and this is something small, so leave it for your dependents, for that is better. Abdul Razzaq, Saeed bin Mansour and Al-Bayhaqi narrated on the authority of Ibn Abbas who said: If the deceased leaves seven hundred dirhams, then he should not make a will. Abdul Razzaq and Abdul bin Hamid narrated on the authority of Al-Zuhri who said: God has made the will a right, whether it is small or large. Abdul Razzaq and Abdul bin Hamid narrated on the authority of Qatadah who said: The Messenger of God (peace and blessings of God be upon him) said and mentioned a hadith in it: **Look at your relatives who are in need and do not inherit, and bequeath to them from your wealth according to what is reasonable**. They also narrated on the authority of Tawus who said: Whoever makes a

will to a group of people and names them and leaves his relatives in need, it will be taken from them and returned to his relatives. Saeed bin Mansour, Ahmad, Abdul bin Hamid, Abu Dawud in Al-Nasikh, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim - who authenticated it - and Al-Bayhaqi in his Sunan narrated on the authority of Muhammad bin Bashir on the authority of Ibn Abbas who said: This verse was abrogated. Abu Dawud narrated something similar from him in his Sunan and Al-Bayhaqi. Ibn Jarir narrated from him that he said: In the verse, it abrogated who inherits, but it did not abrogate the relatives who do not inherit. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Al-Bayhaqi narrated from Ibn Umar that he said: This verse was abrogated by the verse of inheritance. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding the statement of God, **But whoever changes it the verse**, he said: The reward of the testator is with God and he is absolved from his sin. He said regarding the statement of God, *injustice* (i.e. sin), **and reconcile between them** (i.e., if the deceased makes a mistake in his will or deviates from it, then there is no blame on the guardians if they return his mistake to the right path. Ibn Abi Hatim narrated something similar from Saeed ibn Jubayr, but he interpreted injustice as inclination. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Biasal or sin**, he said: By mistake or intentionally. Saeed bin Mansour and Al-Bayhaqi narrated in his Sunan on his authority that he said: Bias in a will and causing harm in it are among the major sins.

Tafsir al-Baghawi

182. God the Almighty said: **So whoever fears** meaning knows, like His saying: **But if you fear that they will not be able to keep within the limits set by God** (229-Al-Baqarah) meaning you know from a **testator** Hamzah, Al-Kisa'i, Abu Bakr and Ya'qub read with a fat-ha on the waw and a shaddah on the sad, like His saying: **What He enjoined upon Noah 13-Ash-Shura And We enjoined upon man 8-Al-Ankabut** and the others read with a sukun on the waw and a light sad, like His saying: **God instructs you concerning your children 11-An-Nisa After a bequest he may have bequeathed or debt 12-An-Nisa Janf** meaning injustice and deviation from the truth, and janf is inclination **or sin** meaning oppression, As-Suddi, Ikrimah and Ar-Rabi' said: Jaanf is a mistake and sin is intentional **So reconcile between them, there is no sin upon him** and they differed in the meaning of the verse, Mujahid said: Its meaning is that if a man attends a

sick person while he is making a testament and he sees him inclining either by negligence or extravagance, or by lying down. The will is not in its proper place, so there is no blame on the one who is present to order him to be just and forbid him from injustice, so he should look at the testator and the heirs. Others said: What he meant by it is that if the deceased made a mistake in his will or was unjust intentionally, then there is no blame on his guardian or his trustee or the one in charge of the affairs of the Muslims to reconcile after his death between his heirs and those to whom the will was made, and to return the will to justice and truth, so there is no sin on him, meaning: there is no blame on him. **Indeed, God is Forgiving and Merciful.** Tawus said: It is a kind of injustice, which is that he should bequeath to his grandsons, meaning his son, and to his daughter's son, and to his daughter's husband, meaning his daughter.

Al-Kalbi said: The guardians and trustees would carry out the will of the deceased after the revelation of the words of God Almighty: **But whoever changes it after he has heard it** *verse*, even if all the money was used up and nothing remained. Then it was abrogated by the words of God Almighty: **But if anyone fears from a testator deviation** *verse*. Ibn Zayd said: So the testator was unable to bequeath to the parents and relatives as God Almighty commanded, and the testator was unable to reform, so God Almighty took that away from them and imposed the obligatory duties.

It was narrated on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **A man or woman may work in obedience to God for sixty years, then death comes to them and they are harmed in their will, so Hell is obligatory for them.** Then Abu Hurairah recited: **after any bequest he may have made or debt** to His saying **without causing harm**.

Tafsir al-Baidawi

182- **So whoever fears a testator** i.e. expects and knows, from their saying I fear that the sky will send. Hamzah, Al-Kisa'i, Ya'qub and Abu Bakr read **a testator** with emphasis. *Janfan* meaning a mistake in the will. **Or sin** deliberately committing injustice. **So reconcile between them** between those to whom the testator directed by making them follow the path of the Shari'ah. **There is no sin upon him** in this change, because it is a false change to the truth, unlike the first. **Indeed, God is Forgiving and Merciful** is a promise to the reformer, and the mention of forgiveness is in agreement with the mention of sin and the action is of the same type as what is sinful.

Surat Al-Baqarah 2:183

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.

Surat al-Baqarah 2:183

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.

Tafsir al-Jalalayn

O you who have believed, decreed upon you is an obligation **as it was decreed upon those before you** of the nations **that you may become righteous** of sins, for it breaks the desire that is its beginning.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **O you who have believed**, O you who have believed in God and His Messenger and have believed in them and acknowledged them.

What he means by his saying: **Fasting has been prescribed for you** is that fasting has been made obligatory for you. *Fasting* is a noun, from the saying of the speaker: I kept silent about such and such - meaning: I refrained from it - I fast from it, fasting and fasting. The meaning of fasting is to refrain from what God has commanded us to refrain from. From this it is said: The horse kept silent, if it stopped walking, and from this is the saying of the Nabigha of Banu Dhubyān:

Fasting horses, and non-fasting horses under the dust, and others chewing on the bridles

And from this is the saying of God Almighty: **Indeed, I have vowed to the Most Merciful a fast** (Maryam 19:26) meaning: silence from speech. And His saying: **as it was decreed upon those before you**, meaning that it was imposed upon you like what was imposed upon those after you.

Before you. Abu Ja'far said: Then the people of interpretation differed about those whom God meant by His saying: **As it was prescribed for those before you**, and about the meaning in which the likeness occurred between the obligation of our fasting and the fasting of those before us. Some of them said: Those whom God informed us about the fasting that He imposed upon us, that it is like what was upon them, are the Christians. They said: The likeness for which He likened one to the other, is their agreement in the time and amount that is obligatory for us today as an obligation. Those who said that mentioned: I was told by Yahya bin Ziyad, from Muhammad bin Abaan Al-Qurashi, from Abu Umayya Al-Tanafisi, from Al-Sha'bi that he said: If I fasted the entire year, I would break my fast on the day in which there is doubt, so it is said: From Sha'ban, and it is said: From Ramadan. That is because the month of Ramadan

was imposed upon the Christians as it was imposed upon us, so they turned it into a season. That is because they sometimes fasted it in the summer, counting thirty days. Then a generation came after them and they took confidence in themselves, so they fasted before the thirty days and after it a day. Then the other continued to follow the Sunnah of the century before him until it became fifty. That is his saying:

Fasting is prescribed for you as it was prescribed for those before you. Others said: Rather, the comparison is only because their fasting was from the last evening prayer to the last evening prayer. That was the obligation of God, the Most High, upon the believers when He first imposed fasting upon them. Those who said this statement agreed with those who said the first statement: That those whom God, the Most High, meant by His saying: **as it was prescribed for those before you**, are the Christians. Those who said that mentioned: Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **O you who have believed, decreed upon you is fasting as it was prescribed for those before you.** As for those before us: they are the Christians, Ramadan was prescribed for them, and it was prescribed for them not to eat or drink after sleeping, and not to marry women during the month of Ramadan. So the fasting of Ramadan became difficult for the Christians, and it began to be imposed on them in the winter and summer. When they saw that, they gathered and made a fast in the season between winter and summer, and they said: We will add twenty days to atone for what we have done! So they made their fast fifty. The Muslims continued to do that, as the Christians did, until what happened with Abu Qais bin Sarmah and Umar bin Al-Khattab happened, and God made it permissible for them to eat, drink, and have sexual intercourse until dawn. Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada: **Fasting has been prescribed for you as it was prescribed for those before you**, he said: Fasting was prescribed for them from dusk to dusk. Others said: Those whom God, the Most High, meant by His saying: **As it was prescribed for those before you**, are the People of the Book. Those who said that were mentioned: Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **O you who have believed, decreed upon you is fasting as it was prescribed for those before you**, the People of the Book. Some of them said: Rather, it was for all people. Those who said that mentioned: Al-Hasan bin Yahya told us, he said, Abdul-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding His statement: **Fasting has been prescribed for you as it was prescribed for those before you**, he said: The month of Ramadan has been prescribed for people, as it was prescribed for those before them. He said: And God prescribed for people before Ramadan the fasting of three days of every month. Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding His statement: **O you who have believed, decreed upon you is fasting as it was prescribed for those before you**, Ramadan, God

prescribed it for those who came before them. Abu Ja'far said: The most correct of these statements is the statement of those who said: The meaning of the verse: O you who have believed, fasting has been prescribed for you as it was prescribed for those before you from the People of the Book, **for a specified number of days**, which is the entire month of Ramadan. Because after Abraham, peace be upon him, he was commanded to follow Abraham, because God Almighty had made him an imam for the people, and God Almighty has informed us that his religion was the pure Islam, so He commanded our Prophet, peace be upon him, with the same as He commanded the prophets before him. As for the likening, it was only in time. That is because those who came before us were only required to fast the month of Ramadan, just as it was imposed on us. As for the interpretation of His statement, **that you may become righteous**, he means by it: so that you may avoid eating food, drinking alcohol, and having intercourse with women during it. He says: Fasting and abstaining from what you would break your fast by not abstaining from, have been imposed upon you, so that you may avoid what breaks your fast during the time of your fast. And a group of the people of interpretation said something similar to what we said about that: Those who said that mentioned: Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: As for His statement, **that you may become righteous**, he says: so that you may avoid eating, drinking, and women just as they avoided - meaning: like the Christians before you avoided.

Tafsir al-Qurtubi

It has six issues:

First: The Almighty's saying: **O you who have believed, decreed upon you is fasting**. When He mentioned what was decreed upon those who are accountable regarding retaliation and wills, He also mentioned that He decreed upon them fasting and made it obligatory upon them and made it obligatory upon them, and there is no disagreement about that. The Prophet, may God bless him and grant him peace, said:

"Islam is built on five pillars: the testimony that there is no god but God and that Muhammad is the Messenger of God, establishing prayer, paying zakat, fasting Ramadan, and Hajj." Narrated by Ibn Umar. Its meaning in the language is: abstaining from moving from one state to another. Silence is called fasting because it is abstaining from speech. God the Almighty said, informing about Maryam 19: **Indeed, I have vowed to the Most Merciful a fast**, meaning silence from speech. Fasting is the stagnation of the wind, which is its abstention from blowing. The animal fasted on its hump: it stood and stood still and did not feed. The day fasted: it was moderate. The sun's fast is when it is at its zenith in the middle of the day. From this is the saying of Al-Nabigha:

Fasting horses, non-fasting horses in the dust, and horses chewing on bridles

Any horse that is stable and unable to run or move, as

he said:

As if the chandelier was suspended in its place

That is, it is fixed in its place and does not move. And his saying:

And the fasting girls are greedy

It means that it does not rotate.

Imru Al-Qais said:

So leave it and ask the worries away from you with a strong, humble heart when the day is fasting and deserted.

That is, the sun slowed down in moving and setting, so it became like a handicap due to its slowness.

Another said:

Even if the day fasted and became moderate and the sun began to salivate, then it descended

Another said:

Yellow-cheeked ostrich, which only eats sleep when fasting

Any list. And poetry in this sense is abundant.

Fasting in Islamic law means abstaining from things that break the fast, with the intention to do so, from sunrise to sunset. Its completion and perfection is achieved by avoiding prohibitions and not falling into forbidden things, as the Prophet, peace be upon him, said:

Whoever does not give up false speech and acting upon it, God has no need for him to give up his food and drink.

Second: The virtue of fasting is great, and its reward is immense. Many authentic and good hadiths have been reported about this, which the imams mentioned in their Musnads, and some of them will come. It is sufficient for you now, from them, regarding the virtue of fasting, that God has singled it out with an attribute to Him, as it was proven in the hadith from the Prophet, may God bless him and grant him peace, that he said, informing about his Lord:

"God, the Blessed and Exalted, says: 'Every deed of the son of Adam is for him except fasting, for it is for Me and I will reward for it.'" The hadith. He specifically mentioned fasting as being for Him, even though all acts of worship are for Him. The two matters distinguish fasting from all other acts of worship.

One of them: Fasting prevents the pleasures and desires of the soul in a way that other acts of worship do not prevent.

Second: Fasting is a secret between the servant and his Lord, and is only revealed to Him. Therefore, it is specific to Him. Other acts of worship are apparent, and may be done out of affectation and hypocrisy. Therefore, it is more specific to fasting than other acts. Others have been said.

Third: The Almighty's saying: **As it was written** Al-Kafi is in the accusative case as an adjective, meaning a

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.

book as, or fasting as. Or as a state of fasting, meaning fasting was written upon you similar to what was written upon those before you. Some grammarians said: Kaf is in the nominative case as an adjective for fasting, since its definition is not purely specific, due to the ambiguity in it as explained by the Shari'ah. Therefore, it is permissible to describe it with as, since it is only used to describe indefinite nouns, so it is like fasting was written upon you. This statement has been weakened. Ma is in the genitive case, and its connection is: **It was written upon those before you.** The pronoun in *Kabe* refers back to *ma*. The people of interpretation differed regarding the place of the simile, which is:

Fourth: Al-Sha'bi, Qatada and others said: The comparison goes back to the time of fasting and the amount of fasting. God Almighty prescribed the fast of Ramadan for the people of Moses and Jesus, but they changed it. Their rabbis increased it by ten days. Then one of their rabbis fell ill and vowed that if God healed him, he would increase their fast by ten days, so he did. So the Christians fasted for fifty days. It was difficult for them in the heat, so they moved it to spring. Al-Nahas chose this statement and said: It is more similar to what is in the verse. And in it is a hadith that indicates its authenticity, which he attributed to Daghfal bin Hanzalah, "On the authority of the Prophet, may God bless him and grant him peace, who said: The Christians were required to fast for a month, then one of them fell ill, so they said: If God heals him, we will increase it by ten. Then there was another who ate meat and his mouth hurt, so they said: If God heals him, we will increase it by seven. Then there was another king, so they said: Let us wish for these seven days and make our fast in spring. He said: So it became fifty." Mujahid said: God Almighty prescribed the fasting of the month of Ramadan for every nation. It was said: They took the document and fasted before the thirty days and after it one day, century after century, until their fasting reached fifty days. It was difficult for them in the heat, so they moved it to the solar season. Al-Naqqash said: There is a hadith on this from Daghfal bin Hanzala, Al-Hasan Al-Basri, and Al-Suddi.

I said: And for this reason - and God knows best - it is disliked now to fast the Day of Doubt and the six days of Shawwal following the Day of Breaking the Fast, connected to it. Al-Sha'bi said: If I fasted the whole year, I would break my fast on the Day of Doubt. This is because the Christians were required to fast the month of Ramadan as it was required of us, so they changed it to the solar season because it coincided with the summer, so they counted thirty days. Then a generation came after them and they took the document for themselves and fasted before the thirty days and a day after it. Then the other generation continued to follow the example of those who came before them until they reached fifty days. This is what God the Almighty said: **As it was prescribed for those before you.** It was said: The likening refers to the origin of its obligation upon those who came before, not to the time and manner. It was said: The likening is to the

nature of the fast that was upon them, which prevented them from eating, drinking and sexual intercourse. So when the time to break the fast came, the one who slept would not do these things. And this was also the case with the Christians at first and at the beginning of Islam, then God abrogated it by saying: **Lawful to you on the night of the fast is the approach to your wives** as will be explained, as stated by Al-Suddi, Abu Al-Aaliyah and Al-Rabi'. Muadh ibn Jabal and Ata' said: The likening is to fasting, not to the description or the number, even though the two fasts differ in terms of increase and decrease. The meaning is: **Fasting has been prescribed for you** i.e. at the beginning of Islam, three days of every month and the day of Ashura, **as it was prescribed for those before you** and they are the Jews - according to Ibn Abbas - three days and Ashura. Then this was abrogated in this nation by the month of Ramadan. Muadh ibn Jabal said: This was abrogated by **for a specified number of days** then the days were abrogated by Ramadan.

Fifth: **Perhaps you will become righteous.** Perhaps it is hoped that this is true for them, as mentioned above. And **be righteous** it was said that its meaning here is that you will become weak, because when eating decreased, desire weakened, and whenever desire weakens, sins decrease. This is a good metaphorical meaning. It was also said: So that you will become righteous from sins. It was also said that it is general, because fasting, as the Prophet (peace be upon him) said:

Fasting is a shield and a means of piety, because it kills desires.

Tafsir Ibn Kathir

The Almighty says, addressing the believers in this verse, and commanding them to fast, which is to abstain from food, drink, and sexual intercourse, with a pure intention for the sake of God, the Almighty, because it purifies and cleanses the souls from bad mixtures and bad morals. He mentioned that just as He made it obligatory for them, He made it obligatory for those who came before them, so they have an example in it, and these should strive to perform this obligation more fully than those did, as God, the Almighty, said: "To each of you We prescribed a law and a method. Had God willed, He would have made you one community, but to test you in what He has given you, so race to [do] good." The verse, and for this reason He said here, **O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.** Because fasting purifies the body and narrows the paths of Satan, and for this reason it is proven in the two Sahihs, **O group of young people, whoever among you is able to marry, let him marry, and whoever is not able, then let him fast, for it is a restraint for him.** Then He explained the amount of fasting and that it is not every day. So that it would not be difficult for the souls to become weak in carrying it and performing it, but

rather in a numbered number of days. This was the case at the beginning of Islam, they would fast three days of every month, then this was abrogated by fasting the month of Ramadan as will be explained. It has been narrated that fasting was at first as it was the case with the nations before us, three days of every month, on the authority of Muadh, Ibn Masoud, Ibn Abbas, Ata', Qatadah, and Ad-Dahhak bin Muzahim, and he added: This continued to be prescribed from the time of Noah until God abrogated it by fasting the month of Ramadan. Abbad bin Mansour said on the authority of Al-Hasan Al-Basri: **O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous * For a numbered number of days.** He said: Yes, by God, fasting was decreed upon every nation that has passed, just as it was decreed upon us, for a full month and a numbered number of days, a known number. Something similar was narrated on the authority of As-Suddi. Ibn Abi Hatim narrated from the hadith of Abu Abd al-Rahman al-Muqri, who said: Saeed ibn Abi Ayoub told me, Abdullah ibn al-Walid told me, on the authority of Abu al-Rabi', a man from the people of Medina, on the authority of Abdullah ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Fasting Ramadan was prescribed by God for the nations before you**, in a long hadith from which he summarized that. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of someone who told him on the authority of Ibn 'Umar who said: **Fasting is prescribed for you as it was prescribed for those before you** was revealed. It was prescribed for them that if one of them prays the 'Isha prayer and sleeps, food, drink and women are forbidden to him until the same time. Ibn Abi al-'Aliyah, 'Abd al-Rahman ibn Abi Laila, Mujahid, Sa'id ibn Jubayr, Muqatil ibn Hayyan, al-Rabi' ibn Anas, 'Ata' al-Khurasani said something similar to that. 'Ata' al-Khurasani said on the authority of Ibn 'Abbas: **As it was prescribed for those before you** meaning the People of the Book. A similar narration was narrated on the authority of al-Sha'bi, al-Suddi and 'Ata' al-Khurasani. Then he explained the ruling on fasting as it was at the beginning of Islam, saying: **But whoever among you is ill or on a journey - then an equal number of other days.** That is, the sick and the traveler do not fast while they are ill or on a journey, because of the hardship that is upon them, rather they break their fast and make it up later on from other days. As for the healthy resident who is able to fast, he has the choice between fasting and feeding. If he wishes, he fasts, and if he wishes, he breaks his fast and feeds a poor person for each day. If he feeds, More than one poor person for each day is better, and if he fasts, it is better than feeding others. This was said by Ibn Masoud, Ibn Abbas, Mujahid, Tawus, Muqatil bin Hayyan and others from the Salaf. That is why God Almighty said: "And upon those who can do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew."

Imam Ahmad said: Abu al-Nadr told us, al-Mas'udi told us, Amr ibn Murrah told us, on the authority of Abd al-Rahman ibn Abi Laila, on the authority of Mu'adh ibn Jabal, may God be pleased with him, who said: Prayer was changed in three ways, and fasting was

changed in three ways. As for the ways of prayer, the Prophet, may God bless him and grant him peace, came to Medina and he prayed for seventeen months towards the Holy House. Then God Almighty revealed to him: "We have certainly seen the turning of your face towards the heaven. So We will surely turn you to a qiblah with which you will be pleased." So God directed him towards Mecca for this year. He said: They would gather for prayer and call each other to prayer, until they became weak or almost weak. Then a man from the Ansar called Abdullah ibn Zayd ibn Abd Rabbih came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I saw in a dream, and if I said that I was not asleep, I would be telling the truth. While I was between sleeping and awake, I saw a person wearing two green garments, and he faced the qiblah and said: God is Great, God is Great, I bear witness that there is no god but God. Muthanna - until he finished the call to prayer, then he waited an hour and then said the same as he had said except that he added to it: The prayer has begun twice. The Messenger of God, may God bless him and grant him peace, said: **Teach it to Bilal, so let him call to prayer with it.** Bilal was the first to call to prayer with it. He said: And Umar ibn al-Khattab, may God be pleased with him, came and said: O Messenger of God, he circumambulated me as he circumambulated him, except that he preceded me. So these are two situations. He said: And they used to come to prayer and the Prophet, may God bless him and grant him peace, preceded them with some of it, so a man would point to a man, so how much did he pray? He said: One or two, so he prays them, then he joins the people in their prayer. He said: Then Muadh came and said: I never find him in a state except that I am in it, then I completed what I had preceded. He said: So he came and the Prophet, may God bless him and grant him peace, had preceded him in some of it. He said: So he stayed with him. When the Messenger of God, may God bless him and grant him peace, had finished, he stood up and completed it. The Messenger of God, may God bless him and grant him peace, said: **Muadh has prescribed for you, so do it like this.** These are three states. As for the states of fasting, the Messenger of God, may God bless him and grant him peace, came to Medina and began to fast three days of every month and fasted Ashura. Then God imposed fasting on him, and God Almighty revealed: **O you who have believed, decreed upon you is fasting as it was decreed upon those before you** to His saying: **And upon those who are able to do it is a ransom of feeding a poor person.** So whoever wanted to fast, he fasted, and whoever wanted to feed a poor person, and that was sufficient for him. Then God Almighty revealed the other verse: **The month of Ramadan in which was revealed the Qur'an to His saying: So whoever witnesses the month among you, let him fast it.** So God established Fasting is permissible for a healthy resident, and it is permissible for the sick and the traveler, and feeding is established for the elderly who are unable to fast. These are two cases. He said: They used to eat, drink, and come to women as long as they did not sleep. When they slept, they refrained. Then a man from the Ansar called Sarmah worked while fasting until evening. Then he came to his family and prayed the Isha prayer, then slept. He did not eat or drink until morning, so he

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.

became fasting. The Messenger of God saw him and he had exerted himself greatly, so he said: **Why do I see you exerting yourself greatly?** He said: O Messenger of God, I did some work yesterday and came when I came, so I threw myself down and slept, and became fasting. He said: Omar had had intercourse with women after he had slept, so he came to the Prophet, may God bless him and grant him peace, and mentioned that to him, so God, the Almighty, revealed: "Lawful to you on the night of the fast is the approach to your wives. They are your garments and you are their garments. God knows that you were deceiving yourselves, so He has turned to you in forgiveness and pardoned you. So now have intercourse with them and seek what God has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread, then complete the fast until the night." Abu Dawud included it in his Sunan, and al-Hakim in his Mustadrak from the hadith of al-Mas'udi with it. Al-Bukhari and Muslim included it from the hadith of al-Zuhri from Urwah from Aisha that she said: Ashura used to be fasted, but when the obligation of Ramadan was revealed, whoever wanted to fast could fast and whoever wanted to break the fast could break the fast. Al-Bukhari narrated something similar from Ibn Umar and Ibn Mas'ud.

And the Almighty's saying: **And upon those who are hard to fast is a ransom, the feeding of a poor person,** as Mu'adh, may God be pleased with him, said: In the beginning, whoever wanted to fast could fast, and whoever wanted to break his fast could break his fast and feed a poor person for each day. And thus, Al-Bukhari narrated on the authority of Salamah bin Al-Akwa' that he said when the verse **And upon those who are hard to fast is a ransom, the feeding of a poor person** was revealed: whoever wanted to break his fast could pay the ransom until the verse after it was revealed and abrogated it. And it was also narrated on the authority of Ubaydullah on the authority of Nafi' on the authority of Ibn Umar, who said: It is abrogated. And Al-Suddi said on the authority of Marra on the authority of Abdullah, he said when this verse was revealed: **And upon those who are hard to fast is a ransom, the feeding of a poor person,** he said: It says **And upon those who are hard to fast,** meaning they take on the burden of it. Abdullah said: So whoever wanted to fast could fast, and whoever wanted to break his fast could feed a poor person. **But whoever does it voluntarily,** he said: feed another poor person, "it is better for him. And that you fast is better for you," and they were like that until it was abrogated by **So whoever among you witnesses the month, let him fast it.** And Al-Bukhari also said: Ishaq told us, Ruh narrated to us, Zakariya bin Ishaq narrated to us, Amr bin Dinar narrated to us from Ata': He heard Ibn Abbas recite: **And upon those who are able to fast is a ransom of feeding a poor person.** Ibn Abbas said: It is not abrogated. It is the old man and the old woman who are able to fast, so they feed a poor person for each day. And more than one person narrated similarly from Saeed bin Jubair from Ibn Abbas. Abu Bakr bin Abi Shaybah said: Abd al-Raheem bin

Sulayman narrated to us from Ash'ath bin Suwar, from Ikrimah from Ibn Abbas, he said: This verse **And upon those who are able to fast is a ransom of feeding a poor person** was revealed about the old man who is not able to fast, then it became weak and he was permitted to feed a poor person for each day. Al-Hafiz Abu Bakr bin Mardawayh said: Muhammad bin Ahmad narrated to us, al-Husayn bin Bahram al-Makhzumi narrated to us, Wahb bin Baqiyah narrated to us, Khalid bin Abdullah narrated to us from Ibn Abi Laila, he said: I entered upon Ata' in Ramadan while he was eating, so he said: Ibn Abbas said: This verse was revealed **And upon those who are able to fast is a ransom of feeding a poor person.** The ransom of feeding a poor person." So whoever wanted to fast could fast, and whoever wanted to break the fast could break the fast and feed a poor person. Then the first was abrogated for the elderly person who had passed away. If he wanted to feed a poor person for each day, he could break the fast. So the bottom line is that abrogation is established for the healthy resident person by requiring him to fast, as He said, **So whoever among you witnesses the month, let him fast it.** As for the elderly person who has passed away and is unable to fast, he may break the fast and does not have to make it up, because he does not have a condition that he can reach in which he can make it up. But is it obligatory for him, if he breaks the fast, to feed a poor person for each day if he has a grandmother? There are two opinions of scholars: One of them is that he is not obligated to feed because he is too weak to do so due to his age, so he is not obligated to pay a ransom like a child, because God does not burden a soul beyond its capacity, and this is one of the two opinions of Al-Shafi'i. The second, which is correct and is the opinion of most scholars, is that he is obligated to pay a ransom for each day, as Ibn Abbas and others of the Salaf interpreted it according to the reading of those who read **and upon those who are able to do it** meaning they are able to do it, as Ibn Mas'ud and others said. This is the choice of Al-Bukhari, for he said: As for the old man if he is not able to fast, Anas fed a poor person for each day after he grew old, a year or two after he had grown old, bread and meat, and he broke his fast. This which Al-Bukhari suspended was attributed to Al-Hafiz Abu Ya'la Al-Mawsili in his Musnad, and he said: Abdullah bin Mu'adh told us, my father told us, Imran told us on the authority of Ayoub bin Abi Tamima, who said: Anas was too weak to fast, so he made a bowl of tharid, and invited thirty poor people and fed them. It was narrated by Abd bin Hamid on the authority of Ruh bin Ubadah, on the authority of Imran, who is Ibn Hadhir, on the authority of Ayoub, on his authority. Abd also narrated it from the hadith of six of the companions of Anas on the authority of Anas with the same meaning. Among the things that are included in this meaning are the pregnant woman and the breastfeeding woman if they fear for themselves or their children. There is much disagreement among the scholars concerning them. Some of them said: They break the fast, pay the ransom, and make up the fast. It was said: They pay the ransom only and do not make up the fast. It was said: They must make up the fast without ransom. It

was said: They break the fast and do not pay the ransom or make up the fast. We have explained this issue in detail in the book on fasting that we devoted to it. Praise and thanks be to God.

Fath al-Qadir

The meaning of 183- *wrote* has been presented, and there is no disagreement among all Muslims that fasting Ramadan is an obligation imposed by God the Almighty upon this nation. The root of fasting in the language is: abstinence and refraining from moving from one state to another. Silence is called fasting because it is abstaining from speech, and from this is **I have vowed to the Most Merciful a fast** meaning abstaining from speech, and from this is the saying of Al-Nabigha:

Fasting horses, non-fasting horses in the dust, and horses chewing on bridles

Any horse that is restrained from running and moving. In Islamic law, it means abstaining from things that break the fast, with the intention of doing so, from sunrise to sunset. His statement, **as it was written**, means fasting as it was written, with the kaf in the accusative case as a description, or fasting was written upon you, resembling what was written, with the kaf in the accusative case as a state. Some grammarians said that the kaf is in the nominative case as a description of fasting, but this is weak because fasting is defined by the lam, and the hidden pronoun in his statement, **as it was written**, refers back to what. The commentators differed about the reason for the comparison, what it is. It was said: It is the amount of fasting and its time, because God prescribed the fasting of Ramadan for the Jews and Christians, but they changed it. It was said: It is the obligation, because God obligated fasting for the nations. It was said: It is the description, i.e. refraining from eating and drinking and the like at a time. According to the first, its meaning is: God prescribed the fasting of Ramadan for this nation as He prescribed it for those before them. According to the second, God obligated fasting for this nation as He obligated it for those before them. According to the third, God Almighty obligated this nation to abstain from things that break the fast as He obligated it for those before them. And the Almighty's saying:

Perhaps you will become righteous is by maintaining it. It was said: You will become righteous from sins because of this worship, because it breaks desire and weakens the motives for sins, as mentioned in the hadith that it is a shield and that it came.

Tafsir al-Baghawi

183. The Almighty said: **O you who have believed, decreed upon you is fasting** meaning it is obligatory and made obligatory. Fasting and fasting in the language means abstaining. It is said: he fasted the day when it was moderate and stood at noon, because when the sun reaches the middle of the sky it stops and stops moving for a while. From this, the Almighty said: **Then say, 'Indeed, I have vowed to the Most Merciful a fast'** 26-Maryam, meaning silence because

it is abstaining from speech. In the Sharia, fasting is abstaining from eating, drinking, and sexual intercourse with the intention at a specific time **as it was prescribed for those before you** of the prophets and nations. They differed about this comparison. Saeed Ibn Jubayr said: The fasting of those before us was from dusk until the next night as it was at the beginning of Islam.

A group of scholars said: He meant that fasting Ramadan was obligatory for Christians as it was imposed on us, and it might occur in extreme heat or extreme cold, and it was difficult for them on their travels and harmed their livelihoods, so their scholars and leaders agreed to make their fasting in a season of the year between winter and summer, so they made it in the spring and added ten days to it as expiation for what they had done, so it became forty, then their king complained of a mouth so he made a promise to God that if he recovered from his pain he would increase their fasting. A week, then he recovered, so he added a week to it, then that king died and another king took over and said: Complete it as fifty days. Mujahid said: They were afflicted with two deaths, so they said: Increase your fasting, so they added ten before and ten after. Al-Sha'bi said: If you fasted the entire year, you would break your fast on the day in doubt, so it is said from Sha'ban and it is said from Ramadan. This is because the month of Ramadan was imposed on the Christians, so they fasted the thirty days before and the day after, then the other century continued to follow the tradition of the century before it until they reached fifty days. This is what the Almighty said: **As it was prescribed for those before you that you may become righteous**. He meant by fasting, because fasting is a connection to righteousness because it involves subduing the self and breaking desires. It was said: That you may beware of desires from eating, drinking and sexual intercourse. **For a fixed number of days**. It was said: At the beginning of Islam, fasting three days of every month was obligatory, and fasting on the day of Ashura, so they fasted like that from spring to the month of Ramadan for seventeen months, then it was abrogated by fasting Ramadan. Ibn Abbas said: The first thing that was abrogated after the migration was the command The kiss and fasting. It is said: The fast of the month of Ramadan was revealed a month and a few days before Badr. Muhammad bin Ishaq said: The Battle of Badr took place on Friday, seventeen nights before the end of the month of Ramadan, at the beginning of eighteen months after the Hijra.

Abu al-Hasan al-Shirazi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Musab told us, on the authority of Malik, on the authority of Hisham ibn Urwa, on the authority of his father, on the authority of Aisha, the Mother of the Believers, that she said: "The day of Ashura was a day that the Quraysh used to fast during the pre-Islamic era. When the Messenger of God, may God bless him and grant him peace, came to Medina, he fasted it and ordered the people to fast it. When Ramadan was made obligatory, it was the obligatory fast, and the day of Ashura was left. So whoever wishes may fast it, and whoever wishes may leave it."

Surat Al-Baqarah 2:183

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.

Tafsir al-Baidawi

183- **O you who have believed, decreed upon you is fasting as it was decreed upon those before you** meaning the prophets and nations since Adam, peace be upon him, and it confirms the ruling and encourages action and makes the soul happy. Fasting in the language means abstaining from what the soul is inclined to, and in the Shari'ah: abstaining from things that break the fast during the day, as they are most of what the soul desires. **That you may guard against** sins, as fasting breaks the desire that is its beginning, as the Prophet, peace and blessings be upon him, said, **So let him fast, for fasting is a shield for him** or failure to perform it due to its originality and precedence.

Surat al-Baqarah 2:184

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

Tafsir al-Jalalayn

Days is an accusative of fasting or they fast for a specified period *numbered* i.e. few or fixed in a known number, which is Ramadan as will come, and He shortened it to make it easier for those who are obligated **So whoever among you** when he witnesses **it is ill or on a journey** i.e. a traveler traveling on a shortened journey and fasting exhausts him in both cases, so he breaks his fast **then the number** he must fast the number of days he broke **of other days** he fasts them in his place he fasts them in his place **And for those** who cannot *it* due to old age or an illness from which there is no hope of recovery **a ransom** which is **the feeding of a poor person** i.e. the amount he eats in his day, which is a mudd of the country's main food for each day, and in a reading with the addition of a ransom, which is for clarification, and it was said that it is not specified, and they were given the choice in the early days of Islam between fasting and the ransom, then it was abrogated by specifying the fasting with His saying whoever among you witnesses the month, let him fast it, Ibn Abbas said: Except for the pregnant and breastfeeding woman if they break their fast for fear for the child, then it remains without abrogation in their case **So whoever volunteers good** by increasing the amount mentioned in the ransom **it is** that is, volunteering (it is better for him. And that you fast) is the subject and its predicate **it is better for you** than breaking the fast and the ransom **if you should know** that it is better for you, then do it.

Tafsir al-Suyuti

God Almighty said: And for those who are able to do it, the ransom is feeding a poor person. So break your fast and feed a poor person for each day. Ibn Saad included in his book, *Tabaqat*, on the authority of Mujahid, who said: This verse was revealed regarding my client Qais bin Al-Sa'ib.

Tafsir al-Tabari

Abu Ja'far said: He means that God Almighty has prescribed for you, O you who believe, fasting for a specified number of days. And the word *days* is in the accusative case with an implied verb, as if it were said: Fasting has been prescribed for you as it was prescribed for those before you, that you fast for a specified number of days, as one says: I liked the strike, Zayd.

And His statement: **As it was decreed upon those before you** of fasting, as if it was said: It was decreed

upon you that which is like what was decreed upon those before you: that you fast a numbered number of days. Then the people of interpretation differed as to what God, the Exalted, meant by His statement: **a numbered number of days**. Some of them said: The numbered number of days are fasting three days of every month. He said: And that was what was decreed upon the people of fasting before the month of Ramadan was decreed upon them. Mention of those who said that: Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Ata', he said: They were required to fast three days of every month, and He did not name the month a number of days. He said: And this was the fasting of the people before, then God, the Exalted, decreed upon the people the month of Ramadan. 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: **O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous**, and it was three days of every month, then that was abrogated by what was revealed about fasting Ramadan. So this is the first fast, from the darkness. Abu Kuraib told us, he said, Yunus bin Bakir told us, he said, Abd al-Rahman bin Abd God bin Utbah told us, on the authority of Amr bin Murrah, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Muadh bin Jabal: That the Messenger of God, may God bless him and grant him peace, came to Medina and fasted the day of Ashura and three days of every month, then God, the Almighty, revealed the obligation of the month of Ramadan, so God revealed: **O you who have believed, decreed upon you is fasting as it was decreed upon those before you**, until he reached **And upon those who can do it - a ransom - is the feeding of a poor person**. Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said: God Almighty had prescribed for the people, before Ramadan was revealed, fasting three days of every month. Others said: Rather, the three days that the Messenger of God, may God bless him and grant him peace, used to fast before Ramadan was made obligatory, were voluntary.

Their fasting. God Almighty meant by His saying: **Fasting is prescribed for you as it was prescribed for those before you** "for a specified number of days," the days of the month of Ramadan, not the days that were fasted before the obligation of fasting the month of Ramadan became obligatory.

Mention of those who said that: Muhammad bin al-Muthanna told us, he said, Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of 'Amr ibn Murrah, he said, our companions told us: When the Messenger of God, may God bless him and grant him peace, came to them, he ordered them to fast three days of every month as a voluntary fast, not as an obligation. He said: Then the fasting of Ramadan was revealed. Abu Musa said: His statement: 'Amr ibn Murrah said: Our companions told us, meaning Ibn Abi Laila, as if Ibn Abi Laila was the one who said: Our companions told us. Ibn al-Muthanna told us, he said, Abu Dawud told us, he said, Shu'bah told us, he heard 'Amr ibn Murrah say,

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

I heard Ibn Abi Laila, and he mentioned something similar. Abu Ja'far said: We have already mentioned the statement of those who said: What is meant by His statement, **Fasting is prescribed for you as it was prescribed for those before you**, is the month of Ramadan. And what is more correct in my opinion is the statement of those who said: What God, the Most High, meant by His statement, **a specified number of days**, is the days of the month of Ramadan. This is because there is no report that can provide evidence that a fast was made obligatory upon the people of Islam other than the fast of the month of Ramadan, and then it was abrogated by the fast of the month of Ramadan. And God, the Most High, has made clear in the context of the verse that the fast that He, the Most High, has made obligatory upon us is the fast of the month of Ramadan and not any other times, by making clear the days that He informed us that He has prescribed fasting upon us by His statement, **the month of Ramadan in which the Qur'an was revealed**. Whoever claims that a fast was obligatory upon Muslims other than the fast of the month of Ramadan, which they are unanimously agreed upon as obligatory - and then that was abrogated - should be asked for proof of that from a report that would establish an argument, since that would not be known except from a report that would cut off the excuse. Since the matter in that is as we have described for what we have explained, the interpretation of the verse is: "Fasting is prescribed for you, O believers, as it was prescribed for those before you that you may become righteous. For a specified number of days, which is the month of Ramadan." It is also possible that its meaning is: **Fasting is prescribed for you**, meaning the month of Ramadan. As for the specified days, they are those whose amounts and hours are counted. Abu Ja'far said: What He, the Most High, means by His statement, **But whoever among you is ill**, is whoever among you is ill, who is required to fast, or is healthy and not ill and is on a journey, **then an equal number of other days**, meaning: then he must fast the number of days that he broke his fast during his illness or travel, **from other days**, meaning: from other days other than the days of his illness or travel. The subject in His statement, **then an equal number of other days**, is similar to the subject in His statement, **then follow up with what is acceptable** (al-Baqarah 2:178). This has already been explained there, so there is no need to repeat it.

As for his statement: **And upon those who are able to do it, a ransom of feeding a poor person**, the reading of all Muslims is: **And upon those who are able to do it**, and this is the line of their Qur'ans. This is the reading that no one among the people of Islam is permitted to differ from, as they have all transmitted the correctness of that century after century. Ibn Abbas used to read it, according to what was narrated from him: **And upon those who are able to do it**. Then the readers of that differed about the meaning of **And upon those who are able to do it**. Some of them said: This was when fasting was first made obligatory, and whoever among the residents was able to fast it if he wished, and if he wished, he could break it and ransom

himself, so he fed a poor person for each day he broke his fast, until that was abrogated. Those who said that were mentioned: Abu Kurayb narrated to us, he said: Yunus ibn Bakir narrated to us, he said: Abd al-Rahman ibn Abd God ibn Utbah narrated to us, on the authority of Amr ibn Murrah, on the authority of Abd al-Rahman ibn Abi Laila, on the authority of Muadh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, came to Medina and fasted the day of Ashura and three days of every month. Then God, the Almighty, made the month of Ramadan obligatory, so God revealed: **O you who have believed, decreed upon you is fasting** until it reached **And upon those who can do it [with difficulty] is a ransom [of feeding a poor person]**, so whoever wanted to fast could fast, and whoever wanted to break his fast could feed a poor person. Then God, the Almighty, made fasting obligatory for the healthy resident, and confirmed feeding the elderly who were unable to fast, so God, the Almighty, revealed: "So whoever witnesses the month shall fast it. And whoever is ill or on a journey" until the end of the verse. Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, on the authority of Shu'bah, on the authority of Amr ibn Murrah, he said, our companions told us that when the Messenger of God, may God bless him and grant him peace, came to them, he ordered them to fast three days of every month voluntarily, not for sickness. He said: Then the fasting of Ramadan was revealed. He said: And they were people who were not accustomed to fasting. He said: And fasting was difficult for them. He said: Whoever did not fast fed a poor person, then this verse was revealed: "And whoever is present among you in the month shall fast it. And whoever is ill or on a journey - then an equal number of other days." So the concession was for the sick and the traveler, and we were ordered to fast. Muhammad ibn al-Muthanna said: Amr said: Our companions told us, meaning Ibn Abi Laila. It is as if Ibn Abi Laila was the one who said: Our companions told us. Ibn al-Muthanna told us, he said: Abu Dawud told us, he said: Shu'bah told us, he said: I heard Amr ibn Murrah say: I heard Ibn Abi Laila, and he mentioned something similar. Ibn Hamid told us, he said: Jarir told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Alqamah, regarding His statement: **And upon those who are able to do so is a ransom of feeding a poor person**, he said: Whoever wanted to fast, he fasted, and whoever wanted to break his fast and fed half a sa' of a poor person, then it was abrogated by: **The month of Ramadan** up to His statement: **And whoever is present among you in the month, he shall fast it**. He told us. Ibn Humayd said, Jarir narrated to us, on the authority of Mughirah, on the authority of Ibrahim, in a similar manner - and he added to it, he said: This verse abrogated it, and the first verse became for the old man who is unable to fast, he gives charity to a poor person for every day half a Saa. Ibn Humayd narrated to us, he said, Yahya bin Wadh Abu Tamilah narrated to us, he said, Al-Husayn narrated to us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah

and Al-Hasan Al-Basri, his saying: **And upon those who are able to do it is a ransom of feeding a poor person**, so whoever among them wanted to fast, he fasted, and whoever among them wanted to ransom himself by feeding a poor person, he ransomed himself and his fast was complete. Then he said: **And whoever is present among you [in the month], let him fast it**, then he made an exception from that and said: **And whoever is ill or on a journey, then an equal number of other days**. Abu Hisham Al-Rifai narrated to us, he said, Ibn Idris narrated to us, he said, I asked Al-A'mash about his saying: **And upon those who are able to do it is a ransom of feeding a poor person**, so he narrated to us on the authority of Ibrahim, on the authority of Alqamah, he said: It abrogated: **And whoever among you is present in the month, let him fast it**. Omar bin Al-Muthanna narrated, Abdul-Wahhab narrated, Abdullah narrated, Nafi', Ibn Omar said: This verse - meaning: **And upon those who are able to do it is a ransom, feeding a poor person** - was abrogated by the one after it: "So whoever is present among you in the month shall fast it. And whoever is ill or on a journey - then an equal number from other days." Abu Kurayb narrated, Ibn Idris narrated, I heard Al-A'mash, from Ibrahim, from Alqamah, regarding His statement: **And upon those who are able to do it is a ransom, feeding a poor person**, he said: It was abrogated by: **So whoever is present among you in the month shall fast it**. Al-Walid bin Shuja' Abu Hammam narrated, Ali bin Masahr narrated, from Asim, from Al-Sha'bi, he said: This verse was revealed: **And upon those who are able to do it is a ransom, feeding a poor person**. A man would break his fast and give food in charity to a poor person for each day, then this verse was revealed: "So whoever is present among you in the month shall fast it. And whoever is ill or on a journey - then an equal number from other days." So the concession was only revealed for the sick and the traveler.

Hannad ibn al-Sarri narrated to us, saying, Ali ibn Masahir narrated to us, on the authority of Asim, on the authority of al-Sha'bi, who said: This verse was revealed for all al-Nas 114: **And upon those who are able to do so is a ransom of feeding a poor person**. A man would break his fast and give his food in charity to a poor person, then this verse was revealed: **And whoever is ill or on a journey - then an equal number of other days**. He said: So the concession was only revealed for the sick and the traveler. Hannad narrated to us, saying, Waki' narrated to us, on the authority of Ibn Abi Laila, who said: I entered upon Ata' while he was eating in the month of Ramadan, and he said: I am an old man, and fasting has been revealed, so whoever wanted to fast, fasted, and whoever wanted to break his fast, and fed a poor person, until this verse was revealed: **And whoever is present among you in the month, let him fast it, and whoever is ill or on a journey - then an equal number of other days**. So fasting became obligatory for everyone, except for a sick person or a traveler or an old man like me, who ransoms himself. Al-Muthanna told me, he said, Abu Salih told us, he said, Al-Layth told me, he said, Yunus told me, on the authority of Ibn Shihab, he said: God said: **O you who believe, decreed upon you is fasting as it was decreed upon those before you**. Ibn Shihab said: God decreed fasting upon us, so whoever wished could ransom himself from among those who were

able to fast, whether healthy or sick or traveling, and he was not required to do anything else. Then when God made fasting obligatory for those who witnessed the month, whoever was healthy and able to do so, He waived the ransom from him, and whoever was traveling or sick, then a number of other days. He said: And the ransom that was accepted before that remained for the elderly who were unable to fast, and the one who was afflicted with thirst or an illness that prevented him from fasting. Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: God made the ransom for the first fast the feeding of a poor person, so whoever wished, whether a traveler or a resident, to feed a poor person and break his fast, that was a concession for him. Then God revealed about the last fast, **Then a number of other days**, and God did not mention about the last fast the ransom of a poor rabble, so the ransom was abrogated, and about the last fast, **God intends for you ease and does not intend for you hardship**, was confirmed, which is breaking the fast while traveling, and He made it a number of other days. Ahmad bin Abdul Rahman bin Wahb told me, he said, my uncle Abdullah bin Wahb told me, he said, Amr bin Al-Harith told me, Bakir bin Abdullah said, on the authority of Yazid, the client of Salamah bin Al-Akwa', on the authority of Salamah bin Al-Akwa' that he said, "We were in the time of the Messenger of God, may God bless him and grant him peace, whoever wanted to fast, he fasted, and whoever wanted to break the fast, he ransomed himself by feeding a poor person, until the following was revealed: "So whoever among you witnesses the month, he shall fast it." Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of Asim al-Ahwal, on the authority of al-Sha'bi, regarding His statement: **And upon those who are able to do it is a ransom, the feeding of a poor person**, he said: It was for all people. Then when **And whoever among you witnesses the month shall fast it**, was revealed, they were commanded to fast and make up for it, so He said: **And whoever is ill or on a journey - then an equal number of other days**. Hannad told us, he said: Ali ibn Musahhir told us, on the authority of al-A'mash, on the authority of Ibrahim, regarding His statement: **And upon those who are able to do it is a ransom, the feeding of a poor person**, he said: It was abrogated by the verse that follows it: **And that you fast is better for you, if you only knew**. Hannad told us, he said: Waki' told us, on the authority of Muhammad ibn Sulayman, on the authority of Ibn Sirin, on the authority of Ubaydah, **And upon those who are able to do it is a ransom, the feeding of a poor person**, he said: It was abrogated by the verse that follows it: **And whoever among you witnesses the month shall fast it**.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: Al-Fadl bin Khalid narrated to us, who said: Ubayd bin Sulayman narrated to us, on the authority of Al-Dahhak, regarding his statement: **Fasting is prescribed for you** - the verse - fasting is obligatory from the evening until the same time the next day. So when a man prays the evening prayer, food and sexual intercourse are forbidden to him until the same time the next day. Then the other fast was revealed by permitting food and sexual intercourse all

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

night long, which is His saying: **And eat and drink until the white thread of the night becomes distinct to you from the black thread** until His saying: **Then complete the fast until the night** (al-Baqarah 2:187). He also permitted sexual intercourse, saying: **Lawful to you on the night of the fast is the approach to your wives** (al-Baqarah 2:187). In the first fast there was a ransom, so whoever, whether a traveler or a resident, wanted to feed a poor person and break his fast, he could do so. God Almighty did not mention the ransom in the second fast, and said: **Then an equal number of other days**, so this second fast abrogated the ransom. Others said: Rather, His saying: **And upon those who are able to fast is a ransom of feeding a poor person**, was a special ruling for the old man and the old woman who were able to fast. They were permitted to ransom their fast by feeding a poor person and breaking their fast. Then that was abrogated by His saying: **So whoever among you witnesses the month, let him fast it**, so they were required to fast like the young man, unless they were unable to. Fasting, so the ruling that was for them before the abrogation is established for them now as it is. Those who said that: Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatadah, on the authority of Azra, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The old man and the old woman who were able to fast, were permitted to break their fast if they wished and to feed a poor person for each day. Then that was abrogated after that: "And whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days." And it was established for the old man and the old woman, if they were not able to fast, and for the pregnant and nursing woman if they fear. Al-Muthanna told me, he said, Suwaid told us, he said, Ibn Al-Mubarak told us, on the authority of Saeed, on the authority of Qatadah, on the authority of Urwah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And for those who are able to do it**, he said: The old man and the old woman. Then he mentioned a hadith similar to Bishr's, on the authority of Yazid. Muhammad ibn Bashir narrated, Muadh ibn Hisham narrated, my father narrated, on the authority of Qatada, on the authority of Ikrimah, who said: The old man and the old woman had the permission to break their fast and feed others, based on the statement of God: **And upon those who are able to do so is a ransom, the feeding of a poor person**. He said: So they had the permission, then it was abrogated by this verse: **And whoever among you witnesses the month shall fast it**, so the permission was abrogated for the old man and the old woman if they were able to fast, and the pregnant and breastfeeding woman remained to break their fast and feed others. Al-Muthanna narrated, Hajjaj ibn al-Munhal narrated, Hammam ibn Yahya narrated, I heard Qatada say about the statement of God: **And upon those who are able to fast is a ransom, the feeding of a poor person**, he said: There was permission in it for the old man and the old woman who were able to fast to feed a poor person for each day and break their fast, then that was abrogated

by the verse that came after it, so He said: **The month of Ramadan** until His statement: **Then an equal number of other days**, so this verse abrogated it. The scholars saw and hoped that the concession would be established for the elderly man and the elderly woman who were unable to fast, to break their fast and feed a poor person for each day, and for the pregnant woman if she feared for what was in her womb, and for the nursing woman if she feared for her child. I was told by Ammar ibn al-Hasan, who said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatadah, regarding His statement: **And upon those who are able to fast is a ransom, the feeding of a poor person**, so the elderly man and the elderly woman were able to fast Ramadan, so God permitted them to break their fast if they wanted to, and they were required to pay the ransom for each day they broke their fast, feeding a poor person. Then God revealed after that: **The month of Ramadan in which was revealed the Qur'an**, until His statement: **Then an equal number of other days**.

Others who read it said: **And upon those who are able to do it**, that was not abrogated, nor anything of it, and it is a ruling that has been established since this verse was revealed until the Day of Judgment. They said: The interpretation of that is: And upon those who are able to do it - in their youth and youth, and in their health and strength - if they become sick and old and are unable to fast due to old age, is the ransom of feeding a poor person, not that the people were given permission to break their fast - while they were able to fast - if they ransomed themselves. He mentioned who said that: Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And upon those who are able to do it is a ransom of feeding a poor person**. He said: As for those who are able to do it, a man who was able to do it and had fasted before that, then he is afflicted with pain or thirst or a long illness, or a breastfeeding woman who is unable to fast, then those are required to feed a poor person for each day. If he feeds a poor person, it is better for him, and whoever is required to fast and fasts, it is better for him. Hannad told us, he said, Abdah told us, on the authority of Saeed bin Abi Arooba, on the authority of Qatadah, on the authority of Azra, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: If a pregnant woman fears for herself, and a breastfeeding woman fears for her child in Ramadan, he said: They break their fast and feed a poor person for each day, and they do not make up their fast. Hannad told us, he said, Abda told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: that he saw his mother-in-law who was pregnant or breastfeeding, and he said: You are like someone who cannot bear it. You must feed a poor person for each day, and you do not have to make up for it. Hannad told us, he said, Abda told us, on the authority of Saeed, on the authority of Ali bin Thabit, on the authority of Nafi', on the authority of Ibn Umar, like what Ibn Abbas said about the pregnant or breastfeeding woman.

Bishr ibn Muadh narrated to us, saying, Yazid narrated to us, saying, Saeed narrated to us, on the authority of Qatada, saying: It was mentioned to us that Ibn Abbas said, to his pregnant or nursing mother: You are like those who cannot do it. You must pay a ransom and you do not have to fast. This is if she fears for herself. Muhammad ibn Saad narrated to me, saying, my father narrated to me, saying, my uncle narrated to me, saying, my father narrated to me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And for those who can do it, a ransom of feeding a poor person**, he is an old man who was able to fast the month of Ramadan when he was young, then he grew old and was unable to fast, so he should give charity to one poor person for each day he broke his fast, when he broke his fast and when he ate suhoor. Hannad narrated to us, saying, Abdah narrated to us, on the authority of Mansour, on the authority of Mujahid, on the authority of Ibn Abbas, something similar - except that he did not say: when they break their fast and when they eat suhoor. Hannad narrated to us, saying, Hatim Bani Ismail narrated to us, on the authority of Abd al-Rahman bin Harmalah, on the authority of Saeed bin al-Musayyab, that he said about the statement of God, the Most High: **The ransom is the feeding of a poor person**, he said: It refers to the old man who used to fast but became old and unable to do so, and the pregnant woman who is not required to fast, so each one of them must feed a poor person: a mudd of wheat for each day until Ramadan ends. Others read it as: **And for those who can afford it, a ransom is the feeding of a poor person**, and they said: It refers to the old man and the old woman who have become too old to fast, so they are required to fast but are not able to do so, so they may break their fast and feed a poor person for each day they broke their fast. They said: The ruling of the verse has been established since it was revealed, it has not been abrogated, and they rejected the statement of those who said that it was abrogated. He who said that: Muhammad ibn Amr told me, he said, Abu Asim told us, Ibn Jurayj told us, on the authority of Ata', on the authority of Ibn Abbas that he used to recite it: **They are entrusted with it**. Hannad told us, he said, Ali ibn Mashair told us, on the authority of Asim, on the authority of Ikrimah, on the authority of Ibn Abbas that he used to recite: **And upon those who are able to do so is a ransom, the feeding of a poor person**. He said: So he used to say: It is valid for people today. Hannad told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, on the authority of Ibn Abbas that he used to recite it: **And upon those who are able to do so is a ransom, the feeding of a poor person**. He said: So he used to say: It is valid for people today. Hannad told us, he said, Qubaysah told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, on the authority of Ibn Abbas that he used to recite it: **And upon those who are able to do so is a ransom, the feeding of a poor person**. He said: So he used to say: It is valid for people today. Muhammad bin Bashir told us, he said, Abdul Wahhab told us, he said, Ayoub told us, on the authority of Ikrimah, that he said about this verse: **And for those who can bear it**, - and this is how he used to recite it -: It is not abrogated. The old man was ordered to break his fast and feed a poor person for each day. Ibn Bashir narrated to us, he said:

Muhammad ibn Ja'far narrated to us, he said: Shu'bah narrated to us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, that he recited: **And for those who can bear it**. Hanad Taqal narrated to us, Waki' narrated to us, on the authority of Imran ibn Hudayr, on the authority of Ikrimah, he said: **And for those who can bear it** fast it, but those who can bear it are unable to do it. Al-Hasan ibn Yahya narrated to us, he said: 'Abd al-Razzaq narrated to us, he said: Ibn Jurayj narrated to us, he said: Muhammad ibn 'Abbad ibn Ja'far narrated to me, on the authority of Abu 'Amr, the freed slave of 'Aishah, that 'Aishah used to recite: **They can bear it**. Al-Hasan narrated to us, he said: 'Abd al-Razzaq narrated to us, he said: Ibn Jurayj narrated to us, on the authority of 'Ata', that he used to recite it: **They can bear it**. Ibn Jurayj said: Mujahid also used to recite it like this. Hamid ibn Mas'adah narrated to us, he said: Bishr ibn al-Mufaddal narrated to us, he said: Khalid narrated to us, on the authority of Ikrimah: **And for those who can bear it**. Ibn 'Abbas said: He is the old man. Ismail bin Musa Al-Suddi narrated to us, he said, Sharik narrated to us, on the authority of Salim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And upon those who can afford it** he said: they take on the burden of it, they make it their business. Abu Kurayb narrated to us, he said, Ibn Idris narrated to us, on the authority of Muslim Al-Mala'i, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **And upon those who can do it, a ransom is the feeding of a poor person**, he said: the old man who cannot afford it, so he breaks his fast and feeds a poor person every day. Muhammad bin Amr narrated to me, he said, Abu Asim narrated to us, he said, Isa narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid and Ata', on the authority of Ibn Abbas, regarding the statement of God: **And upon those who can afford it**, he said: they make it their business, a ransom is the feeding of one poor person. He said: This is an abrogated verse, and no concession is given except for the old man who cannot afford it, or the sick person who knows that he will not recover. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Amr ibn Dinar, on the authority of Ata', on the authority of Ibn Abbas, who said: **Those who can afford it** means they are obliged to do so. The ransom is feeding one poor person. This was not permitted except for the old man who cannot afford to fast, or the sick person who he knows will not recover. This is from Mujahid. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas that he used to say: It is not abrogated. Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, regarding the statement of God, the Most High: **And upon those who can do it with difficulty is a ransom, the feeding of a poor person**, he said: Whoever is not able to fast except with difficulty, then he may break his fast and feed a poor person every day, and the pregnant woman, the nursing mother, the very old man, and the one who has a permanent illness. Hannad told us, he said, Ubaidah told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the statement of

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

God, the Most High: **And upon those who can do it with difficulty is a ransom, the feeding of a poor person**, he said: He is the very old man, and the person who used to fast in his youth, but when he grew old he was unable to fast before he died, so he feeds a poor person every day. Hannad said: Ubaidah said: It was said to Mansur: Who feeds every day half a sa'? He said: Yes. Hannad told us, he said, Marwan bin Muawiyah told us, on the authority of Uthman bin Al-Aswad, he said: I asked Mujahid about a woman of mine whose ninth day coincided with the month of Ramadan, and it coincided with intense heat, so he ordered me to break my fast and feed a poor person. He said: Mujahid said: This concession is also for the traveler and the sick, for God says: **And upon those who can do it with difficulty, is a ransom of feeding a poor person**. Hannad narrated to us, he said: Abu Mu'awiyah narrated to us, on the authority of Asim, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The pregnant woman, the nursing woman, and the very old man who is unable to fast, break their fast in Ramadan, and feed a poor person for each day. Then he recited: **And upon those who can do it with difficulty, is a ransom of feeding a poor person**. Ali ibn Sa'id al-Kindi narrated to us, he said: Hafs narrated to us, on the authority of Hajjaj, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali, regarding His statement: **And upon those who can do it with difficulty, is a ransom of feeding a poor person**, he said: The very old man who is unable to fast, breaks his fast by feeding a poor person for each day. Al-Muthanna Qaq narrated to me, al-Hajjaj narrated to us, he said: Hammad narrated to us, on the authority of Amr ibn Dinar, on the authority of Ata', on the authority of Ibn Abbas, he said: **And upon those who can do it with difficulty, is a ransom of feeding a poor person**, he said: They are those who undertake it but are not able to do it, the old man and the very old woman. Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Al-Hajjaj, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, he said: It is the old man and the old woman.

Al-Muthanna told me, he said, Hajjaj told us, he said, Hammad told us, on the authority of Imran bin Hudayr, on the authority of Ikrimah that he used to recite it: **And upon those who are able to do it**, so they broke their fast. Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Asim, on the authority of someone who told him, on the authority of Ibn Abbas, he said: It is confirmed for the elderly, the breastfeeding woman, and the pregnant woman, and upon those who are able to fast. Al-Muthanna told us, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Jurayj, he said: I said to Ata': What does his statement: **And upon those who are able to do it** mean? He said: We have been informed that if an elderly person is not able to fast, he must ransom himself from each day by giving a poor person. I said: The elderly person who is not able to fast, or the one who is only able to do it with great effort? He said: Rather, the elderly person who is

not able to do it with great effort or with anything. As for the one who is able to do it with great effort, then let him fast, and he has no excuse for not doing it.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Abdullah bin Abi Yazid told me: **And upon those who can afford it**, the verse, as if he meant the old man. Ibn Jurayj said: And Ibn Tawus told me, on the authority of his father, that he used to say: It was revealed about the old man who is unable to fast Ramadan, so he must redeem himself from each day by feeding a poor person. I said to him: How much is his food? He said: I do not know, except that he said: One day's food. Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of al-Hasan ibn Yahya, on the authority of al-Dahhak, regarding his statement: **A ransom of feeding a poor person**, he said: The old man who is unable to fast, breaks his fast and feeds a poor person every day. Abu Ja'far said: The most appropriate of these statements in the interpretation of the verse is the statement of the one who said: **And upon those who are able to fast is a ransom of feeding a poor person**, abrogated by the statement of God Almighty: **So whoever witnesses the month, let him fast it**. Because the ha' in his statement: **And upon those who are able to fast**, is from the mention of fasting and its meaning is: And upon those who are able to fast is a ransom of feeding a poor person. If this is the case, and all Muslims are unanimously agreed that whoever is able to fast the month of Ramadan from healthy men who are not travelers, it is not permissible for him to break his fast and redeem himself from it by feeding a poor person, it is known that the verse has been abrogated. This is in addition to what supports this statement from the reports that we mentioned earlier from Muadh ibn Jabal, Ibn Umar, and Salamah ibn al-Akwa': that they were - after the revelation of this verse during the time of the Messenger of God, may God bless him and grant him peace - in the fast of the month of Ramadan, they had the choice between fasting it and dropping the ransom from them, and breaking the fast and redeeming themselves from breaking it by feeding a poor person for each day? And they used to do that until the verse was revealed: **So whoever among you witnesses the month, let him fast it**, so they were obligated to fast it, and the choice and ransom were nullified. If someone were to say: How can you claim a consensus among the people of Islam - that whoever is able to fast and has the condition you described, then it is not permissible for him to do anything but fast - when you know the statement of those who said: If a pregnant woman or a breastfeeding woman fears for her children, they may break their fast, even if they are able to fast with their bodies, with the report that was narrated about that from the Messenger of God, may God bless him and grant him peace, which: Hannad bin Al-Sarri told us, he said, Qubaysah told us, on the authority of Sufyan, on the authority of Ayoub, on the authority of Abu Qilabah, "On the authority of Anas, he said: I came to the Messenger of God, may God bless him and grant him peace, while he was eating lunch, and he said:

Come, I will tell you, God has relieved the traveler, the pregnant woman, and the breastfeeding woman of fasting and half of the prayer"? It was said: We did not claim a consensus regarding the pregnant woman or the breastfeeding woman, but rather we claimed it regarding the men whose condition we described. As for the pregnant and breastfeeding women, we know that they are not meant by His statement: **And upon those who are able to do it**, and men are not meant by it, because if they were meant by that without other men, it would have been said: And upon those who are able to do it, a ransom of feeding a poor person, because that is the speech of the Arabs, when the speech is isolated to report about them without men. So when it was said: **And upon those who are able to do it**, it was known that what was meant by it was men without women, or men and women. So when it was confirmed by the consensus of all - that whoever among the healthy resident men is able to fast the month of Ramadan, then he is not permitted to break the fast and pay ransom, then men were excluded from being meant by the verse, and it was known that women were not meant by it for what we described: that the report about women when the speech is isolated to report about them is: **And upon those who are able to do it**, and the revelation is otherwise. As for the report narrated from the Prophet, may God bless him and grant him peace, if it is authentic, then its meaning is that fasting has been lifted from the pregnant and breastfeeding woman as long as they are unable to do so, until they are able to do so and then make it up, just as fasting has been lifted from the traveler on his journey until he stays and makes it up - not that they were ordered to pay the ransom and break the fast without making it up being obligatory. If the Prophet's statement, may God bless him and grant him peace, **God has lifted the fast from the traveler, the breastfeeding woman, and the pregnant woman**, was an indication that he, may God bless him and grant him peace, meant that God Almighty lifted it from them by saying: **And upon those who are able to do so is a ransom of feeding a poor person**, then it would be obligatory for the traveler if he breaks his fast on his journey to make it up, and he is not obligated to do anything except pay the ransom for breaking it, because the Prophet, may God bless him and grant him peace, combined his ruling with the ruling of the pregnant and breastfeeding woman. This statement, if anyone says it, is contrary to the apparent meaning of the Book of God, and to what all the people of Islam have agreed upon. Some of the Arabists from Basra have claimed that the meaning of his statement, **And upon those who are able to do so**, is **and upon those who are able to eat**. This is because the interpretation of the scholars is different. As for the reading of those who read it: **And upon those who can afford it**, then the reading of the copies of the Muslims' Qur'an is different, and it is not permissible for any of the Muslims to object with their opinion to what the Muslims have transmitted by inheritance from their Prophet, may God bless him and grant him peace, a transmission that is apparent and decisive for the excuse. Because what the proof of the religion has brought is the truth that there is no doubt that it is from God. And what has been proven and established as proof that it is from God cannot be objected to with opinions, assumptions, and strange sayings. As for the

meaning of the ransom, it is: the reward, from your saying: I ransomed this with this, meaning I rewarded him with it, and gave him a substitute for it. The meaning of the statement: And upon those who are able to fast is the reward of feeding a poor person, for every day that he breaks his fast from the days of his fast that were prescribed for him. As for his saying: **The ransom of feeding a poor person**, then the readings differ in their reading. Some read by adding the ransom to the food, and lowering the food - and this is the reading of most of the readers of Medina - meaning: And upon those who are able to fast should ransom it with the food of a poor person. When he made the ransom a substitute for the ransom, it was added to the food, as it is said: I owed you a fine of a dirham, meaning: I owed you a fine of a dirham. Others read it with the tanween of the ransom, and the raising of the food, meaning: clarifying in the food the meaning of the ransom required of the one who broke his obligatory fast, as it is said: I owed you a fine, a dirham, so clarify with the dirham the meaning of the fine, what is it? And what is its limit? This is the reading of the greatest of the readers of Iraq. Abu Ja'far said: The first of the two readings is the correct reading of the one who read the ransom of food by adding the ransom to the food, because the ransom is a noun for the action, and it is not the food with which the fast is ransomed. This is because the ransom is a source of the saying of the speaker: I ransom the fast of this day with the food of a poor person, I ransom him a ransom, as

It is said: I sat, and I walked. The ransom is an action, and the food is something else. Since that is the case, it is clear that the most correct of the two readings is adding the ransom to the food, and the error of the one who said: If he left adding the ransom to the food, it is more correct in meaning, because the food in his view is the ransom. So it is said to the one who says that: We know that the ransom requires ransomed, ransomed by, and ransom. If the food is the ransom and the fasting is what is ransomed by, then where is the verb of the ransom which is ransom? This statement is clearly wrong and not problematic. As for the food, it is added to the poor. And the readers differ in reading that. Some of them read it with the singular form of the poor, meaning: And upon those who are able to do so is a ransom of the food of one poor person for each day that they break their fast, as Muhammad bin Yazid al-Rafa'i told me, he said, Hussain al-Ja'fi told us, on the authority of Abu Amr that he read: ransom - nominative case with a tanween - food - nominative case without a tanween - poor, and he said: For each day a poor person. And on that the readers of the people of Iraq were great. And others read it with the plural of the poor, the ransom of the food of the poor, meaning: And upon those who are able to do it is a ransom of the food of the poor for the month, if they break their fast for the whole month, as Abu Hisham Muhammad bin Yazid al-Rifai told us, on the authority of Ya'qub, on the authority of Bashar, on the authority of Amr, on the authority of al-Hasan: The food of the poor, for the whole month. Abu Ja'far said: And the reading that I like the most in that is the reading of the one who read: **The food of a poor person** on the singular, meaning: And upon those who are able to do it for every day they break their fast is a

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

ransom of the food of a poor person. Because in clarifying the ruling on the one who breaks his fast for one day, reaching to knowing the ruling on the one who breaks his fast for the whole month - and not in clarifying the ruling on the one who breaks his fast for the whole month, reaching to clarifying the ruling on the one who breaks his fast for one day, or days that are less than the days of the whole month - and that each one translates for the whole, and the whole does not translate for the whole. Therefore we chose to read that with the singular. And the people of knowledge differed regarding the amount of food that they used to feed in that if they broke their fast. Some of them said: The obligatory food for the poor person to break their fast for one day was half a sa' of wheat. Some of them said: The obligatory food for the poor person to break their fast for the day was a mudd of wheat or from their other foods. Some of them said: That was half a sa' of wheat, or a sa' of dates or raisins. Some of them said: That is what the person who broke his fast ate on the day he broke his fast. Some of them said: That was the pre-dawn and evening meals, and it would be the fast of the poor person. We have mentioned some of these opinions previously, so we disliked mentioning them again. Abu Ja'far said: The people of interpretation differed in the interpretation of that. Some of them said what: Muhammad ibn Amr told us, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid and Ata', on the authority of Ibn Abbas: **But whoever volunteers good**, and he added the food of another poor person, "it is better for him. And that you fast is better for you." Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Amr ibn Dinar, on the authority of Ata', on the authority of Ibn Abbas, similarly. Hannad told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid, regarding the statement: **But whoever volunteers good**, he said: whoever feeds a poor person a sa'. Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father: **But whoever volunteers good, it is better for him**, he said: feeding poor people for each day, it is better for him. Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Hanzala, on the authority of Tawus: **But whoever volunteers good**, he said: feeding a poor person. Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Hanzala, on the authority of Tawus, something similar.

Muhammad ibn Bashar narrated, Abdurrahman narrated, Sufyan narrated, on the authority of Laith, on the authority of Tawus: **So whoever volunteers good**, he said: Feeding a poor person. Al-Muthanna narrated, he said: Hajjaj narrated, he said: Hammad narrated, on the authority of Laith, on the authority of Tawus, similarly. Abu Kurayb narrated, he said: Amr ibn Harun narrated, he said: Ibn Jurayj narrated, on the authority of Ata' that he recited: **So whoever volunteers good**,

with a light ta', he said: Adding more than one poor person. Musa ibn Harun narrated, he said: Amr narrated, he said: Asbat narrated, on the authority of Al-Suddi: **So whoever volunteers good, it is better for him**, so if he feeds two poor people, it is better for him. Al-Qasim narrated, he said: Al-Husayn narrated, he said: Hajjaj narrated, he said: Ibn Jurayj narrated, Ibn Tawus informed me, on the authority of his father: **So whoever volunteers good, it is better for him**, he said: Whoever feeds another poor person. Others said: The meaning of this is, whoever volunteers good and fasts the day of ransom. Those who said this mentioned:

Al-Muthanna told me, he said, Abu Salih told us, he said, Al-Layth told me, he said, Yunus told me, on the authority of Ibn Shihab: **So whoever volunteers good, it is better for him**, meaning that whoever fasts with the ransom, it is better for him. Others said: The meaning of that is: So whoever volunteers good, and gives the poor more than his food. Mention of those who said that: Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, he said, Ibn Jurayj said, Mujahid said:

So whoever volunteers good, and adds more food, **it is better for him**. Abu Ja'far said: The correct statement in this regard, according to us, is that God, the Most High, made it general in His statement: **So whoever volunteers good**, and did not specify some meanings of good over others. For combining fasting with ransom is a voluntary act of good, and adding a poor person to the reward of ransom is a voluntary act of good. It is possible that God, the Most High, meant by His statement: **So whoever volunteers good**, that is, these meanings that the one who is redeemed from his fasting volunteers, so it is better for him. Because all of that is a voluntary act of good and voluntary acts of virtue. Abu Ja'far said: God, the Most High, meant by His statement: **And that you fast**, what has been prescribed for you of the month of Ramadan, **it is better for you** than breaking it and redeeming it, as Musa ibn Harun told me, 'Amr ibn Hammad told us, Asbat told us, on the authority of al-Suddi: **And that you fast is better for you**, and whoever undertakes to fast and fasts, it is better for him. Al-Muthanna told me, he said, Abu Salih told us, he said, Al-Layth told me, he said, Yunus told me, on the authority of Ibn Shihab: **And that you fast is better for you**, meaning: fasting is better for you than the ransom. 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 that you fast is better for you... 1**. As for his statement: **If you only knew**, it means: If you only knew which of the two matters is better for you, O you who believe, of breaking the fast and ransoming, or fasting as God has commanded you.

Tafsir al-Qurtubi

Sixth: The Almighty's saying: **A numbered number of days**. Days is the second object of *wrote*, as Al-Farra'

said. It was said: It is an accusative of circumstance for *wrote*, meaning fasting was prescribed for you in days. The numbered days are the month of Ramadan, and this indicates the opposite of what was narrated from Muadh, and God knows best.

The Almighty said: **But whoever among you is ill or on a journey - then an equal number of other days.** There are sixteen issues in this.

First: The Almighty's saying: *sick*. There are two cases for a sick person: One of them is that he is not able to fast under any circumstances, so he must break his fast as an obligation. Second: That he is able to fast with harm and hardship, so it is recommended for him to break his fast, and no one fasts except the ignorant. Ibn Sirin said: When a person finds himself in a condition that deserves the name of sickness, then it is permissible for him to break his fast, by analogy with the traveler, perhaps because of travel, even if there is no necessity for breaking his fast. Tarif ibn Tamam al-Attardi said: I entered upon Muhammad ibn Sirin in Ramadan while he was eating, and when he finished he said: This finger of mine hurts. The majority of scholars said: If he has an illness that is causing him pain and harm, or he fears its continuation or increase, then it is permissible for him to break his fast. Ibn Atiyyah said: This is the doctrine of the most skilled followers of Malik, and they debate it. As for the wording of Malik, it is an illness that is difficult for a person and causes him great suffering. Ibn Khuwayz Mandad said: There are different narrations from Malik regarding the illness that permits breaking the fast. He said once: It is the fear of being ruined by fasting. He said once: Severe illness, its increase, and great hardship. This is his correct school of thought and is what is apparent, because he did not specify one illness from another, so it is permissible in every illness, except what the evidence specifies, such as headache, fever, and a minor illness for which there is no burden in fasting. Al-Hasan said: If he is unable to pray standing due to illness, he breaks his fast. Al-Nakha'i said: A group said: He does not break his fast due to illness except for the one who is compelled by the necessity of the illness itself to break his fast, and whenever he tolerates the necessity with it, he does not break his fast. This is the opinion of Al-Shafi'i, may God have mercy on him.

I said: The statement of Ibn Sirin is the most just thing in this regard, God willing. Al-Bukhari said: I fell ill in Nishapur with a minor illness, and that was in the month of Ramadan. Ishaq ibn Rahawayh visited me with a group of his companions and said to me: Have you broken your fast, O Abu Abdullah? I said: Yes, because I feared that I would be too weak to accept the concession. I said: Abdun narrated to us on the authority of Ibn al-Mubarak on the authority of Ibn Jurayj who said: I said to Ata': Whoever sees that he is sick should break his fast? He said: From whatever illness, as God Almighty said: **And whoever among you is ill** [al-Bukhari] Al-Bukhari said: This hadith was not narrated by Ishaq. Abu Hanifa said: If a man fears for himself while he is fasting that if he does not break his fast, his eye will become more severe or his fever will become more severe, then he should break his fast.

Second: The Almighty's saying: **Or on a journey.**

Scholars differed about the journey in which breaking the fast and shortening the prayer is permissible, after their consensus on the journey of obedience such as Hajj and Jihad. Connected to these two is the journey to maintain kinship ties and to seek a necessary livelihood. As for travelling for trade and permissible purposes, there is a difference of opinion regarding its prohibition and permission, and the opinion regarding its permissibility is stronger. As for the journey of a sinner, there is a difference of opinion regarding its permissibility and prohibition, and the opinion regarding its prohibition is stronger, as stated by Ibn Atiyyah. The distance of breaking the fast according to Malik is where the prayer is shortened. Scholars differed about its amount. Malik said: A day and a night, then he changed his mind and said: Forty-eight miles. Ibn Khuwayz Mandad said: This is the apparent meaning of his school of thought. He said once: Forty-two miles, and he said once: Thirty-six miles, and he said once: A day and a night's journey, and it was narrated from him two days, and this is the opinion of Al-Shafi'i. He once distinguished between land and sea, saying that at sea it is a day and a night's journey, and on land it is forty-eight miles, and in a way it is thirty miles, and in a way other than that it is three miles. Ibn Amr, Ibn Abbas, and Al-Thawri said: The breaking of the fast is for a journey of three days, as narrated by Ibn Atiyyah.

Third: The scholars agreed that the traveler in Ramadan is not permitted to spend the night breaking his fast, because the traveler is not a traveler by intention, unlike the resident, but rather he is a traveler by work and getting up, and the resident does not need work, because if he intends to stay, he is a resident at the time, because residence does not need work, so they differ. There is also no disagreement among them regarding the one who hopes to travel, that he is not permitted to break his fast before he leaves, and if he breaks his fast, Ibn Habib said: If he has prepared for his travel and has taken the means of movement, then nothing is upon him. This was narrated from Asbagh and Ibn Al-Majishun, but if an obstacle prevents him from traveling, then he must pay expiation, and it is sufficient for him to be saved if he travels. Isa narrated from Ibn Al-Qasim that he only has to make up a day, because he interpreted his breaking of the fast. Ashhab said: He does not have to pay expiation whether he travels or not. Sahnun said: He has to pay expiation whether he travels or not, and he is like a woman who says: My period will come tomorrow, so she breaks her fast for that reason. Then he returned to the words of Abdul Malik and Asbagh and said: It is not like a woman, because a man may menstruate while traveling if he wants, but a woman does not menstruate.

I said: The statement of Ibn Al-Qasim and Ashab in denying the expiation is good, because it is not permissible for him to do it, and the conscience is innocent, so nothing is proven in it except with certainty, and there is no certainty with disagreement, then it is required by the saying of God the Almighty: **or on a journey.** Abu Omar said: This is the most correct of their statements in this matter, because he did not violate the sanctity of fasting with the intention of doing so, but rather he interpreted it, and if eating with the

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

intention of traveling would require expiation from him, because before he left, his departure would have absolved him of it, so reflect on that and you will find it to be so, God willing. Al-Darqutni narrated: Abu Bakr Al-Naysaburi told us, Ismail bin Ishaq bin Sahl told us in Egypt, he said: Ibn Abi Maryam told us, Muhammad bin Jaafar told us, Zaid bin Aslam told me, he said: Muhammad bin Al-Munkadir told me, on the authority of Muhammad bin Kaab, that he said: I came to Anas bin Malik in Ramadan while he wanted to travel, and his mount had been saddled and he had put on his travel clothes and the sun was about to set, so he called for food and ate from it then he got on. So I said to him: Is it a Sunnah? He said: Yes. It was also narrated from Anas that he said: Abu Musa said to me: Did I not tell you that when you go out, you go out fasting, and when you enter, you enter fasting, so when you go out, go out breaking your fast, and when you enter, go in breaking your fast? Al-Hasan al-Basri said: He may break his fast if he wishes in his house on the day he wants to go out. Ahmad said: He may break his fast when he leaves the houses. Ishaq said: No, but when he places his foot in his saddle. Ibn al-Mundhir said: Ahmad's statement is correct, because they say to someone who wakes up healthy and then becomes ill: He breaks his fast for the rest of the day. Likewise, if he wakes up in the city and then sets out to travel, he may also break his fast. A group said: He does not break his fast that day even if he gets up for his journey. This is what al-Zuhri, Makhul, Yahya al-Ansari, Malik, al-Awza'i, al-Shafi'i, Abu Thawr and the people of opinion said. They differed about whether he does so, and all of them said that he should make up for it and not offer expiation. Malik said: Because travel is an urgent excuse, so it is like an illness that befalls him. It was narrated from some of the companions of Malik that he should make up the fast and offer expiation. This is the opinion of Ibn Kinanah and Al-Makhzoumi. Al-Baji narrated it from Al-Shafi'i, and Ibn Al-Arabi chose it and said it. He said: Because travel is an excuse that arose after the obligation of worship, and it is different from sickness and menstruation, because sickness permits him to break the fast, and menstruation prohibits her from fasting, and travel does not permit him to do so, so expiation is required of him for violating its sanctity. Abu Omar said: This is nothing, because God, the Exalted, has permitted him to break the fast in the Book and the Sunnah. As for their saying that he should not break the fast, this is only recommended for what he has stipulated. If he takes advantage of God's dispensation, then he must make it up. As for expiation, there is no basis for it, and whoever requires it has required something that God and His Messenger, may God bless him and grant him peace, did not require. It was narrated from Ibn Omar on this issue: He may break the fast if he wishes on that day if he sets out on a journey. This is the opinion of Al-Sha'bi, Ahmad and Ishaq.

I said: Al-Bukhari, may God have mercy on him, has addressed this issue in the chapter on the one who breaks his fast while traveling so that people can see

him, and he cited the hadith: "On the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, left Medina for Mecca and fasted until he reached Usfan, then he called for water and raised it to his hands so that people could see him, and he broke his fast until he reached Mecca, that was in Ramadan." Muslim also narrated it on the authority of Ibn Abbas, and he said in it: Then he called for a vessel containing a drink and drank it during the day so that people could see him, then he broke his fast until he entered Mecca. This is a text in the chapter, so what contradicts it is dropped, and God is the Grantor of success. It also contains an argument against those who say: Fasting is not valid while traveling. It was narrated on the authority of Umar, Ibn Abbas, Abu Hurairah, and Ibn Umar. Ibn Umar said: Whoever fasts while traveling must make up for it while at home. And on the authority of Abd al-Rahman ibn Awf: The one who fasts while traveling is like the one who breaks his fast while at home. Some of the people of the apparent meaning said this, and they argued with the words of God, the Most High: **Then an equal number of other days**, as will be explained, and with what Ka'b ibn Asim narrated, who said: I heard the Prophet, may God bless him and grant him peace, say:

It is not righteousness to fast while traveling. This also provides evidence against those who say: **Whoever intends to fast while traveling may break his fast even if he has no excuse.** This is the view of Mutarrif, and it is one of the two opinions of al-Shafi'i, and a group of the people of hadith agree with him. Malik used to require him to make up the fast and offer expiation because he had a choice between fasting and breaking the fast. When he chose to fast and stay home, it was obligatory for him, but he was not allowed to break the fast. If he broke the fast intentionally without an excuse, he must make up the fast and offer expiation. It has been narrated from him that he does not have to offer expiation, and this is the view of most of his companions except for Abd al-Malik, who said: "If he breaks his fast by having sexual intercourse, he has disbelieved, because he does not have the strength to travel and has no excuse, because the traveler is only permitted to break his fast so that he may have the strength to travel." The rest of the jurists in Iraq and Hijaz said: **He does not have to offer expiation**, including al-Thawri, al-Awza'i, al-Shafi'i, Abu Hanifah, and the rest of the jurists of Kufa. This was stated by Abu 'Umar.

Fourth: The scholars differed about what is better, breaking the fast or fasting while traveling. Malik and al-Shafi'i said in some of what was narrated from them: Fasting is better for those who are able to do it. Most of Malik's school of thought is that there is a choice, as does al-Shafi'i's school of thought. Al-Shafi'i and those who followed him said: He has a choice, and he did not specify. So did Ibn Ulayyah, based on the hadith of Anas who said:

"We traveled with the Prophet (peace and blessings of

God be upon him) during Ramadan, and the fasting person did not criticize the one who broke the fast, nor did the one who broke the fast criticize the fasting person." Narrated by Malik, al-Bukhari and Muslim. It was narrated on the authority of Uthman ibn Abi al-'As al-Thaqafi and Anas ibn Malik, the two companions of the Messenger of God (peace and blessings of God be upon him), that they said: Fasting while traveling is better for whoever is able to do so. This is the opinion of Abu Hanifa and his companions. It was narrated on the authority of Ibn 'Umar and Ibn 'Abbas: A concession is better. This was also said by Sa'id ibn al-Musayyab, al-Sha'bi, 'Umar ibn 'Abd al-'Aziz, Mujahid, Qatadah, al-Awza'i, Ahmad and Ishaq. All of these said that breaking the fast is better, because God the Almighty says **interpretation of the meaning: God intends for you ease and does not intend for you hardship.**

Fifth: The Almighty's statement: **then a number of days** is omitted in the statement, meaning whoever among you is sick or traveling and breaks his fast, let him make it up. The majority of scholars are of the opinion that if the people of a country fast twenty-nine days and there is a sick man in the country who did not recover, then he must make up for twenty-nine days. Some people, including Al-Hasan bin Salih bin Hayy, said: He should make up for a month without considering the number of days. Al-Kaya Al-Tabari said: This is far-fetched, because the Almighty said: **then a number of other days** and did not say **then a month of other days**. His statement: **then a number** requires completing the number of days in which he broke his fast, and there is no doubt that if he broke his fast for some of Ramadan, then he must make up for the number of days he broke his fast after it, and likewise the ruling on breaking his fast as a whole must be based on its number.

Sixth: The Almighty's saying: **So a number**. "So a number" is raised as a predicate of the subject, its meaning is **So the ruling** or **So the duty is a number**, and it is correct for him to fast a number. Al-Kisa'i said: **So a number** is permissible, meaning let him fast a number of days. It was also said: The meaning is fasting a number, so the complement was deleted and the number was established in its place. **The number** is a verb from *count*, and it means what is counted, like *grinding* in the sense of what is ground. You say: I hear a noise but I do not see any grinding. And from this is the woman's number. **From other days** "Akhira" was not declined according to Sibawayh, because it is modified from the alif and lam, because the way of a verb in this category is to come with the alif and lam, like *al-kabr* and *al-fadl*. Al-Kisa'i said: It is modified from *akhir*, as you say: *hamra'* and *hamra'*, and that is why it was not declined. It was also said: It was prevented from being declined because it is on the weight of a plural and it is an attribute of *ayam*, and *akhir* was not brought so that it would not be confused as an attribute of **the number**. It was also said: *Akhira* is the plural of *akhir* as if it were *ayam*, then it became more numerous, so it was said: **Ayyam Akhira**. It was said: The description of days is feminine, so it was described by another.

Seventh: People differed on the necessity of performing it consecutively, with two opinions mentioned by Al-Daraqutni in his Sunan. He narrated

on the authority of Aisha, may God be pleased with her, who said:

It was revealed on several consecutive days, then it was dropped consecutively. He said: This is a sound chain of transmission. It was narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

Whoever owes a fast from Ramadan, let him complete it and not break it. In its chain of transmission is Abd al-Rahman ibn Ibrahim, who is weak in hadith. And he narrated it on the authority of Ibn Abbas regarding making up Ramadan: Fast it however you wish. And Ibn Umar said: Fast it as you broke it. And he narrated on the authority of Abu Ubaidah ibn al-Jarrah, Ibn Abbas, Abu Hurayrah, Muadh ibn Jabal, and Amr ibn al-Aas. And "On the authority of Muhammad ibn al-Munkadir, he said: It reached me that the Messenger of God, may God bless him and grant him peace, was asked about breaking up the fast of Ramadan, so he said: That is up to you. Tell me, if one of you had a debt and paid off a dirham or two, would he not have paid it off? God is more deserving of pardoning and forgiveness." Its chain of transmission is good, except that it is *mursal* and cannot be proven as connected. In the Muwatta' of Malik, on the authority of Nafi' that Abdullah ibn Umar used to say: Whoever breaks it off consecutively due to illness or travel should fast Ramadan consecutively. Al-Baji said in al-Muntaqa: It is possible that he meant to inform about the obligation, and it is possible that he meant to inform about the desirability, and the majority of jurists are of the view that it is desirability. If he does it separately, it is sufficient for him, and Malik and Al-Shafi'i said the same. The evidence for the correctness of this is the statement of God the Almighty: **Then a number of other days**, and He did not specify separate days from consecutive days. If he does it separately, then he has fasted a number of other days, so it is obligatory for him to do it. Ibn Al-Arabi said: Consecutive days are only obligatory in the month because it is specific, and there is no specification in making up, so separating them is permissible.

Eighth: When God Almighty said: **Then a number of other days**, this indicates the obligation to make up for it without specifying a time, because the wording is general in its meaning and does not refer to some of them over others. In the two Sahihs, on the authority of Aisha, may God be pleased with her, she said:

I have to fast from Ramadan, but I cannot make it up except in Shaban, because I am busy with the Messenger of God, or with the Messenger of God, may God bless him and grant him peace. In another narration: "Because of the position of the Messenger of God, may God bless him and grant him peace." This is the text and further clarification of the verse. This refutes Dawud's statement that he must make it up on the second of Shawwal. Whoever does not fast it and then dies is sinful in his eyes. Based on this, if he is obligated to free a slave and finds a slave being sold for a price, he does not have the right to go beyond that and buy another, because the obligation upon him is to free the first slave he finds, so no other will suffice. If he has a slave, it is not permissible for him to buy

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

another, and if the one he has dies, the manumission is not invalidated, just as it is invalidated in the case of someone who vows to free a specific slave and she dies, his vow is invalidated, and this invalidates his statement. Some of the scholars of the principles of jurisprudence said: If he dies after the passing of the eighth day of Shawwal, he does not disobey the condition of intention. The correct view is that he is not sinful or negligent, and this is the view of the majority. However, it is recommended for him to hasten to make up for it so that death does not overtake him and the obligation remains upon him.

Ninth: If someone had to make up days of Ramadan and the number of days passed after breaking the fast, during which he could have fasted, but he delayed it, then something happened to prevent him from making it up until another Ramadan, then he is not required to feed, because he did not break his fast when he did what was permissible for him to delay. This is the opinion of the Malikis of Baghdad, and they see it as the opinion of Ibn al-Qasim in al-Mudawwana.

Tenth: If he delays making up for it until after Sha'ban, which is the last period in which he can make up for Ramadan, is he required to make up for it or not? Malik, Al-Shafi'i, Ahmad, and Ishaq said: Yes. Abu Hanifa, Al-Hasan, Al-Nakha'i, and Dawud said: No.

I said: Al-Bukhari went to this for his statement, and he mentions on the authority of Abu Hurairah, without a chain of transmission, and Ibn Abbas that he feeds, and God did not mention feeding, rather He said: **Then a number of other days.**

I said: It was narrated on the authority of Abu Hurairah with a chain of transmission regarding someone who neglected to make up for Ramadan until another Ramadan came upon him. He said: This one should fast with the people, and he should fast the one he neglected, and he should feed a poor person for each day. Ad-Daraqutni narrated it and said: Its chain of transmission is sound. It was narrated on his authority with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace:

"A man broke his fast in Ramadan due to illness, then recovered and did not fast until another Ramadan came. He said: He should fast the month he caught up with, then fast the month in which he broke his fast, and feed a poor person for each day." Its chain of transmission includes Ibn Nafi' and Ibn Wajih, both of whom are weak.

Eleventh: If his illness persists and he does not recover until the next Ramadan comes, then Al-Daraqutni narrated on the authority of Ibn Umar that he should feed a poor person a mudd of wheat for each day, then he does not have to make it up. It was also narrated on the authority of Abu Hurairah who said: If he does not recover between two Ramadans, he should fast for this and feed for the second, and he does not have to make it up. If he recovers but does not fast until the next Ramadan comes, he should fast

for this and feed for the last, and when he breaks his fast, he should make it up. The chain of transmission is sound. Our scholars said: The statements of the Companions that contradict analogy may be used as evidence. It was narrated on the authority of Ibn Abbas that a man came to him and said: You were sick for two Ramadans? Ibn Abbas said to him: Did your illness continue, or did you recover between them? He said: Rather, you recovered. He said: Fast two Ramadans and feed sixty poor people. This is in exchange for his statement: If his illness persists, he does not have to make it up. This is similar to their doctrine regarding the pregnant and breastfeeding woman, that they should feed and do not have to make it up, as will come.

Twelfth: Those who are obligated to feed differed regarding the amount that must be fed. Abu Hurairah, Al-Qasim bin Muhammad, Malik, and Al-Shafi'i said: He should feed a mudd for each day. Al-Thawri said: He should feed half a sa' for each day.

Thirteenth: They differed about what is obligatory for someone who broke his fast or had intercourse while making up for Ramadan. Malik said: Whoever breaks his fast one day while making up for Ramadan by mistake, he does not have to do anything except make it up. It is recommended for him to continue with it due to the difference of opinion and then make it up. If he broke his fast intentionally, he has sinned and he does not have to do anything except make up for that day. He should not continue with it, because there is no point in refraining from what the fasting person refrains from here, since he is not fasting according to the majority of scholars because he broke his fast intentionally. As for expiation, there is no disagreement among Malik and his companions that it is not obligatory for that, and this is the opinion of the majority of scholars. Malik said: Whoever breaks his fast one day while making up for Ramadan by having intercourse with his wife or otherwise does not have to make expiation, but he has to make up for that day. Qatada said: Whoever has intercourse while making up for Ramadan has to make up for it and make up for it. Ibn al-Qasim narrated on the authority of Malik that whoever breaks his fast while making up for a missed Ramadan fast must make up for two days. Ibn al-Qasim used to issue a fatwa on this, then he changed his mind and said: If he breaks his fast intentionally while making up for a missed fast, he must fast for two days instead, like someone who spoils a Hajj by visiting his wife, and performs Hajj the following year and spoils his Hajj by visiting his wife again, he must make up for two Hajjs. Abu Omar said: Ibn Wahb and Abd al-Malik disagreed with him regarding Hajj, and analogy is not necessary based on a principle that is disputed. The correct view in my opinion - and God knows best - is that he only has to make up for one day in both cases, because it is one day that he spoiled twice.

I said: This is required by the Almighty's saying: **Then a number of other days.** So whenever he brings a full

day in place of what he broke in making up for Ramadan, then he has fulfilled what is required of him, and nothing else is required of him, and God knows best.

Fourteenth: The majority of scholars agree that if someone breaks his fast in Ramadan due to an illness and dies from that illness, or travels and dies during his journey, then nothing is due on him. Tawus and Qatada said about a sick person who dies before he recovers: Food should be fed on his behalf.

Fifteenth: They differed concerning someone who died and had not made up for Ramadan fasts. Malik, Ash-Shafi'i and Ath-Thawri said: No one should fast. Ahmad, Ishaq, Abu Thawr, Al-Layth, Abu Ubaid and the apparent scholars said: Fasting should be done on his behalf, except that they specified it as a vow. The same was narrated from Ash-Shafi'i. Ahmad and Ishaq said concerning making up Ramadan: Feeding should be done on his behalf. Those who said that fasting is permissible provided evidence with what Muslim narrated on the authority of Aisha that the Messenger of God, may God bless him and grant him peace, said:

Whoever dies and owes fasting, his guardian should fast on his behalf. However, this is general in fasting, and is specified by what Muslim also narrated on the authority of Ibn Abbas, who said:

"A woman came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, my mother has died and she had to fast as a vow - and in another narration, fast for a month - should I fast on her behalf? He said: Tell me, if your mother had a debt and you paid it off, would that be fulfilled on her behalf? She said: Yes. He said: Then fast on behalf of your mother." Malik and those who agreed with him cited as evidence the words of God, the Most High: **And no bearer of burdens shall bear the burden of another** and His words: **And that man shall have nothing but what he strives for** and His words: **And no soul earns except against itself** and what al-Nasa'i narrated on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, that he said:

No one should pray on behalf of anyone else, and no one should fast on behalf of anyone else, but a mudd of wheat should be fed on his behalf every day.

I said: This hadith is general, so it is possible that what is meant by his saying: **No one should fast on behalf of another** is the fast of Ramadan. As for fasting a vow, it is permissible, based on the hadith of Ibn Abbas and others. It also came in Sahih Muslim from a hadith of Buraydah similar to the hadith of Ibn Abbas, and in some of its chains of transmission:

Fasting for two months, should I fast on her behalf? He said: **Fast on her behalf.** She said: **She has never performed Hajj, should I perform Hajj on her behalf?** He said: **Perform Hajj on her behalf.** Her saying: **Two months** is unlikely to be Ramadan, and God knows best. The strongest evidence for Malik is that it was the practice of the people of Medina, and it is supported by clear analogy, which is that it is a physical act of worship in which money has no role, so it should not be done on behalf of someone upon whom it is

obligatory, like prayer. This is not nullified by Hajj, because money has a role in it.

Sixteenth: This verse was used as evidence by those who said that fasting is not valid while traveling and that one must make up for it. God Almighty says: **But whoever among you is ill or on a journey - then an equal number of other days.** That is, he must make up for it. There is no omission or implication in the speech. And with his saying, may the peace and blessings of God be upon him:

It is not righteousness to fast while traveling. He said: **Whatever is not righteousness is sinful.** This indicates that fasting Ramadan while traveling is not permissible. The majority say: There is something omitted in it, so break your fast, as mentioned above. This is correct, based on the hadith of Anas, who said:

"We traveled with the Messenger of God, may God bless him and grant him peace, during Ramadan, and the fasting person did not criticize the one who broke his fast, nor did the one who broke his fast criticize the fasting person." Narrated by Malik on the authority of Humayd al-Tawil on the authority of Anas. Muslim narrated it on the authority of Abu Sa'id al-Khudri, who said:

We went on a military expedition with the Messenger of God, may God bless him and grant him peace, sixteen days before the end of Ramadan. Some of us fasted and some of us broke our fast. The fasting person did not criticize the one who broke his fast, nor did the one who broke his fast criticize the fasting person.

God Almighty says: "And for those who can do it [with hardship] is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew." There are five issues in this:

The first: The Almighty's saying: **And upon those who are able to bear it.** The majority read it with a kasra on the ta' and a sukoon on the ya'. Its original form is yatuquhu, the kasra was transferred to the ta' and the waw was changed to a ya' because of the kasra of what preceded it. Hamid read it according to the original form without any defect, and the analogy is defect. The well-known reading of Ibn Abbas is yatuquhu with a fatha on the ta' and a shaddah on the waw, meaning they burden him. Mujahid narrated yatuquhu with a ya' after the ta' in the form yakilunu, which is invalid and impossible, because the verb is taken from tawq, so the waw is obligatory and there is no role for the ya' in this example. Abu Bakr al-Anbari said: Ahmad bin Yahya al-Nahwi recited to us for Abu Dhu'ayb:

It was said that it is more than you can bear. It is a printing press. Whoever visits it will not be harmed by it.

So he showed the waw in the word tawq, and it is correct that the one who puts the ya in its place differs from the correct. Ibn al-Anbari narrated on the authority of Ibn Abbas, *yatuqunuhu* with the fatha on the ya and the shaddah on the ta, and the ya with the fatha on it means *yatuqunuhu*, it is said: *taaq*, *ataataaq*, and *atiq* with the same meaning. And on the authority

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

of Ibn Abbas also, Aisha, Tawus, and Amr ibn Dinar, *yatuqunuhu* with the fatha on the ya and the shaddah on the ta, open, and it is correct in the language, because the original is *yatuqunuhu*, so the ta was made quiescent and assimilated into the ta, so it became a shaddah on the ta, and it is not from the Qur'an, contrary to those who confirmed it as a Qur'an, but it is a reading based on interpretation. The people of Madinah and Ash-Sham read **fidya food** with an addition, *masakin* as a plural. Ibn Abbas read **ta'am miskin** in the singular, as mentioned by al-Bukhari, Abu Dawud, and al-Nasa'i on the authority of Ata' on his authority. It is a good reading, because it clarifies the ruling on the day, and Abu Ubaid chose it, and it is the reading of Abu Amr, Hamza, and al-Kisa'i. Abu Ubaid said: So it was made clear that each day there is one person to feed, so one person translates from all, but not all translate from one person. And the plural of the poor is not known how many of them there are in a day except from another verse. And the plural reading in *poor* is derived from the fact that those who are able to do it are a plural and each one of them is required to have a poor person, so the word is plural, as God Almighty said: **And those who accuse chaste women but do not produce four witnesses - flog them with eighty lashes** meaning flog each one of them with eighty lashes, so the eighty are not scattered among all of them, rather each one has eighty, Abu Ali said its meaning. And An-Nahhas chose the plural reading, and he said: What Abu Ubaid chose is rejected, because this is only known by indication, and it is known that the meaning of **And upon those who are able to do it is a ransom to feed poor people** is that for each day there is a poor person, so this reading was chosen to refer plural to plural. Al-Nahhas said: Abu Ubaid chose to read it as a food ransom. He said: Because the food is the ransom, and it is not permissible for food to be an adjective because it is a substance, but it is permissible as a substitute. It is clearer than that to read it as a food ransom with the addition, because a vague ransom applies to food and other things, so it becomes like your saying: This is a silk garment.

Second: The scholars differed about the meaning of the verse. Some said: It is abrogated. Al-Bukhari narrated: Ibn Numayr said: Al-A'mash told us: Amr ibn Murrah told us: Ibn Abi Laila told us: The companions of Muhammad (peace be upon him) told us: Ramadan was revealed and it was difficult for them. So whoever fed a poor person every day, those who were able to fast, left fasting. They were given permission to do so, but it was abrogated by **and that you fast is better for you**. According to this, the majority read **they are able to do it**, because the obligation of fasting is as follows: Whoever wants to fast, let him fast, and whoever wants to feed a poor person, let him feed. Ibn Abbas said: This verse was revealed as a permission for the elderly and the infirm in particular if they broke their fast while they were able to fast. Then it was abrogated by His statement: **And whoever among you witnesses the month, let him fast it**. So the permission was removed except for those who were unable to do

so. Al-Farra' said: The pronoun in **they are able to fast** may refer to fasting, meaning that those who are able to fast should feed when they break their fast. Then it was abrogated by His statement: **and that you fast**. It is permissible to refer to the ransom, i.e., and for those who are able to ransom, a ransom. As for the reading of *yatuqunuhu*, it means they are burdened with the hardship that will follow them, such as the sick and the pregnant, for they are able to do it but with hardship that will follow them in themselves, so if they fast, it will suffice them and if they ransom themselves, then they may do so. Ibn Abbas - if the chain of transmission from him is sound - interpreted *yatuqunuhu* as *yatuqunuhu* and *yatuqulunuhu*, so some of the narrators included it in the Qur'an. Abu Dawud narrated from Ibn Abbas, and for those who are able to do it, he said: It was proven for the pregnant and breastfeeding woman. And it was narrated from him, **And for those who are able to do it, a ransom of feeding a poor person**, he said: It was a concession for the elderly who are able to fast to break their fast and feed a poor person for each day, and the pregnant and breastfeeding woman, if they fear for their children, they break their fast and feed. Al-Daraqutni also narrated from him, he said: It was concession for the elderly man to break his fast and feed a poor person for each day, and he does not have to make it up. This is a sound chain of transmission. It was also narrated from him that he said: **And upon those who are able to fast is a ransom of food that has not been abrogated, namely the elderly man and the elderly woman who are unable to fast, so they feed a poor person for each day**. This is authentic. It was also narrated from him that he said to his mother, whether she was pregnant or breastfeeding: **You are among those who are not able to fast, you must make up for it but you do not have to make it up**. This is an authentic chain of transmission. In another narration: He had a mother of his who was breastfeeding - without a doubt - and she became exhausted, so he ordered her to break her fast and not make it up. This is authentic.

I said: It has been proven with authentic chains of transmission on the authority of Ibn Abbas that the verse is not abrogated and that it is decisive for those mentioned. The first statement is also correct, except that it is possible that abrogation there means specification, as the ancients often used the term abrogation in this sense, and God knows best. Al-Hasan al-Basri, Ata' ibn Abi Rabah, al-Dahhak, al-Nakha'i, al-Zuhri, Rabi'ah, al-Awza'i and the people of opinion said: The pregnant and breastfeeding woman break the fast and do not have to feed the poor, just as the sick person breaks the fast and makes up for it. Abu Ubaid and Abu Thawr said the same. Abu Ubaid narrated that on the authority of Abu Thawr, and Ibn al-Mundhir chose it. It is the statement of Malik regarding the pregnant woman who breaks the fast, but as for the breastfeeding woman, if she breaks the fast, she must make it up and feed the poor. Al-Shafi'i and Ahmad said: They break the fast, feed the poor and make it up. They agreed that the elderly and old women who cannot fast or can do so with great

difficulty should break the fast. They differed about what they are required to do. Rabia and Malik said: They are not required to do anything. However, Malik said: If they fed a poor person for each day, that would be more pleasing to me. Anas, Ibn Abbas, Qays ibn al-Sa'ib and Abu Hurayrah said: They are required to pay the ransom. This is the opinion of al-Shafi'i, the People of Opinion, Ahmad and Ishaq, following the opinion of the Companions **may God be pleased with them all**, and the words of God the Almighty: **But whoever among you is ill or on a journey - the same number of days should be made up from other days** (al-Anbiya' 1:10). Then He said: **And upon those who can afford it is a ransom of feeding a poor person** (al-Anbiya' 1:10). These people are neither ill nor travelling, so the ransom is required of them. The evidence for Malik's opinion is that this person breaks the fast due to an excuse that exists in him, which is old age and decrepitude, so he is not required to feed the poor like the traveller and the sick person. This was narrated from al-Thawri and Makhul, and Ibn al-Mundhir chose it.

Third: Those who made the ransom obligatory differed regarding its amount. Malik said: A mudd of the Prophet's mudd for each day he broke his fast, and Al-Shafi'i said the same. Abu Hanifa said: The expiation for each day is a sa' of dates or half a sa' of wheat. It was narrated on the authority of Ibn Abbas: Half a sa' of wheat, as mentioned by Al-Daraqutni. It was narrated on the authority of Abu Hurairah that he said: Whoever is overtaken by old age and is unable to fast, must pay a mudd of wheat for each day. It was narrated on the authority of Anas bin Malik that he was too weak to fast for a year, so he made a bowl of food, then called for thirty poor people and fed them.

Fourth: The Almighty's saying: **But whoever volunteers good, it is better for him**. Ibn Shihab said: Whoever intends to feed along with fasting. Mujahid said: Whoever feeds more than a mudd. Ibn Abbas: Whoever volunteers good, he said: Another poor person, it is better for him. Al-Daraqutni mentioned it and said: A sound and proven chain of transmission. The second *good* is an adjective of preference, as is the third and the first *good*. Isa bin Omar, Yahya bin Watthab, Hamza and Al-Kisa'i read *yataw'u khairan* with a shaddah and the 'ayn was jazm to mean *yutaw'u*, the rest read *tataw'u* with a ta' and a light ta' and a fathah on the 'ayn for the past tense.

Fifth: The Almighty said: **And that you fast is better for you**. That is, fasting is better for you. And this is how my father read it, that is, than breaking the fast with the ransom, and this was before the abrogation. And it was said: And that you fast while traveling and sick, but not while it is difficult, and God knows best. In short, it requires urging fasting, that is, so know that and fast.

Tafsir Ibn Kathir

The Almighty says, addressing the believers in this verse, and commanding them to fast, which is to abstain from food, drink, and sexual intercourse, with a pure intention for the sake of God, the Almighty, because it purifies and cleanses the souls from bad

mixtures and bad morals. He mentioned that just as He made it obligatory for them, He made it obligatory for those who came before them, so they have an example in it, and these should strive to perform this obligation more fully than those did, as God, the Almighty, said: "To each of you We prescribed a law and a method. Had God willed, He would have made you one community, but to test you in what He has given you, so race to [do] good." The verse, and for this reason He said here, **O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous**. Because fasting purifies the body and narrows the paths of Satan, and for this reason it is proven in the two Sahihs, **O group of young people, whoever among you is able to marry, let him marry, and whoever is not able, then let him fast, for it is a restraint for him**. Then He explained the amount of fasting and that it is not every day. So that it would not be difficult for the souls to become weak in carrying it and performing it, but rather in a numbered number of days. This was the case at the beginning of Islam, they would fast three days of every month, then this was abrogated by fasting the month of Ramadan as will be explained. It has been narrated that fasting was at first as it was the case with the nations before us, three days of every month, on the authority of Muadh, Ibn Masoud, Ibn Abbas, Ata', Qatadah, and Ad-Dahhak bin Muzahim, and he added: This continued to be prescribed from the time of Noah until God abrogated it by fasting the month of Ramadan. Abbad bin Mansour said on the authority of Al-Hasan Al-Basri: **O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous * For a numbered number of days**. He said: Yes, by God, fasting was decreed upon every nation that has passed, just as it was decreed upon us, for a full month and a numbered number of days, a known number. Something similar was narrated on the authority of As-Suddi. Ibn Abi Hatim narrated from the hadith of Abu Abd al-Rahman al-Muqri, who said: Saeed ibn Abi Ayoub told me, Abdullah ibn al-Walid told me, on the authority of Abu al-Rabi', a man from the people of Medina, on the authority of Abdullah ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Fasting Ramadan was prescribed by God for the nations before you**, in a long hadith from which he summarized that. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of someone who told him on the authority of Ibn 'Umar who said: **Fasting is prescribed for you as it was prescribed for those before you** was revealed. It was prescribed for them that if one of them prays the 'Isha prayer and sleeps, food, drink and women are forbidden to him until the same time. Ibn Abi al-'Aliyah, 'Abd al-Rahman ibn Abi Laila, Mujahid, Sa'id ibn Jubayr, Muqatil ibn Hayyan, al-Rabi' ibn Anas, 'Ata' al-Khurasani said something similar to that. 'Ata' al-Khurasani said on the authority of Ibn 'Abbas: **As it was prescribed for those before you** meaning the People of the Book. A similar narration was narrated on the authority of al-Sha'bi, al-Suddi and 'Ata' al-Khurasani. Then he explained the ruling on fasting as it was at the beginning of Islam, saying: **But whoever among you is ill or on a journey - then an equal number of other days**. That is, the sick and the traveler do not fast while they are ill or on a

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

journey, because of the hardship that is upon them, rather they break their fast and make it up later on from other days. As for the healthy resident who is able to fast, he has the choice between fasting and feeding. If he wishes, he fasts, and if he wishes, he breaks his fast and feeds a poor person for each day. If he feeds, More than one poor person for each day is better, and if he fasts, it is better than feeding others. This was said by Ibn Masoud, Ibn Abbas, Mujahid, Tawus, Muqatil bin Hayyan and others from the Salaf. That is why God Almighty said: "And upon those who can do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew."

Imam Ahmad said: Abu al-Nadr told us, al-Mas'udi told us, Amr ibn Murrah told us, on the authority of Abd al-Rahman ibn Abi Laila, on the authority of Mu'adh ibn Jabal, may God be pleased with him, who said: Prayer was changed in three ways, and fasting was changed in three ways. As for the ways of prayer, the Prophet, may God bless him and grant him peace, came to Medina and he prayed for seventeen months towards the Holy House. Then God Almighty revealed to him: "We have certainly seen the turning of your face towards the heaven. So We will surely turn you to a qiblah with which you will be pleased." So God directed him towards Mecca for this year. He said: They would gather for prayer and call each other to prayer, until they became weak or almost weak. Then a man from the Ansar called Abdullah ibn Zayd ibn Abd Rabbih came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I saw in a dream, and if I said that I was not asleep, I would be telling the truth. While I was between sleeping and awake, I saw a person wearing two green garments, and he faced the qiblah and said: God is Great, God is Great, I bear witness that there is no god but God. Muthanna - until he finished the call to prayer, then he waited an hour and then said the same as he had said except that he added to it: The prayer has begun twice. The Messenger of God, may God bless him and grant him peace, said: **Teach it to Bilal, so let him call to prayer with it.** Bilal was the first to call to prayer with it. He said: And Umar ibn al-Khattab, may God be pleased with him, came and said: O Messenger of God, he circumambulated me as he circumambulated him, except that he preceded me. So these are two situations. He said: And they used to come to prayer and the Prophet, may God bless him and grant him peace, preceded them with some of it, so a man would point to a man, so how much did he pray? He said: One or two, so he prays them, then he joins the people in their prayer. He said: Then Muadh came and said: I never find him in a state except that I am in it, then I completed what I had preceded. He said: So he came and the Prophet, may God bless him and grant him peace, had preceded him in some of it. He said: So he stayed with him. When the Messenger of God, may God bless him and grant him peace, had finished, he stood up and completed it. The Messenger of God, may God bless him and grant him peace, said: **Muadh has prescribed for you, so do it**

like this. These are three states. As for the states of fasting, the Messenger of God, may God bless him and grant him peace, came to Medina and began to fast three days of every month and fasted Ashura. Then God imposed fasting on him, and God Almighty revealed: **O you who have believed, decreed upon you is fasting as it was decreed upon those before you to** His saying: **And upon those who are able to do it is a ransom of feeding a poor person.** So whoever wanted to fast, he fasted, and whoever wanted to feed a poor person, and that was sufficient for him. Then God Almighty revealed the other verse: **The month of Ramadan in which was revealed the Qur'an to His saying: So whoever witnesses the month among you, let him fast it.** So God established Fasting is permissible for a healthy resident, and it is permissible for the sick and the traveler, and feeding is established for the elderly who are unable to fast. These are two cases. He said: They used to eat, drink, and come to women as long as they did not sleep. When they slept, they refrained. Then a man from the Ansar called Sarmah worked while fasting until evening. Then he came to his family and prayed the Isha prayer, then slept. He did not eat or drink until morning, so he became fasting. The Messenger of God saw him and he had exerted himself greatly, so he said: **Why do I see you exerting yourself greatly?** He said: O Messenger of God, I did some work yesterday and came when I came, so I threw myself down and slept, and became fasting. He said: Omar had had intercourse with women after he had slept, so he came to the Prophet, may God bless him and grant him peace, and mentioned that to him, so God, the Almighty, revealed: "Lawful to you on the night of the fast is the approach to your wives. They are your garments and you are their garments. God knows that you were deceiving yourselves, so He has turned to you in forgiveness and pardoned you. So now have intercourse with them and seek what God has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread, then complete the fast until the night." Abu Dawud included it in his Sunan, and al-Hakim in his Mustadrak from the hadith of al-Mas'udi with it. Al-Bukhari and Muslim included it from the hadith of al-Zuhri from Urwah from Aisha that she said: Ashura used to be fasted, but when the obligation of Ramadan was revealed, whoever wanted to fast could fast and whoever wanted to break the fast could break the fast. Al-Bukhari narrated something similar from Ibn Umar and Ibn Mas'ud.

And the Almighty's saying: **And upon those who are hard to fast is a ransom, the feeding of a poor person,** as Mu'adh, may God be pleased with him, said: In the beginning, whoever wanted to fast could fast, and whoever wanted to break his fast could break his fast and feed a poor person for each day. And thus, Al-Bukhari narrated on the authority of Salamah bin Al-Akwa' that he said when the verse **And upon those who are hard to fast is a ransom, the feeding of a poor person** was revealed: whoever wanted to break his fast could pay the ransom until the verse after it was

revealed and abrogated it. And it was also narrated on the authority of Ubaydullah on the authority of Nafi' on the authority of Ibn Umar, who said: It is abrogated. And Al-Suddi said on the authority of Marra on the authority of Abdullah, he said when this verse was revealed: **And upon those who are hard to fast is a ransom, the feeding of a poor person**, he said: It says **And upon those who are hard to fast**, meaning they take on the burden of it. Abdullah said: So whoever wanted to fast could fast, and whoever wanted to break his fast could feed a poor person. **But whoever does it voluntarily**, he said: feed another poor person, "it is better for him. And that you fast is better for you," and they were like that until it was abrogated by **So whoever among you witnesses the month, let him fast it**. And Al-Bukhari also said: Ishaq told us, Ruh narrated to us, Zakariya bin Ishaq narrated to us, Amr bin Dinar narrated to us from Ata': He heard Ibn Abbas recite: **And upon those who are able to fast is a ransom of feeding a poor person**. Ibn Abbas said: It is not abrogated. It is the old man and the old woman who are able to fast, so they feed a poor person for each day. And more than one person narrated similarly from Saeed bin Jubair from Ibn Abbas. Abu Bakr bin Abi Shaybah said: Abd al-Raheem bin Sulayman narrated to us from Ash'ath bin Suwar, from Ikrimah from Ibn Abbas, he said: This verse **And upon those who are able to fast is a ransom of feeding a poor person** was revealed about the old man who is not able to fast, then it became weak and he was permitted to feed a poor person for each day. Al-Hafiz Abu Bakr bin Mardawayh said: Muhammad bin Ahmad narrated to us, al-Husayn bin Bahram al-Makhzumi narrated to us, Wahb bin Baqiyah narrated to us, Khalid bin Abdullah narrated to us from Ibn Abi Laila, he said: I entered upon Ata' in Ramadan while he was eating, so he said: Ibn Abbas said: This verse was revealed **And upon those who are able to fast is a ransom of feeding a poor person**. The ransom of feeding a poor person." So whoever wanted to fast could fast, and whoever wanted to break the fast could break the fast and feed a poor person. Then the first was abrogated for the elderly person who had passed away. If he wanted to feed a poor person for each day, he could break the fast. So the bottom line is that abrogation is established for the healthy resident person by requiring him to fast, as He said, **So whoever among you witnesses the month, let him fast it**. As for the elderly person who has passed away and is unable to fast, he may break the fast and does not have to make it up, because he does not have a condition that he can reach in which he can make it up. But is it obligatory for him, if he breaks the fast, to feed a poor person for each day if he has a grandmother? There are two opinions of scholars: One of them is that he is not obligated to feed because he is too weak to do so due to his age, so he is not obligated to pay a ransom like a child, because God does not burden a soul beyond its capacity, and this is one of the two opinions of Al-Shafi'i. The second, which is correct and is the opinion of most scholars, is that he is obligated to pay a ransom for each day, as Ibn Abbas and others of the Salaf interpreted it according to the reading of those who read **and upon those who are able to do it** meaning they are able to do it, as Ibn Mas'ud and others said. This is the choice of Al-Bukhari, for he said: As for the old man if he is not able to fast, Anas

fed a poor person for each day after he grew old, a year or two after he had grown old, bread and meat, and he broke his fast. This which Al-Bukhari suspended was attributed to Al-Hafiz Abu Ya'la Al-Mawsili in his Musnad, and he said: Abdullah bin Mu'adh told us, my father told us, Imran told us on the authority of Ayoub bin Abi Tamima, who said: Anas was too weak to fast, so he made a bowl of tharid, and invited thirty poor people and fed them. It was narrated by Abd bin Hamid on the authority of Ruh bin Ubadah, on the authority of Imran, who is Ibn Hadhir, on the authority of Ayoub, on his authority. Abd also narrated it from the hadith of six of the companions of Anas on the authority of Anas with the same meaning. Among the things that are included in this meaning are the pregnant woman and the breastfeeding woman if they fear for themselves or their children. There is much disagreement among the scholars concerning them. Some of them said: They break the fast, pay the ransom, and make up the fast. It was said: They pay the ransom only and do not make up the fast. It was said: They must make up the fast without ransom. It was said: They break the fast and do not pay the ransom or make up the fast. We have explained this issue in detail in the book on fasting that we devoted to it. Praise and thanks be to God.

Fath al-Qadir

And his saying: 184- *Days* is in the accusative case as a second object of his saying: **It was written** Al-Farra' said: It was said: It is in the accusative case as a circumstance: meaning fasting was written for you in days. And his saying: *Counted* means specified in a known number, and it is possible that in this plural because it is from the plurals of fewness there is an indication of the shortening of the days. And his saying: **So whoever among you is ill** it was said that the sick person has two cases: If he is unable to fast, then breaking the fast is obligatory, and if he is able to do so with harm and hardship, then it is a dispensation, and this is what the majority said. And his saying: **On a journey** the scholars differed regarding the journey that permits breaking the fast, so it was said: The distance of shortening the prayer, and the disagreement over its amount is well-known, and this is what the majority said, and others said: In amounts for which there is no evidence. The truth is that what is true of travel is what is permissible for breaking the fast, and likewise what is true of illness is what is permissible for breaking the fast. There was consensus on breaking the fast during a journey of obedience. They differed about permissible journeys, and the truth is that the license is established in it, and they also differed about the journey of disobedience. And his saying: **then a number** means he has a number, or the ruling is a number, or the duty is a number, and the number is its action from the number, and it means the counted. And his saying: **from other days** Sibawayh said: It was not declined because it was modified from the other, because the way of this chapter is to bring the definite article. Al-Kisa'i said: It is modified from the other, and it was said: It is the plural of another, and there is nothing in the verse that indicates the obligation of succession in making up. His saying: **and upon those who are able to do it** The majority read with a kasra on the ta' and a sukoon on the ya', and its original is

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

yatuquhu, the kasra was transferred to the ta', and the waw was changed to a ya' because of the kasra of what preceded it. Hamid read according to the original without defect. Ibn Abbas read with a fatha on the ta' with a lightened letter and a shaddah on the waw: meaning they impose on him. Ibn al-Anbari narrated from Ibn Abbas yatuquhu with a fatha on the ya' and a shaddah on the ta' and the ya' with both open, meaning they are able to do it. It was narrated on the authority of Aisha, Ibn Abbas, Amr bin Dinar and Tawus that they read *yatqiqunuhu* with a fatha on the ya and a shaddah on the ta with a fatha. The people of Medina and Ash-Sham read **fidya ta'am** with an addition. They also read *masakeen* and Ibn Abbas read **ta'am miskeen** which is the reading of Abu Amr, Asim, Hamza and Al-Kisa'i. The scholars differed regarding this verse, is it decisive or abrogated? It was said that it was abrogated, but it was a concession when fasting was first made obligatory because it was difficult for them, so whoever fed a poor person every day would stop fasting even though he was able to do so, then that was abrogated, and this is the opinion of the majority. It was narrated on the authority of some scholars that it was not abrogated, and that it was a concession for the elderly and the old especially if they were not able to fast except with difficulty, and this is consistent with the reading of shaddah: that is, they force them as mentioned above. The abrogator of this verse according to the majority is the saying of God the Almighty: **And whoever witnesses the month, let him fast it.** They differed regarding the amount of the ransom, and it was said: Each day one sa' of other than wheat, and half a sa' of it, and it was said: only one mudd. And his saying: **And whoever volunteers good - it is better for him.** Ibn Shihab said: Its meaning is that he intended feeding along with fasting. Mujahid said: Its meaning is whoever feeds more than the mudd, and it was said: whoever feeds the poor another musk. Isa bin Amr, Yahya bin Watthab, Hamzah and Al-Kisa'i read *yataw'u* with a shaddah and the verb is jussive with the meaning of yatawudhu, and the rest read it with a light ta' as a past tense verb. And his saying: **And that you fast is better for you** means: that fasting is better for them than breaking the fast with a ransom, and this was before the abrogation, and it was said that its meaning is: and that you fast while traveling and sick, but not while it is difficult.

Ahmad, Abu Dawud, Ibn Jarir, Ibn al-Mundhir, Ibn Hibban, al-Hakim **who authenticated it**, and al-Bayhaqi in his Sunan narrated on the authority of Muadh ibn Jabal, who said: Prayer was permitted in three cases, and fasting was permitted in three cases. He mentioned the cases of prayer, then said: As for the cases of fasting, the Messenger of God (blessings and peace of God be upon him) came to Madinah, and he began to fast three days of every month, and he fasted on Ashura. Then God, the Exalted, imposed fasting on him and revealed to him: **O you who have believed, decreed upon you is fasting** until His saying: **And upon those who are able to do it is a ransom, the feeding of a poor person.** So whoever wanted to fast, he fasted, and whoever wanted to feed a poor person, that was

sufficient for him. Then God revealed the other verse: **So whoever among you witnesses the month, let him fast it.** So God confirmed its fasting for the sound resident, and permitted it for the sick and the traveler, and confirmed feeding the elderly who are unable to fast. Then he mentioned the rest of the hadith. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His saying: **As it was decreed upon those before you**, he said: He meant the People of the Book. Al-Bukhari narrated in his history and Al-Tabarani narrated on the authority of Daghfal bin Hanzalah on the authority of the Prophet, may God bless him and grant him peace, who said: "The Christians were required to fast the month of Ramadan. Their king fell ill and they said: 'If God heals him, we will add ten more.' Then there was another who ate meat and his mouth hurt. He said: 'If God heals him, we will add seven more.' Then there was another king who said: 'We will not leave anything of these three days. We will complete them and make our fast in the spring.' So he did so and it became fifty days." Ibn Jarir narrated on the authority of Al-Suddi regarding his statement: **Perhaps you will become righteous**, he said: You will be righteous from food, drink and women as they were righteous. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas something similar to what was previously mentioned on the authority of Muadh. Ibn Abi Hatim narrated on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Fasting Ramadan was prescribed by God for the nations before you.** Al-Bukhari and Muslim narrated on the authority of Aisha, who said: Ashura used to be a fast, but when Ramadan was revealed, whoever wanted to fast could and whoever wanted to break the fast could. Abd bin Hamid narrated that Ibn Abbas said: The Almighty's saying: **And upon those who are able to fast** has been abrogated. Ibn Abi Hatim and Ibn Mardawayh narrated something similar to that from him, and he added that what abrogated it is the Almighty's saying: **And whoever among you witnesses the month** [al-Naskh]. Abu Dawud narrated something similar to that from him. Saeed bin Mansour, Abd bin Hamid, Abu Dawud, Ibn Jarir, Ibn Al-Mundhir and others also narrated something similar from him. Al-Bukhari, Muslim and others narrated from the hadith of Salamah bin Al-Akwa' who said: When this verse was revealed: **And upon those who are able to fast is a ransom of feeding a poor person**, whoever wanted to fast could, and whoever wanted to break the fast and ransom could, until this verse was revealed after it and abrogated it: **And whoever among you witnesses the month.** Al-Bukhari narrated from Ibn Abi Laila who said: The companions of Muhammad told us, and he mentioned something similar. Ibn Jarir narrated from Ali bin Abi Talib regarding his saying: **And upon those who are able to fast** he said: The old man who is unable to fast should break the fast and feed a poor person in place of each day. Ibn Abi Shaybah, Abd ibn Humayd, Ad-Daraqutni and Al-Bayhaqi narrated that Anas ibn Malik was too weak to fast for a year before his death, so he made a bowl of tharid and invited thirty poor people and fed them. Abd ibn Humayd, Ibn

Jarir and Ad-Daraqutni narrated **who authenticated it** on the authority of Ibn Abbas that he said to his pregnant or nursing mother: You are like those who cannot fast. You must eat, but you do not have to make up for it. Abd ibn Humayd, Ibn Abi Hatim and Ad-Daraqutni narrated on the authority of Ibn Umar that one of his daughters sent him a message asking him about fasting Ramadan while she was pregnant. He said: Break your fast and feed a poor person every day. Something similar to this was narrated on the authority of a group of the Tabi'un. Abd ibn Humayd narrated on the authority of Ikrimah regarding the statement of God, **But whoever does good voluntarily**, he said: Feed two poor people. Abd ibn Humayd narrated on the authority of Tawus regarding the statement of God, **But whoever does good voluntarily**, he said: Feed the poor people. Ibn Jarir narrated on the authority of Ibn Shihab regarding the statement of God, **And that you fast is better for you**, meaning that fasting is better for you than blood money. There are many hadiths about the virtue of fasting.

Tafsir al-Baghawi

184. It was said that what is meant by his saying **a numbered number of days** is the month of Ramadan, and it was not abrogated. The word *days* was put in the accusative case as a circumstance, meaning in a numbered number of days. It was also said: as an explanation. It was also said: *on* is the predicate of what its agent was not named. **So whoever among you is ill or on a journey - then an equal number** meaning he breaks his fast - then an equal number **from other days** meaning he must do an equal number, and the number and the number are one. **from other days** meaning other than the days of his illness and travel. *Other* is in the accusative case, but it is not declined, and that is why it was put in the accusative case.

God the Almighty said: **And for those who are able to fast**. The scholars differed in the interpretation of this verse and its ruling. Most of them said that the verse was abrogated, which is the opinion of Ibn Umar, Salamah ibn al-Akwa' and others. This is because at the beginning of Islam, they were given the choice between fasting and breaking the fast and making a ransom. God the Almighty gave them the choice so that it would not be difficult for them because they were not accustomed to fasting. Then the choice was abrogated and the obligation was revealed in the words of God the Almighty: **So whoever among you witnesses the month, let him fast it**. Qatada said: This is specific to the elderly man who is able to fast, but it is difficult for him. He was given permission to break the fast and make a ransom, then it was abrogated. Al-Hasan said: This is for the sick person who has what is called a sickness and he is able to fast. He has the choice between fasting and breaking the fast and making a ransom. Then it was abrogated by the words of God the Almighty: **So whoever among you witnesses the month, let him fast it**.

And the license was established for those who are not able to fast, and a group of people went to the view that the verse is decisive and not abrogated, and its meaning is: And for those who were able to do it in

their youth and were unable to do it after they grew old, then they must pay a ransom instead of fasting. Ibn Abbas read: **And for those who are able to do it** with a damma on the ya' and a fatha on the ta' and a light ta' and a fatha on the waw and a shaddah, meaning they are required to fast, and its interpretation is for the elderly man and the elderly woman who are not able to fast, and the sick person whose illness is not expected to go away, so they are required to fast but are not able to do it, so they may break their fast and feed a poor person for each day, and this is the view of Saeed bin Jubair, and he made the verse decisive.

The Almighty said: **The ransom of feeding a poor person**. The people of Medina and Ash-Sham read it as an addition, and likewise in al-Ma'idah 5: **The expiation of food**. He added the ransom to the food, even though it was one due to the difference in the two words, like the Almighty's saying: **And the grain of the harvest 9-Qaf** and their saying: the mosque of the congregation and Rabi' al-Awwal. The others read: ransom and expiation with a definite article, food is raised and the people of Medina and Ash-Sham read it in the plural, and the others are on the singular, so whoever pluralized it put the noon in the accusative and whoever limited it lowered the noon and its noon, and the ransom: the reward, and it is obligatory to feed a poor person for each day a mudd of food according to the mudd of the Prophet, may God bless him and grant him peace, which is a pound and a third of the country's main food, this is the saying of the jurists of Hijaz, and some jurists of Iraq said: He owes each poor person half a sa' for each day he breaks his fast, and some of them said: Half a sa' of wheat or a sa' of something else, and some jurists said what the person who broke his fast ate on the day he broke his fast, and Ibn Abbas said: He gives each poor person his dinner and his suhoor.

So whoever volunteers good, it is better for him. That is, he gives more than one poor person, so he feeds two poor people or more in place of each day. This was said by Mujahid, Ata', and Tawus. It was also said: Whoever gives more than the amount required of him, and gives a sa' and owes a mudd, it is better for him.

And that you fast is better for you. So whoever went to the abrogation said that its meaning is that fasting is better for him than the ransom. It was said: This is for the elderly man if he takes on the task of fasting, even if it is difficult for him, he is informed that he should break his fast and ransom, **if you only knew**. And know that there is no permission for a responsible believer to break his fast in Ramadan except for three: One of them must make up for it and pay expiation, the second must make up for it but not pay expiation, and the third must pay expiation but not make up for it. As for the one who must make up for it and pay expiation, it is the pregnant woman and the breastfeeding woman if they fear for their children, then they break their fast and make it up, and they must pay expiation in addition to making it up. This is the opinion of Ibn Umar and Ibn Abbas, and Mujahid said this and Al-Shafi'i, may God have mercy on him, said this. Some people said that there is no ransom for them, and this is what Al-Hasan, Ata', Ibrahim Al-Nakha'i, Al-Zuhri said, and Al-Awza'i, Al-Thawri, and the people of opinion said this. As for the one who must make up

Surat Al-Baqarah 2:184

for a specified number of days. But whoever among you is ill or on a journey, the same number of other days. And upon those who are able to do it is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast is better for you, if you only knew.

for it but not pay expiation, it is the sick person, the traveler, the menstruating woman, and the woman in childbirth.

As for the one who must pay expiation without making up the fast, he is the elderly man and the sick person whose illness is not expected to go away. Then God Almighty explained the days of fasting.

Tafsir al-Baidawi

184- **A few days** are timed with a known number, or few. A little money is counted as a number and a lot is a trivial amount. Its accusative is not with fasting because of the separation between them, but with the implication of *fast* because fasting indicates it, and what is meant by it is Ramadan or what was obligatory to fast before it was obligatory and was abrogated by it, which is Ashura or three days of every month, or as it was written on the circumstance, or that it is a second object for **was prescribed for you** on the spaciousness. It was said that its meaning is your fasting is like their fasting in the number of days, because it was narrated: Ramadan was prescribed for the Christians, and it occurred in extreme cold or heat, so they changed it to spring and added twenty expiations to it to change it. It was said that they added that for a death that befell them. **So whoever among you is ill** with an illness that harms or makes fasting difficult. **Or on a journey** or a traveler, and in it is an allusion to the fact that whoever travels during the day does not break his fast. **Then a number of other days** means he must fast the number of days of illness, or of travel from other days if he breaks the fast. The condition, the complement, and the complement to it were omitted because they are known. It was read in the accusative case, meaning let him fast a number, and this is by way of concession. It was said that it is obligatory, and this is the view of the Zahiris, and Abu Hurairah **may God be pleased with him** said the same. **And upon those who are able to do it** means upon those who are able to fast if they break the fast. **The ransom is the feeding of a poor person** means half a sa' of wheat or a sa' of other than it according to the jurists of Iraq, and a mudd according to the jurists of Hijaz. They were initially given concession for that when they were ordered to fast, but it was difficult for them because they were not accustomed to it, then it was abrogated. Nafi' and Ibn 'Amir read according to the narration of Ibn Dhakwan by adding the ransom to the food and pluralizing the poor. Ibn Amir read, according to the narration of Hisham, *masakeen* without adding the ransom to the food, and the rest without adding it and unifying *masakeen*. It was read *yatuwaqunhu* meaning they burden him and they imitate him in the roads, meaning the energy or necklace, and *yatuwaqunhu* meaning they burden him, or they imitate him and they imitate him with assimilation, and *yatuwaqunhu* and *yatuwaqunhu* on the basis that their origin is *yatuwaqunhu* from fa'il and taf'il meaning they imitate him and they imitate him, and according to these

readings, a second meaning is possible, which is the permission for those who are tired and exhausted by fasting - and they are the elderly and the old - to break the fast and pay the ransom, so it is fixed and the famous reading was interpreted by it, meaning they fast it to the best of their ability and capacity. **So whoever volunteers good** so he added to the ransom. **It is so the volunteering or the good.** "It is better for him and that you fast" you who are able, or those who are able and you have exerted your energy. Or those who are permitted to break the fast so that the sick and the traveler fall under it. **It is better for you** than the ransom or volunteering good or both of them and from delaying it to make up for it. **If you knew** what virtue there is in fasting and the release of conscience, and its answer is omitted and indicated by what preceded it, i.e. you chose it. And it was said that its meaning is if you are people of knowledge and contemplation, you would know that fasting is better for you than that.

Surat al-Baqarah 2:185

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. God intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify God. To that which He has guided you, and perhaps you will be grateful.

Tafsir al-Jalalayn

Those days **the month of Ramadan in which the Qur'an was sent down** from the Preserved Tablet to the lowest heaven on the Night of Decree, from it is **guidance** a state that guides from misguidance **for mankind and clear proofs** clear verses of guidance of what guides to the truth of the rulings **and of the Criterion** of what distinguishes between truth and falsehood **so whoever witnesses** is present **among you the month, let him fast it, and whoever is ill or on a journey - then an equal number of other days** something similar has come before and has been repeated so that it is not thought that it was abrogated by generalizing whoever witnesses **God intends for you ease and does not intend for you hardship** and therefore He permitted you to break the fast in sickness and travel and because that is also in the sense of a reason for the command to fast, it is connected to it **and that you may complete** with the lightening and emphasis **the number** meaning the number of fasts of Ramadan **and that you may glorify God** upon completing it **for that He has guided you** He guided you to the landmarks of His religion **and perhaps you will be grateful** to God for that

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The word *month*, as it is said, comes from *fame*. It is said: So-and-so drew his sword - if

He took it out of its sheath and used it to attack anyone he wanted to strike. He brandished it for a month. And so it is with the 9th month of the month, when its crescent moon appears, and we brandish it when we enter the month.

As for *Ramadan*, some of the people who know the Arabic language claimed that it was named thus because of the intense heat that used to occur in it, until the camels would be scorched, as is said for the month in which Dhul-Hijjah is performed, and in which Rabi' al-Awwal and Rabi' al-Akhir are the two months. As for Mujahid, he disliked saying *Ramadan*, and said: Perhaps it is one of the names of God. Al-Muthanna told me, he said, Abu Nu'aym told us, he said, Sufyan told us, on the authority of Mujahid: that he disliked saying *Ramadan*, and said: Perhaps it is one of the names of God, but we say as God said: **The month of Ramadan**. I have previously explained that *month* is in

the nominative case based on His statement: **a numbered number of days**, which are the month of Ramadan. It is possible that it is in the nominative case meaning: That is the month of Ramadan, and meaning: The month of Ramadan has been prescribed for you. Some of the reciters have read it **month of Ramadan** in the accusative case, meaning: Fasting has been prescribed for you to fast the month of Ramadan. Some of them have read it in the accusative case meaning: Fasting the month of Ramadan is better for you, if you only knew. It is also permissible to put it in the accusative case as a command to fast it, as if it were said: The month of Ramadan, so fast it. It is also permissible to put it in the accusative case as a time, as if it were said: Fasting was prescribed for you in the month of Ramadan. As for his statement: **in which the Qur'an was sent down**, it is mentioned that it was sent down on the Night of Decree from the Preserved Tablet to the lowest heaven, on the Night of Decree in the month of Ramadan. Then it was sent down to Muhammad, may God bless him and grant him peace, as God wanted it to be sent down to him, as Abu Kurayb told us, he said, Abu Bakr ibn Ayyash told us, on the authority of Al-A'mash, on the authority of Hassan ibn Abi Al-Ashras, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, he said: The Qur'an was sent down all at once from the remembrance on the night of the twenty-fourth of Ramadan, and it was placed in the House of Honour. Abu Kurayb said: Abu Bakr told us, and Al-Suddi said the same. Isa ibn Uthman told me, he said, Yahya ibn Isa told us, on the authority of Al-A'mash, on the authority of Hassan, on the authority of Sa'id ibn Jubayr, he said: The Qur'an was sent down all at once on the Night of Decree in the month of Ramadan, and it was placed in the lowest heaven.

Ahmad ibn Mansur narrated that Abdullah ibn Raja' narrated that Imran al-Qattan narrated that Qatada narrated that Abu al-Malih narrated that Wathilah narrated that the Prophet (peace and blessings of God be upon him) said: "The scrolls of Abraham were revealed on the first night of the month of Ramadan, the Torah was revealed on the sixth of Ramadan, the Gospel was revealed on the thirteenth of the previous month, and the Qur'an was revealed on the twenty-fourth of Ramadan." Musa narrated that Amr narrated that Asbat narrated that al-Suddi said: **The month of Ramadan in which the Qur'an was revealed**. As for **in which the Qur'an was revealed**, Ibn Abbas said: The month of Ramadan, and the blessed night is the Night of Decree, for the Night of Decree is the blessed night, and it is in Ramadan. The Qur'an was revealed all at once from the Scriptures to Bayt al-Ma'mur, which is the location of the stars in the lowest heaven where the Qur'an was revealed. Then it was revealed to Muhammad (peace and blessings of God be upon him) after that in commands and prohibitions and in wars, messengers after messengers. Ibn al-Muthanna narrated that Abdul-Wahhab narrated that Dawud narrated that Ikrimah narrated that Ibn Abbas narrated that

He said: God sent down the Qur'an to the lowest heaven on the Night of Decree. When God wanted to reveal something from it, He revealed it. This is what He said: **Indeed, We sent it down during the Night of Decree** (al-Qadr 97:1).

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify Allah. To that which He has guided you, and perhaps you will be grateful.

Ibn Al-Muthanna said: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, and he mentioned something similar - and he added to it: So it was twenty years from the beginning and the end of it.

Ibn Al-Muthanna told us, he said, Abdul-A'la told us, he said, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The entire Qur'an was sent down all at once on the Night of Decree in Ramadan, to the lowest heaven. So whenever God wanted to bring about something on earth, He would send it down from there, until He had gathered it. Ya'qub told me, he said, Hisham told us, he said, Husayn told us, on the authority of Hakim ibn Jubayr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, he said: The Qur'an was sent down on the Night of Decree from the highest heaven to the highest heaven all at once, then it was distributed throughout the years after that. He said: Ibn Abbas recited this verse: **So I swear by the positions of the stars** (al-Waqi'ah 56:75), he said: It was sent down in parts. Ya'qub told us, he said, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, he said: It has reached us that the Qur'an was sent down all at once to the lowest heaven. Al-Muthanna told me, he said, Suwaid ibn Nasr told us, he said, Ibn Al-Mubarak told us, Ibn Jurayj recited it in

His saying: **The month of Ramadan in which the Qur'an was revealed.** He said: Ibn Abbas said: The Qur'an was revealed all at once to Gabriel on the Night of Decree, and nothing would be revealed from it except by command. Ibn Jurayj said: Everything that was revealed from the Qur'an that was revealed from the Qur'an that year was revealed on the Night of Decree. So that was revealed from the seventh heaven to Gabriel in the lowest heaven, and Gabriel would not reveal anything of that to Muhammad except what his Lord had commanded him to do. And similar to that is: **Indeed, We sent it down during the Night of Decree** (al-Qadr 97:1), and **Indeed, We sent it down during a blessed night** (al-Dukhan 44:3). Al-Muthanna told me, he said, Ishaq told us, he said, Ubaydullah bin Musa told us, on the authority of Israel, on the authority of al-Suddi, on the authority of Muhammad bin Abi al-Mujalid, on the authority of Muqsim, on the authority of Ibn Abbas, a man said to him: Indeed, doubt has entered my heart regarding His statement: **The month of Ramadan in which the Qur'an was revealed,** and His statement: **Indeed, We sent it down during a blessed night** (al-Dukhan 44:3), and His statement: **Indeed, We sent it down during the Night of Decree** (al-Qadr 97:1), and God revealed it in Shawwal, Dhu al-Qi'dah, and other times! He said: It was only revealed in Ramadan on the Night of Decree and a blessed night all at once, then He sent down messengers according to the positions of the stars during the months and days. As for His statement: **A guidance for mankind,** it means guidance for the

people to the path of truth and the right way. As for his saying: **and clear proofs,** he means: and clear proofs **of guidance** - meaning: of the explanation indicating the limits of God and His obligations and what is permissible and forbidden. And his saying: **and the Criterion** means: and the separation between truth and falsehood, as:

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi: As for **and clear proofs of guidance and criterion,** they are clear proofs of what is lawful and what is unlawful.

Abu Ja'far said: The people of interpretation differed about the meaning of witnessing the month. Some of them said: It is the residence of the resident in his home. They said: So whoever enters the month of Ramadan while he is residing in his home, he must fast the entire month, whether he is absent after that and travels, or he stays and does not leave. Those who said that: Muhammad bin Hamid and Muhammad bin 'Isa al-Damaghani told us, they said: Ibn al-Mubarak told us, on the authority of al-Hasan bin Yahya, on the authority of al-Dahhak, on the authority of Ibn 'Abbas, regarding his statement: **So whoever among you witnesses the month, let him fast it,** he said: It is its crescent in the home. He means: If it appears while he is residing. Ya'qub bin Ibrahim told me, he said: Hisham told us, he said: Husayn told us, on the authority of someone who told him, on the authority of Ibn 'Abbas that he said about his statement: **So whoever among you witnesses the month, let him fast it:** So if he witnesses it while he is residing, he must fast, whether he resides or travels. And if he witnesses it while he is traveling, then if he wishes he may fast, and if he wishes he may break his fast. Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Muhammad, on the authority of Ubaydah - regarding a man who witnesses Ramadan and then travels - he said: If you witness its beginning, then fast its end. Do you not see that He says: **And whoever witnesses the month among you, let him fast it?** Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Hisham al-Qardoosi, on the authority of Muhammad ibn Sirin, he said, I asked Ubaydah: About a man who witnesses Ramadan while he is a resident? He said: Whoever fasts the beginning of the month, let him fast the end of it. Do you not see that He says: **And whoever among you witnesses the month, let him fast it?** Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: As for **And whoever among you witnesses the month, let him fast it,** then whoever Ramadan enters upon him while he is residing among his family, let him fast it, and if he leaves during it, let him fast it, for it entered upon him while he is residing among his family. Al-Muthanna told me, he said: Hajjaj told us, he said: Hammad told us, he said: Qatada told us, on the authority of Muhammad ibn Sirin, on the authority of Ubaydah

Al-Salmani, on the authority of Ali - according to what Hammad thinks - he said: Whoever witnesses Ramadan while he is residing and has not left, then fasting is obligatory upon him, because God says: **And whoever among you witnesses the month, let him fast it.** Hannad ibn Al-Sari told us, he said: Abd Al-Rahman told us, on the authority of Ismail ibn Muslim, on the authority of Muhammad ibn Sirin, he said: I asked Ubaydah Al-Salmani about the statement of God: **And whoever among you witnesses the month, let him fast it,** he said: Whoever is residing, let him fast it, and whoever witnesses it and then travels during it, let him fast it. Hannad narrated, he said: Waki' narrated, on the authority of Ibn 'Awn, on the authority of Ibn Sirin, on the authority of 'Ubaidah, he said: Whoever witnesses the beginning of Ramadan, let him fast the end of it. Hannad narrated, he said: 'Abdah narrated, on the authority of Sa'id ibn 'Arubah, on the authority of Qatadah, that 'Ali used to say: If Ramadan comes to him while he is a resident and then he travels, then he must fast. Hannad narrated, he said: 'Abd al-Rahim narrated, on the authority of 'Ubaidah al-Dhabi, on the authority of Ibrahim, he said: He used to say: If Ramadan comes to you, do not travel during it. If you fast one or two days during it and then travel, do not break your fast, fast it. Ibn al-Muthanna narrated, he said: Muhammad ibn Ja'far narrated, he said: Shu'bah narrated, on the authority of 'Amr ibn Murrah, on the authority of Abu al-Bukhtari, he said: We were with 'Ubaidah and he recited this verse: **And whoever witnesses the month, let him fast it.** He said: Whoever fasts part of it in a city, let him fast the rest of it when he leaves. He said: Ibn 'Abbas used to say: If he wishes, he may fast, and if he wishes, he may break his fast. Muhammad bin Bashir told us, he said, Abdul Wahhab told us - and Yaqoub bin Ibrahim told me, he said,

Ibn Ulayyah - they both said, Ayoub narrated to us, on the authority of Abu Yazid, on the authority of Umm Dhara, she said: I came to Aisha in Ramadan, she said: Where did you come from? I said: From my brother Hunayn. She said: What is the matter with him? She said: I bid him farewell, he wants to leave. She said: Give him my greetings and tell him to stand, if Ramadan caught up with me while I was on the way, I would stand for him. Hannad narrated to us, he said: Ishaq bin Isa narrated to us, on the authority of Aflah, on the authority of Abd al-Rahman, he said: Ibrahim bin Talhah came to Aisha to greet her, she said: Where do you want to go? He said: I wanted to perform Umrah. She said: So I sat until the month came upon you, then I went out in it! He said: My burden has gone out! She said: Sit, until you break your fast, then go out - meaning the month of Ramadan. Others said: The meaning of this is: Whoever witnesses the month, let him fast what he witnessed of it. Those who said this mentioned: Hannad bin al-Sarri narrated to us, he said: Sharik narrated to us, on the authority of Abu Ishaq: Abu Maysarah went out in Ramadan, until he reached al-Qantara, he called for water and drank. Hannad narrated to us, he said: Jarir narrated to us, on the authority of Mughirah, he said: Abu Maysarah went out on a journey in Ramadan, and he passed by the Euphrates while he was fasting, so he took a handful of it and drank it and broke his fast. Hannad narrated

to us, he said: Waki' narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Marthad: that Abu Maysarah traveled in Ramadan, and he broke his fast at the gate of the bridge - this is what Hannad said, on the authority of Marthad, but it is Abu Marthad. Muhammad ibn 'Amara al-Asadi narrated to me, he said: 'Ubaydullah ibn Musa narrated to us, he said: Israel informed us, on the authority of Abu Ishaq, on the authority of Marthad: that he went out with Abu Maysarah in Ramadan, and when he reached the bridge, he broke his fast.

Hannad and Abu Hisham narrated to us, saying: Waki' narrated to us, on the authority of Al-Mas'udi, on the authority of Al-Hasan bin Sa'd, on the authority of his father, who said: I was with Ali in his estate, three days from Medina, and we set out towards Medina in the month of Ramadan, and Ali was riding and I was walking. He said: So he fasted - Hannad said: And I broke my fast - Abu Hisham said: And he ordered me to break my fast. Hannad narrated to us, saying: Abd Al-Rahim narrated to us, on the authority of Abd Al-Rahman bin Utbah, on the authority of Al-Hasan bin Sa'd, on the authority of his father, who said: I was with Ali bin Abi Talib when he came from his land, so he fasted, and he ordered me to break my fast, so he entered Medina at night, and he was riding and I was walking. Hannad narrated to us, saying: Waki' narrated to us - and Ibn Bashir narrated to us, saying: Ibn Mahdi narrated to us - they both said: Sufyan narrated to us, on the authority of Isa bin Abi 'Azzah, on the authority of Al-Sha'bi: That he traveled in the month of Ramadan and broke his fast at the gate of the bridge. Ibn Bashir narrated to us, saying: Abd Al-Rahman narrated to us, saying: Sufyan said to me: I prefer that you complete it. Ibn Al-Muthanna said, Muhammad bin Ja'far told us, on the authority of Shu'bah, who said: I asked Al-Hakam and Hammad, and I wanted to travel in Ramadan, so they said to me: Go out. Hammad said, Ibrahim said: But when it is the ten days, I prefer that he stay.

Ibn Al-Muthanna told us, Abu Al-Walid told us, Hammad told us, on the authority of Qatada, on the authority of Al-Hasan and Saeed bin Al-Musayyab, who said: If someone is caught fasting while he is residing in Ramadan and then travels, they said: If he wants, he may break his fast. Others said: **Whoever witnesses the month, let him fast it,** meaning: whoever witnesses it while sane, an adult, and accountable, let him fast it. Among those who said this was Abu Hanifa and his companions. They used to say: Whoever enters the month of Ramadan while he is healthy, sane, and an adult, then he must fast it. If he becomes insane after entering it while he is in the condition we have described, then he recovers after it has ended, he must make up for the days of the month during which he was insane, because he was one of those who witnessed it, and he is one of those who has an obligation. They said: And likewise if the month of Ramadan enters upon him while he is insane, except that he is one of those who, if he were of sound mind, would have to fast it, so the month will not end until he becomes healthy and recovers, or he recovers before the end of the month by a day or more, then he must make up for the fast of the entire month, except for the day that he fasted after he recovered, because he is one of those who witnessed the month. They said: And

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify Allah. To that which He has guided you, and perhaps you will be grateful.

if the month of Ramadan enters upon him while he is insane, and he does not recover until the entire month has ended, then he recovers, he is not obligated to make up for any of it, because he was not one of those who witnessed it and was accountable for its fast. Abu Ja'far said: This is an interpretation that has no meaning. Because if insanity exempts someone who is obligated to fast because he lost his mind for the entire month, then this should be the case for everyone who lost his mind for the entire month of fasting. Everyone has agreed that whoever lost his mind for the entire month of fasting due to fainting or paralysis, and then regained consciousness after the month had passed, must make up the entire month. No one has disagreed with this and it is permissible to object to it against the Ummah. Since this is a consensus, then it is necessary that everyone who lost his mind for the entire month of fasting should be the case for someone who was unconscious. Since this is the case, it is known that the interpretation of the verse is different from the one interpreted by those who said this statement: that he who witnesses the month or part of it is obligated to fast it. If this is invalid, then the interpretation of the interpreter who claimed that its meaning is: Whoever witnesses its beginning while residing and present must fast all of it, is invalid and corrupt, because the reports from the Messenger of God, may God bless him and grant him peace, are consistent: **He left Medina in the year of the conquest in the month of Ramadan after fasting some of it, and he broke his fast and ordered his companions to break their fast.** Hannad told us, he said, Abu Al-Ahwas told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, traveled in Ramadan from Medina to Mecca, until when he came to Usfan, he stopped there, and called for a vessel and placed it on his hand so that the people could see it. Then he drank it." Ibn Hamid and Sufyan ibn Wakee' told us, they said, Jarir told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Tawus, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace. Hannad told us, Ubaydah told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Tawus, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, similarly. Hannad and Abu Kurayb told us, they said, Yunus ibn Bakir told us. He said, Ibn Ishaq told us, he said, Al-Zuhri told me, on the authority of Ubaidullah bin Abdullah bin Utbah, on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, set out on his journey in the year of the conquest, ten days before Ramadan had passed. The Messenger of God, may God bless him and grant him peace, fasted and the people fasted with him, until he reached Al-Kadeed - between Usfan and Amja - he broke his fast." Hannad and Abu Kurayb told us, they said, Abdah told us, on the authority of

Muhammad bin Ishaq, on the authority of Al-Zuhri, on the authority of Ubaidullah bin Abdullah, on the authority of Ibn Abbas, he said, "The Messenger of God, may God bless him and grant him peace, set out ten - or twentieth - days before Ramadan had passed in the year of the conquest, and he fasted until he reached Al-Kadeed and broke his fast." Ibn Bashir told us, he said, Salim bin Nuh told us, he said, Umar bin Amir told us, on the authority of Qatadah, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, he said: "We set out with the Prophet, may God bless him and grant him peace, eighteen days before Ramadan had passed. Some of us were fasting and some of us were not fasting. The one who broke his fast did not criticize the one who fasted, nor the one who fasted criticized the one who broke his fast." So since these two are corrupt, these two are corrupt. The two interpretations, based on what we have shown of their corruption - so it is clear that the correct interpretation is the third, which is the statement of the one who said: **So whoever among you witnesses the month, let him fast it**, all that he witnessed of it while staying, and whoever was sick or on a journey, then a number from other days. Abu Ja'far said: God Almighty means by that: And whoever was sick or on a journey during the month and broke his fast, then he must fast the number of days that he broke his fast, from other days other than the days of the month of Ramadan. Then the people of knowledge differed regarding the illness with which God permitted breaking the fast, and obligated with it a number from other days. Some of them said: It is the illness with which its owner is unable to stand for his prayer. Mention of those who said that: Mu'adh bin Shu'bah al-Basri told us, he said, Sharik told us, on the authority of Mughirah, on the authority of Ibrahim and Isma'il bin

Muslim, on the authority of Al-Hasan, who said: If the sick person is unable to pray standing, he should break his fast. Yaqub told me, he said: Hisham told us, on the authority of Mughirah - or Ubaydah - on the authority of Ibrahim, regarding the sick person who is unable to pray standing, he should break his fast. Meaning: in Ramadan. Hannad told us, he said: Hafs bin Ghiyath told us, on the authority of Ismail, he said: I asked Al-Hasan: When should the fasting person break his fast? He said: If fasting makes him unable to perform the obligatory prayers as commanded. Some of them said: It is every illness in which the most common reason for its sufferer being ordered to fast is an increase in his illness that cannot be tolerated. This is the opinion of Muhammad bin Idris Al-Shafi'i, Al-Rabi' told us about it. Others said: It is eating, an illness called a disease. Those who said that: Muhammad bin Al-Muthanna told us, he said: Al-Hasan bin Khalid Al-Rabi'i told us, he said: Tarif bin Shihab Al-Attardi told us: That he entered upon Muhammad bin Sirin in Ramadan while he was eating, and he did not ask him. When he finished, he said:

This finger of mine hurts. Abu Jaafar said: The correct statement in this regard, according to us, is that the illness for which God the Most High permitted breaking the fast in the month of Ramadan is that which the fasting person struggled with to an unbearable degree. So whoever is like that, then he may break the fast and make up a number of other days. This is because if that matter reaches that point, if he was not permitted to break the fast, then he has been restrained from hardship and prevented from ease. This is different from what God informed us that He intended for His creation in His saying: **God intends for you ease and does not intend for you hardship.** As for the one who is not struggling with fasting, then it is in the sense of the healthy person who is able to fast, so he must perform its obligation. As for His saying: **Then a number of other days**, its meaning is: a numbered number of days other than these days. As for the last, it is another plural like their plural of **the greatest** for old age and **the nearest** for nearness. So if someone says: Is not the last one of the descriptions of the days? It was said: Yes. If he said: Is not one of the days a day and it is masculine? It was said: Yes. If he said: How can one of the other be another and it is an attribute of the day, and there is no other? It was said: One of the days, even if it is described by one of the other, is another, because days in the plural become feminine, so its attributes and descriptions become like the attributes of the feminine, as it is said: The days passed, plural, and it is not said: All of them, nor: the days of others. If someone says to us: God Almighty said: **But whoever among you is ill or on a journey - then an equal number of other days**, and what that means to you is: He must have an equal number of other days, as you have described previously. If that is its interpretation, then what do you say about someone who was ill or on a journey and fasted the month, and he is one of those who is allowed to break the fast? Does that suffice him by fasting a number of other days, or does that not suffice him, and the obligation of fasting a number of other days is fixed upon him in its form, even if he fasted the entire month? Is it permissible for someone who is sick or traveling to fast the month of Ramadan, or is it forbidden for him, and is it not permissible for him to fast, and is it obligatory for him to break the fast during it, until this one is able to stay and that one is cured? It was said: The scholars have differed on all of that, and we will mention their differences on that, and we will inform the first of them with the correct one, God willing. Some of them said: Breaking the fast during illness is an obligatory decree from God, and it is not a concession. Those who said that mentioned:

Muhammad bin Bashir told us, he said, Ibn Abi Uday told us - and Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us - all of them, on the authority of Saeed, on the authority of Qatada, on the authority of Jabir bin Zaid, on the authority of Ibn Abbas, who said: Breaking the fast while traveling is a duty.

Muhammad ibn al-Muthanna told me, he said, Wahb ibn Jarir told us, he said, Shu'bah told us, on the authority of Ya'la, on the authority of Yusuf ibn al-Hakam, he said: I asked Ibn Umar - or he was asked - about fasting while traveling, so he said: Tell me, if you gave charity to a man and he returned it to you, would you not get angry? For it is a charity from God that He gave to you. Nasr ibn Abd al-Rahman al-Azdi

told us, he said, al-Maharibi told us, on the authority of Abd al-Malik ibn Humayd, he said, Abu Ja'far said: My father did not fast while traveling, and he forbade it. Ibn Humayd told us, he said, Yahya ibn Wadh told us, he said, Ubayd told us, on the authority of al-Dahhak: that he disliked fasting while traveling. The people of this opinion said: Whoever fasts while traveling must make it up when he stays.

Mention of those who said that: Nasr bin Ali al-Jahdhami told us, he said, Muslim bin Ibrahim told us, he said, Rabia bin Kalthoum told us, on the authority of his father, on the authority of a man: That Umar ordered the one who fasted while traveling to repeat it. Muhammad bin al-Muthanna told us, he said, Muhammad bin Abi Uday told us, on the authority of Saeed bin Amr bin Dinar, on the authority of a man from Banu Tamim, on the authority of his father, he said: Umar ordered a man who fasted while traveling to repeat his fast.

Ibn Hamid al-Himsi told me, he said, Ali ibn Ma'bad told us, on the authority of Ubaidullah ibn Amr, on the authority of Abdul Karim, on the authority of Ata', on the authority of al-Muharrir ibn Abi Hurairah, he said: I was with my father on a journey in Ramadan, and I was fasting and he was breaking his fast. My father said to me: If you stay, you will make up for it. Muhammad ibn al-Muthanna told us, he said, Sulayman ibn Dawud told us, he said, Shu'bah told us, on the authority of Asim, the freed slave of Quraibah, he said: I heard Urwah ordering a man who had fasted while traveling to make up for it. Ibn al-Muthanna told us, he said, Abdul Samad told us, he said, Shu'bah told us, on the authority of Asim, the freed slave of Quraibah: A man fasted while traveling, and Urwah ordered him to make up for it. Abu Kurayb told us, he said, Ibn Subaih told us, he said, Rabia ibn Kulthum told us, on the authority of his father Kulthum: Some people came to Umar ibn al-Khattab and they had fasted Ramadan while traveling, so he said to them: By God, it is as if you were fasting! They said: By God, O Commander of the Faithful, we have fasted! He said: So you were able to do it? They said: Yes. He said: Then make it up, then make it up. The reason for those who said this statement is that God, the Most High, has imposed, by His saying: **And whoever among you witnesses the month, let him fast it**, the fasting of the month of Ramadan on whoever witnesses it as a resident and not a traveler, and He has made it obligatory for whoever is sick or traveling to fast a number of days other than the days of the month of Ramadan, by His saying: **And whoever is sick or on a journey, then a number of other days.** They said: Just as it is not permissible for a resident to break the fast of the days of the month of Ramadan and fast a number of other days in their place—because what God has imposed upon him by witnessing the month is fasting the month and not other days—likewise it is not permissible for a traveler who does not witness it as a resident to fast it. Because what God has imposed upon him is a number of other days. They also based their argument on the hadith as follows: Muhammad ibn Abdullah ibn Saeed al-Wasiti narrated to us, saying: Yaqoub ibn Muhammad al-Zuhri narrated to us, saying: Abdullah ibn Musa narrated to us, on the authority of Usamah ibn Zaid, on the authority of al-Zuhri, on the authority of Abu Salamah ibn Abd al-Rahman, on the

Surat Al-Baqarah 2:185

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify Allah. To that which He has guided you, and perhaps you will be grateful.

authority of Abd al-Rahman ibn Awf, saying: "The Messenger of God, may God bless him and grant him peace, said: 'The one who fasts while traveling is like the one who breaks his fast while at home.'" Muhammad ibn Ubaydullah ibn Saeed narrated to me, saying: Yazid ibn Ayyad narrated to us, on the authority of al-Zuhri, on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of his father, saying: "The Messenger of God, may God bless him and grant him peace, said: 'The one who fasts while traveling is like the one who breaks his fast while at home.'" Others said: The permissibility of breaking the fast while traveling is a concession from God, the Most High, which He granted to His servants, and fasting is obligatory, so whoever fasts an obligation is harmful, and whoever breaks his fast, then he breaks his fast by God's concession. They said: If he fasts while traveling, then he does not have to make it up if he stays. Those who said that: Ibn Bashir told us, he said, Abdul Wahhab told us, he said, Ayoub told us, he said, Urwah and Salim told us: They were with Omar bin Abdul Aziz when he was the governor of Medina, and they discussed fasting while traveling. Salim said: His cousin did not fast while traveling. Urwah said: Aisha used to fast. Salim said: I only took it from Ibn Omar. Urwah said: I only took it from Aisha. Until their voices rose. Omar bin Abdul Aziz said: O God, forgive! If it is easy, then fast, and if it is difficult, then break your fast. Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ayoub, he said, a man told me: Fasting while traveling was mentioned in the presence of Omar bin Abdul Aziz, then he mentioned something similar to the hadith of Ibn Bashir. Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Muhammad ibn Ishaq - and Abu Kurayb told us, he said, Ibn Idris told us, Ibn Ishaq told us, on the authority of Az-Zuhri, on the authority of Salim ibn Abdullah, he said: Umar ibn Al-Khattab went out on one of his journeys during the remaining nights of Ramadan, and he said: The month has begun to shine - Abu Kurayb said in his hadith: or: nine, and Yaqub was not sure - so why don't we fast! So he fasted and the people fasted with him. Then he came back once, until he was at Ar-Rawha', the new moon of the month of Ramadan, and he said: God has decreed the journey, why don't we fast and not spoil our month! So he fasted and the people fasted with him. Ibn Humayd told us, he said, Al-Hakam ibn Bashir told us, he said, my father told me - and Muhammad ibn Bashir told us, he said, Ubaydullah told us, he said, Bashir ibn Salman told us - on the authority of Khaithama, he said: I asked Anas ibn Malik about fasting while traveling, he said: I ordered my slave to fast but he refused. I said: Where is this verse: **And whoever is ill or on a journey - then an equal number of other days**? He said: It was revealed while at that time we were travelling hungry and stopping not full, but today we are travelling full and stopping full.

Hannad narrated to us, he said: Waki' narrated to us,

on the authority of Bashir ibn Salman, on the authority of Khaithamah, on the authority of Anas, similarly. Hannad and Abu al-Sa'ib narrated to us, they said: Abu Mu'awiyah narrated to us, on the authority of Asim, on the authority of Anas: that he was asked about fasting while traveling, so he said: Whoever breaks his fast, it is by permission of God, and whoever fasts, fasting is better. Abu Kurayb narrated to us, he said: Abu Usamah narrated to us, on the authority of Ash'ath ibn 'Abd al-Malik, on the authority of Muhammad ibn 'Uthman ibn Abi al-'As, he said: Breaking the fast while traveling is a permission, and fasting is better. Al-Muthanna narrated to me, he said: 'Abd al-Samad narrated to us, he said: Shu'bah narrated to us, he said: Abu al-Fayd narrated to us, he said: 'Ali was our emir in Syria, and he forbade us from fasting while traveling. So I asked Abu Qursafah - a man from the companions of the Prophet, may God bless him and grant him peace, from Banu Laith. Abd al-Samad said: I heard a man from his people say: It is Wathilah ibn al-Asqa' - he said: If I fasted while traveling, I would not make it up. Hannad told us, he said: Waki' told us, on the authority of Bastam ibn Muslim, on the authority of Ata', he said: If you fast, it is sufficient for you, and if you break your fast, it is a concession. Hannad told us, he said: Waki' told us, on the authority of Kahams, he said: I asked Salim ibn Abdullah about fasting while traveling. He said: If you fast, it is sufficient for you, and if you break your fast, it is a concession. Hannad told us, he said: Abd al-Rahim told us, on the authority of Talhah ibn Amr, on the authority of Ata', he said: Whoever fasts, his harm is due, and whoever breaks his fast, it is a concession that he takes. Hannad told us, he said: Waki' told us, on the authority of Sufyan, on the authority of Hammad, on the authority of Sa'id ibn Jubayr, he said: Breaking the fast while traveling is a concession, and fasting is better. Hannad told us, he said: Abu Mu'awiyah told us, on the authority of Hajjaj, on the authority of Ata', he said: It is teaching. And it is not by determination - meaning the saying of God: **And whoever is ill or on a journey - then an equal number of other days**, if he wishes he may fast and if he wishes he may not fast. Hannad narrated to us, he said: Abu Usamah narrated to us, on the authority of Hisham, on the authority of Al-Hasan: Concerning a man who travels in Ramadan, he said: If he wishes he may fast and if he wishes he may break the fast. Hamid bin Mas'adah narrated to us, he said: Sufyan bin Habib narrated to us, he said: Al-A'wam bin Hawshab narrated to us, he said: I said to Mujahid: Fasting while traveling? He said: "The Messenger of God, may God bless him and grant him peace, used to fast and break the fast. He said: I said: Which of them is more beloved to you? He said: It is only a concession, and fasting Ramadan is more beloved to me." Ibn Al-Muthanna narrated to us, he said: Muhammad bin Ja'far narrated to us, he said: Shu'bah narrated to us, on the authority of Hammad, on the authority of Sa'id bin Jubayr, Ibrahim and Mujahid, that

they said: Fasting while traveling, if he wishes he may fast and if he wishes he may break the fast, and fasting is more beloved to them. Ibn Al-Muthanna narrated to us, he said: Muhammad Ibn Ja'far narrated to us, he said: Shu'bah narrated to us, on the authority of Abu Ishaq, he said: Mujahid said about fasting while traveling - meaning fasting Ramadan -: By God, there is nothing from them except lawful, fasting and breaking the fast, and God did not intend by breaking the fast except to make things easy for His servants. Ibn Al-Muthanna narrated to us, he said: Muhammad Ibn Ja'far narrated to us, he said: Shu'bah narrated to us, on the authority of Al-Ash'ath Ibn Salim, he said: I accompanied my father, Al-Aswad Ibn Yazid, Amr Ibn Maymun, and Abu Wa'il to Mecca, and they used to fast Ramadan and other times while traveling. Ali Ibn Hasan Al-Azdi narrated to us, he said: Mu'afi Ibn Imran narrated to us, on the authority of Sufyan, on the authority of Hammad, on the authority of Sa'id Ibn Jubayr: Breaking the fast while traveling is a concession, and fasting is better. Muhammad Ibn Abdullah Ibn Sa'id Al-Wasiti narrated to me, he said: Ya'qub Al-Zuhri narrated to us, he said: Salih Ibn Muhammad Ibn Salih narrated to us, on the authority of his father, he said: I said to Al-Qasim Ibn Muhammad: We travel in the winter during Ramadan, and if I fast during it, it is easier for me than to make it up in the heat! He said: God said: **God intends for you ease and does not intend for you hardship.** Whatever is easier for you, do it. Abu Ja'far said: This statement is more correct in our view, because everyone agrees that if a sick person fasts the month of Ramadan - he is one of those who is permitted to break the fast due to his illness - his fasting is sufficient for him, and he does not have to make it up if he recovers from his illness after a number of other days. Thus, it is known that the ruling on the traveler is the same as his ruling on not having to make it up if he fasts during his travel. Because what is prescribed for the traveler as breaking the fast and ordered him to make up a number of other days is like what is prescribed for the sick person and ordered him to make it up. Then, the meaning of the verse is sufficient and does not require the testimony of a witness to the correctness of that from anything else. And that is the saying of God, the Most High: **God intends for you ease and does not intend for you hardship.** There is no hardship greater than for someone who fasts during his travel to be required to fast several days from other days, and he has taken the trouble to perform his obligation in the most difficult of two situations until he has completed it and performed it. If a foolish person thinks that what he fasted was not his obligatory obligation, then in the saying of God, the Most High: **O you who have believed, decreed upon you is fasting** "the month of Ramadan in which the Qur'an was revealed," there is what indicates that the month that is prescribed for fasting for every believer is the month of Ramadan, whether he is traveling or staying, because God, the Most High, mentioned that to the believers in His saying: **O you who have believed, decreed upon you is fasting** "the month of Ramadan." And His saying: **And whoever is ill or on a journey - then an equal number of other days** means: And whoever is ill or on a journey and breaks his fast with God's permission, then he must fast several other days in place of the days that he broke his fast during his travel or illness. Then in

the convergence of the reports from the Messenger of God, may God's prayers and peace be upon him, in his saying - when he was asked about fasting in Travel: **If you wish, fast, and if you wish, break your fast.** This is sufficient evidence for the validity of what we have said about it, based on something else. Hannad narrated to us, he said, Abd al-Raheem, Waki' and Abdah narrated to us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha: Hamza asked the Messenger of God, may God bless him and grant him peace, about fasting while traveling - and he used to fast continuously - so the Messenger of God, may God bless him and grant him peace, said: **If you wish, then fast, and if you wish, then break your fast.** Abu Kurayb and Ubayd ibn Ismail al-Habbari narrated to us, they said, Ibn Idris narrated to us, he said, Hisham ibn Urwah narrated to us, on the authority of his father, that Hamza asked the Messenger of God, may God bless him and grant him peace, and he mentioned something similar. Muhammad ibn Abdullah ibn Abd al-Hakam narrated to me, he said, Abu Zur'ah Wahb God ibn Rashid narrated to us, he said, Haywah ibn Shuraih narrated to us, he said, Abu al-Aswad narrated to us: that he heard Urwah ibn al-Zubayr narrating on the authority of Abu Marawah, on the authority of Hamza al-Aslami, the companion of the Messenger of God, may God bless him and grant him peace, that he said: **O Messenger of God, I fast continuously, so should I fast while traveling?** The Messenger of God, may God bless him and grant him peace, said: **It is only a concession from God to His servants, so whoever does it, it is good and beautiful, and whoever... He left it, so there is no blame on him.** Hamza used to fast all the time, fasting while traveling and at home. Urwah ibn al-Zubayr used to fast all the time, fasting while traveling and at home, and even if he was sick he would not break his fast. Abu Marawah used to fast all the time, fasting while traveling and at home." In this, along with similar reports that would take too long to include in the book, is evidence indicating the correctness of what is. We said: That breaking the fast is a concession, not a firm decision, and the clear statement on the correctness of what we said in the interpretation of his statement: **And whoever is ill or on a journey - then an equal number of other days.** Abu Ja'far said: If someone says: The reports of what I said, even if they are consistent, are also consistent with his statement: It is not righteousness to fast while travelling? It is said: That is if the fasting is in a situation like the one reported from the Messenger of God, that he said in that to the one who said to him. Al-Husayn bin Yazid Al-Sabi'i narrated to us, he said: Ibn Idris narrated to us, on the authority of Muhammad bin 'Abd Al-Rahman, on the authority of Muhammad bin 'Amr bin Al-Hasan, on the authority of Jabir: "That the Messenger of God, may God bless him and grant him peace, saw a man on his journey who had been shaded, and a group of people were around him, so he said: Who is this? They said: He is fasting. He said: It is not righteousness to fast while travelling." Abu Ja'far said: I fear that this Sheikh made a mistake, and between Ibn Idris and Muhammad bin 'Abd Al-Rahman, Shu'bah. Ibn Al-Muthanna narrated to us, he said: Muhammad bin Ja'far narrated to us, he said: Shu'bah narrated to us, on the authority of Muhammad bin 'Abd Al-Rahman bin Sa'd bin Zararah. Al-Ansari,

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify Allah. To that which He has guided you, and perhaps you will be grateful.

on the authority of Muhammad ibn Amr ibn al-Hasan ibn Ali, on the authority of Jabir ibn Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, saw a man around whom people had gathered and who had been shaded. They said: 'This man is fasting!' The Messenger of God, may God bless him and grant him peace, said: 'It is not righteousness for you to fast while traveling.'" So whoever fasts to the extent that the Prophet, may God bless him and grant him peace, said to him, then his fasting is not righteousness. This is because God, the Most High, has forbidden anyone to expose himself to that which will lead to his destruction, although there is a way to his salvation. Righteousness is only sought through the deeds that God has encouraged and urged, not through those deeds that He has forbidden.

As for the reports that were narrated from him, may God bless him and grant him peace, that he said: **The one who fasts while traveling is like the one who breaks his fast while at home**, it may be possible that it was said to someone who had reached the level of fasting that he was given shade for, if that was said. It is not permissible to attribute that to the Prophet, may God bless him and grant him peace, because the reports that came about that from the Messenger of God, may God bless him and grant him peace, have weak chains of transmission, and it is not permissible to use them as evidence in religion. If someone were to say: How can he conjoin the sick person, which is a noun, with his saying: **or on a journey**, and *on* is an adjective, not a noun? It is said: It is permissible to coordinate *on* with the sick person, because it is in the meaning of a verb. And the interpretation of that is: or a traveler, as God Almighty said: **He called us to his side or sitting or standing** (Yunus 10:12), so He connected the sitting and the standing to the lam in **to his side**, because its meaning is the action, as if He said: He called us lying down or sitting or standing. Abu Ja'far said: God Almighty means by that: God wants you, O believers - by giving you permission in the case of your illness and travel to break the fast, and to make up a number of other days from the days that you broke the fast after your stay and after you recover from your illness - to make it easy for you and make it easy for you, because He knows how difficult that is for you in these circumstances, **and He does not want hardship for you**, meaning: He does not want hardship and difficulty for you, so He orders you to fast the month in these circumstances, while He knows how difficult that is for you and how heavy its burden would be for you if He were to make you fast, as Al-Muthanna told me, he said, Abu Salih told us, he said, Mu'awiyah bin Salih told us, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas: **God wants you Ease and does not want hardship for you**, he said: Ease is breaking the fast while traveling, and hardship is fasting while traveling. Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of

Abu Hamza, he said: I asked Ibn Abbas about fasting while traveling, and he said: Ease and hardship. Take the ease of God. Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **God intends for you ease** - he said: it means breaking the fast while traveling, and making a number of other days - **and does not intend for you hardship**. Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatadah, regarding His statement: **God intends for you ease and does not intend for you hardship**, so intend for yourselves what God intends for you. Al-Muthanna told me, he said, Suwaid told us, he said, Ibn Al-Mubarak told us, on the authority of Ibn Uwaynah, on the authority of Abdul Karim Al-Jazari, on the authority of Tawus, on the authority of Ibn Abbas, he said: There is no hardship on the one who fasts or on the one who breaks the fast - meaning while traveling in Ramadan - **God intends for you ease and does not intend for you hardship**. I was told by Al-Husayn bin Al-Faraj, he said, Al-Fudayl bin Khalid told us, he said, Ubayd bin Sulayman told us, he said, I heard Ad-Dahhak bin Muzahim regarding His statement: **God intends for you ease** - breaking the fast while traveling. **And He does not intend for you hardship**, fasting while traveling. Abu Ja'far said: God Almighty means by His saying: **And that you may complete the number**, the number of days you broke your fast, which obligates you to make up for a number of days after you recover from your illness or stay in your travel, as: Al-Muthanna told me, Suwaid bin Nasr told us, Ibn Al-Mubarak told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding His saying: **And that you may complete the number**, he said: The number of days the sick and the traveler broke their fast. Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His saying: **And that you may complete the number**, he said: Completing the number is to fast what one broke of Ramadan while traveling or sick until he completes it, and if he completes it, he has completed the number. If someone says: What is upon him - with this waw in His saying: And that you may complete the number - is it conjoined? It was said: The scholars of Arabic differed regarding that. Some of them said: It is conjoined to what preceded it, as if it was said: And He intends for you to complete the number and to glorify God. Some said: Kufa grammarians: This lam in his statement **and that you may complete** is a lam of ki, if it had been thrown in it would have been correct. He said: The Arabs include it in their speech with an implied verb after it, and it is not a condition for the verb that precedes it and it has the waw, don't you see that you say: I came to you so that you may do good to me, and you do not say: I came to you and that you may do good to me, so when you say it you mean: and that you may do good, I came to you. He said: This is found in the Qur'an a lot, including His statement: **And that the hearts of those who do not**

believe in the Hereafter may listen to it (Al-An'am: 113), and His statement: **And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain** (Al-An'am: 75). If it did not have the *waw*, it would have been a condition for your statement: We showed him the kingdom of the heavens and the earth that he might be. So if the *waw* is in it, then it has an implied verb after it, and **to be among the certain** means We showed him. Abu Ja'far said: This statement is more correct in Arabic. Because his saying: **And that you may complete the waiting period**, there is no *lam* before it in the sense of the *lam* in his saying: **And that you may complete the waiting period**, so his saying: **And that you may complete the waiting period** is connected to it - and the entry of the *waw* with it indicates that it is a condition for the verb after it, since if the *waw* had been deleted, it would have been a condition for the verb before it.

Abu Ja'far said: He, the Most High, means: And to glorify God by mentioning to Him what He has bestowed upon you, of the guidance that He has let down.

Others from the people of the religions who were prescribed to fast the month of Ramadan as it was prescribed for you, but they went astray from it because God led them astray, and He humbled you with His honor, so He guided you to it, and enabled you to perform what God prescribed for you of fasting, and to thank Him for that by worshipping Him. And the remembrance that God urged them to glorify Him with is the Takbir on the Day of Eid al-Fitr, according to what a group of the people of interpretation interpreted. Mention of those who said that: Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Dawud bin Qais,

He said: I heard Zaid bin Aslam say: **And glorify God for having guided you**. He said: When he sees the crescent moon, then glorify God from the time he sees the crescent moon until the imam leaves, on the road and in the mosque, except that when the imam is present, he stops, and does not glorify God except with his glorification. Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, he heard Sufyan say: **And glorify God for having guided you**. He said: It has reached us that it is the glorification on the day of Eid al-Fitr. Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zaid said: Ibn Abbas used to say: It is obligatory upon the Muslims when they see the crescent moon of Shawwal to glorify God until they finish their Eid, because God the Most High says: **And that you may complete the number and glorify God for having guided you**. Ibn Zayd said: When they go to the prayer place, they should say Allahu Akbar. When they sit, they should say Allahu Akbar. When the imam comes, they should be silent. When the imam says Allahu Akbar, they should say Allahu Akbar. They should not say Allahu Akbar when the imam comes except after his takbir. When he finishes and the prayer is over, the Eid is over. Yunus said: Ibn Wahb said: Abd al-Rahman ibn Zayd said: The congregation, according to us, is to go to the prayer place with Allahu Akbar. Abu Ja'far said: By that, God the Almighty meant: And to thank God for what He has bestowed upon you of guidance and success, and for making

things easy for you, if He wills. Perhaps in this context it means so that, and that is why He abstained from it with His statement: **And that you may complete the number and glorify God for having guided you, and perhaps you will be grateful**.

Tafsir al-Qurtubi

God Almighty says: "The month of Ramadan is that in which the Qur'an was revealed, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. God intends for you ease and does not intend for you hardship and [that] you may complete the number and glorify God for having guided you; and perhaps you will be grateful."

It contains twenty-one issues:

First: The Almighty's saying: **The month of Ramadan**. Historians said: The first to fast Ramadan was Noah, peace be upon him, when he got out of the ship. Mujahid's statement was mentioned earlier: God prescribed Ramadan for every nation, and it is known that Noah had nations, and God knows best. The word *month* is derived from *publicizing* because it is well-known and it is not difficult for anyone who wants to know it. From this it is said: **I drew the sword** if you unsheathed it. Ramadan is taken from the word *ramadh* the fasting person who burns his stomach from intense thirst. *Ramada* extended means intense heat, and from this the hadith:

The prayer of the repentant when the camels are scorched. Narrated by Muslim. The scorching of the camels is when the sand burns and they are blessed due to its intense heat. Ramadan - according to what they mentioned - coincides with the intense heat, so it is taken from the scorching sun. Al-Jawhari said: The month of Ramadan is pluralized as Ramadanat and irmadaa. It is said that when they transferred the names of the months from the ancient language, they named them according to the times in which they fell, so this month coincided with the days of the scorching sun, so it was called that. It was also said: It was called Ramadan because it scorches sins, that is, it burns them with good deeds, from irmad, which means burning, and from this, his foot was scorched from the sand, meaning it was burned. And the sand scorched me, meaning it burned me, and from this it was said: The matter scorched me. It was also said: Because the hearts take from it the heat of admonition and contemplation of the matter of the Hereafter, just as sand and stones take from the heat of the sun. And scorching means hot stones. It was said: It is from رَمَضَ - *an-Nasl*, which means to grind it between two stones to make it thin. From this comes the word رَمَضٌ and رَمَضٌ - according to Ibn al-Sikkit - and the month was named after it because they used to grind their weapons in Ramadan to fight with them in Shawwal before the sacred months began. Al-Mawardi narrated that its name in the pre-Islamic era was Natiq, and he recited for al-Mufaddal:

In Natiq, the knights of Khatham fled in the heat of battle.

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify Allah. To that which He has guided you, and perhaps you will be grateful.

The word *month* is in the nominative case, as per the group's reading, as a subject, and the predicate is **in which the Qur'an was revealed**. Or it is in the nominative case with an implied subject, meaning: the month of Ramadan is obligatory upon you, or among what is prescribed for you is the month of Ramadan. It is permissible for *month* to be a subject, and **in which the Qur'an was revealed** is an adjective, and the predicate is **so whoever witnesses the month**. The month is mentioned again for emphasis, as in the Almighty's saying: "The Inevitable. What is the Inevitable?" It is permissible for the meaning of reward to enter into it, because the month of Ramadan, even if it is a definite noun, is not a specific definite noun because it is common throughout the future, as Abu Ali said: It was narrated from Mujahid and Shahr bin Hawshab that Shahr was in the accusative case, and Harun al-A'war narrated it from Abu Amr, and its meaning is: stick to the month of Ramadan or fast. And **in which the Qur'an was revealed** is an adjective for it, and it is not permissible for it to be in the accusative case with *fast*, so as not to separate the relative clause from the relative pronoun with the predicate of *that* and it is better for you. Al-Rumani: It is permissible to put it in the accusative case as a substitute for his saying **numbered days**.

Second: There is a difference of opinion as to whether it is said Ramadan without adding it to the month. Mujahid disliked that and said: It is said as God Almighty said. And in the hadith:

Do not say Ramadan, but attribute it as God attributed it in the Qur'an, saying the month of Ramadan. He used to say: I have heard that it is one of the names of God. He disliked that the word be combined for this meaning. He used to cite as evidence what was narrated: Ramadan is one of the names of God the Most High, and this is not correct, as it is from the hadith of Abu Ma'shar Najih, who is weak. What is correct is that it is permissible to use Ramadan without adding it, as is proven in the Sahih and other books. Muslim narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said:

When Ramadan comes, the gates of mercy are opened, the gates of Hell are closed, and the devils are chained up. In Sahih Al-Basti, it is narrated on his authority that the Messenger of God, may God bless him and grant him peace, said:

When Ramadan comes, the gates of mercy are opened for him, the gates of Hell are closed, and the devils are chained. It was narrated on the authority of Ibn Shihab on the authority of Anas ibn Abi Anas that his father told him that he heard Abu Hurairah say..., and he mentioned it. Al-Basti said: This Anas ibn Abi Anas is the father of Malik ibn Anas, and the name of Abu Anas is Malik ibn Abi Amir, one of the trustworthy people of Madinah, and he is Malik ibn Abi Amir ibn

Amr ibn al-Harith ibn Uthman ibn Khathil ibn Amr from Dhi Asbah, one of the chiefs of Yemen. Al-Nasa'i narrated on the authority of Abu Hurairah that he said: "The Messenger of God, may God bless him and grant him peace, said: Ramadan has come to you, a blessed month, in which God the Almighty has made fasting obligatory upon you. In it the gates of heaven are opened, the gates of Hell are closed, and the rebellious devils are chained for God. In it is a night better than a thousand months. Whoever is deprived of its goodness is indeed deprived." Abu Hatim al-Basti also narrated it and said: His saying: **the rebellious devils** is a qualification of his saying: **the devils are chained and chained**. Al-Sana'i also narrated on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said to a woman from the Ansar: 'When Ramadan comes, perform Umrah, for an Umrah in it is equal to a Hajj.'" Al-Nasa'i also narrated on the authority of Abd al-Rahman ibn Awf, who said: The Messenger of God, may God bless him and grant him peace, said:

"God the Almighty has imposed the fasting of Ramadan upon you and has made it a Sunnah for you to stand in prayer during it. Whoever fasts and stands in prayer during it out of faith and in the hope of reward will emerge from his sins as on the day his mother bore him." There are many reports on this, all of which omit the month. Perhaps the Arabs omitted the mention of the month from Ramadan.

The poet said:

A slave girl in her loose white armor from the sister of the Banu Ibadh

Last Ramadan, she interrupted the conversation by nodding.

The virtue of Ramadan is great, and its reward is immense. This is indicated by the meaning of the derivation of it being a burner of sins, and the hadiths we have written.

Third: God imposed fasting during Ramadan, that is, the duration of its crescent moon, and the month was named after it, as stated in the hadith:

If the month is hidden from you meaning the crescent, it will come, and the poet said:

Brothers from Najd, trustworthy and famous as a nail clipping

Until it is completed in its roundness in four more than ten

And He has imposed upon us, when the crescent moon is cloudy, the completion of the number of Sha'ban as thirty days, and the completion of the number of Ramadan as thirty days, so that we may enter into worship with certainty and depart from it with certainty. He said in His Book, **And We have sent**

down to you the message that you may make clear to the people what was sent down to them. And the Imams of the proof have narrated on the authority of the Prophet, may God bless him and grant him peace, who said:

"Fast when it is seen and break your fast when it is sighted. If it is cloudy, complete the number." In another narration, **If the month is cloudy, count thirty.** Mutraf ibn Abdullah ibn Ash-Shakheer, one of the senior Tabi'een, and Ibn Qutaybah, one of the linguists, said: One relies on calculations when it is cloudy by estimating the mansions and considering their calculations in fasting Ramadan, so that if it is clear, it will be seen, based on the saying of the Prophet (peace be upon him): **If it is cloudy, estimate it,** meaning infer it from mansions, and estimate the completion of the month by calculating it. The majority said: The meaning of **estimate it** is to complete the amount, as explained by the hadith of Abu Hurayrah: **Then complete the number.** Al-Dawudi mentioned that it was said about the meaning of his saying **estimate it**: meaning estimate the mansions. We do not know of anyone who said this except some of the companions of Al-Shafi'i that the saying of astrologers is considered in this, and consensus is an argument against them. Ibn Nafi' narrated on the authority of Malik that the imam does not fast upon sighting the crescent moon nor break his fast upon sighting it, but rather fasts and breaks his fast based on calculations: he is not to be imitated or followed. Ibn al-Arabi said: Some of our companions made a mistake and narrated on the authority of al-Shafi'i that he said: He relies on calculations, and it is a stumbling block, not a fault.

Fourth: Malik and Al-Shafi'i differed as to whether the crescent of Ramadan is proven by the testimony of one or two witnesses. Malik said: The testimony of one witness is not accepted because it is testimony on a crescent, so less than two witnesses are not accepted in it. Its origin is testimony on the crescent of Shawwal and Dhul-Hijjah. Al-Shafi'i and Abu Hanifa said: One witness is accepted, based on what Abu Dawud narrated on the authority of Ibn Umar who said: The people saw the crescent, so I informed the Messenger of God (blessings and peace of God be upon him) that I saw it, so he fasted and ordered the people to fast. Al-Darqutni narrated it and said: Marwan bin Muhammad is the only one who narrated it on the authority of Ibn Wahb, and he is trustworthy. Al-Darqutni narrated: A man testified before Ali bin Abi Talib that he had seen the crescent of Ramadan, so he fasted. I think he said: And he ordered the people to fast, and he said: I would rather fast one day of Sha'ban than break my fast one day of Ramadan. Al-Shafi'i said: If the people did not see the crescent of Ramadan and a just man saw it, I saw that I should accept it for the sake of the hadith and precaution. Al-Shafi'i said: After that: It is not permissible for Ramadan to be witnessed except by two witnesses. Al-Shafi'i said: Some of our companions said: I do not accept it except with two witnesses, and this is the analogy for everything that is absent.

Fifth: They differed regarding the one who saw the crescent of Ramadan alone or the crescent of Shawwal. Al-Rabi' narrated from Al-Shafi'i: Whoever

sees the crescent of Ramadan alone should fast, and whoever sees the crescent of Shawwal alone should break his fast, and he should be careful about that. Ibn Wahb narrated from Malik regarding the one who sees the crescent of Ramadan alone that he should fast, because he should not break his fast while he knows that that day is from the month of Ramadan. And whoever sees the crescent of Shawwal alone should not break his fast, because people are accused of breaking their fast if someone among them is not trustworthy, then they say when it appears to them: We have seen the crescent. Ibn Al-Mundhir said: Al-Layth bin Sa'd and Ahmad bin Hanbal said this. Ata' and Ishaq said: He should neither fast nor break his fast. Ibn Al-Mundhir said: He should fast and break his fast.

Sixth: They differed if he reported the sighting of a country, so it is either close or far. If it is close, then the ruling is the same, and if it is far, then the people of each country have their own sighting. This was narrated from Ikrimah, Al-Qasim, and Salim, and it was narrated from Ibn Abbas, and Ishaq said the same, and Al-Bukhari referred to it when he classified the sighting of the people of each country. Others said: If it is proven among the people that the people of a country have seen it, then they must make up for what they broke their fast. This is what Al-Layth bin Saad and Al-Shafi'i said. Ibn Al-Mundhir said: I do not know of any other statement than the statement of Al-Muzani and Al-Kufi.

I said: Al-Kaya al-Tabari mentioned in his book Ahkam al-Qur'an: The companions of Abu Hanifa agreed that if the people of a country fast thirty days due to the sighting, and the people of another country fast twenty-nine days, then those who fasted twenty-nine days must make up for one day. The companions of al-Shafi'i do not see that, since the sightings in the countries may differ. The argument of the companions of Abu Hanifa is the Almighty's saying: **And that you may complete the number.** It is proven by the sighting of the people of a country that the number is thirty, so it is obligatory for these people to complete it. And their opposition is supported by the saying of the Prophet, may God bless him and grant him peace:

Fast when you see it and break your fast when you see it, the hadith. This requires taking into account the custom of each people in their country. Abu Omar narrated the consensus that the sighting is not taken into account in countries further away, such as Andalusia from Khurasan. He said: Each country has its own sighting, except for what is like Greater Egypt and the countries of the Muslims whose regions are close together. Muslim narrated on the authority of Kurayb that Umm al-Fadl bint al-Harith sent him to Muawiyah in Syria. He said:

So I went to Ash-Sham and completed my need, and Ramadan began for me while I was in Ash-Sham. I saw the crescent moon on Friday night. Then I went to Madinah at the end of the month and Abdullah ibn Abbas, may God be pleased with them both, asked me, then he mentioned the crescent moon and said: When did you see the crescent moon? I said: We saw it on Friday night. He said: Did you see it? I said: Yes, and the people saw it and fasted, and Muawiyah fasted. He

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify Allah. To that which He has guided you, and perhaps you will be grateful.

said: But we saw it on Saturday night, so we will not stop fasting until we complete thirty or we see it. I said:

Is it sufficient for us to see Muawiyah and fast? He said: No, this is what the Messenger of God (*peace be upon him*) commanded us to do. Our scholars said that the statement of Ibn Abbas, this is what the Messenger of God (*peace be upon him*) commanded us to do, is a clear statement that this should be reported to the Prophet (*peace be upon him*) and by his command. It is evidence that if the countries are far apart, such as the distance between Syria and Hijaz, then it is obligatory for the people of each country to act upon its sighting without the sighting of any other country, even if this is proven by the Grand Imam, as long as the people are not forced to do so. If this is forced, then it is not permissible to disobey him. Al-Kaya al-Tabari said: His statement, this is what the Messenger of God (*peace be upon him*) commanded us to do, may be interpreted as the statement of the Messenger of God (*peace be upon him*): **Fast upon its sighting and break your fast upon its sighting.** Ibn al-Arabi said: There is disagreement regarding the interpretation of this statement of Ibn Abbas. It was said: It was rejected because it is a single report. It was also said: It was rejected because the countries differ in their risings, and this is correct, because Kurayb did not testify, but rather he reported a ruling that was proven by testimony, and there is no disagreement regarding the established ruling that a single report is sufficient. Its equivalent is if it is proven that the people of Aghmat saw the crescent on Friday night and the people of Seville saw it on Saturday night, then the people of each country will have their own sighting, because Suhayl is seen from Aghmat and not from Seville, and this indicates a difference in the risings.

I said: As for the doctrine of Malik, may God have mercy on him, in this issue, Ibn Wahb and Ibn Al-Qasim narrated from him in Al-Majmu'ah that if the people of Basra see the crescent of Ramadan and then it reaches the people of Kufa, Medina and Yemen, then they must fast or make up for it if they missed it. Judge Abu Ishaq narrated from Ibn Al-Majshun that if it is proven in Basra by a common and widespread matter that does not require testimony or verification, then it is necessary for others from the people of the country to make up for it. But if it is only proven before their ruler by the testimony of two witnesses, then it is not necessary for anyone from the country except those who are subject to the ruling of that ruler from those under his jurisdiction, or it is proven before the Commander of the Faithful, then it is necessary for the Muslim community to make up for it. He said: This is the opinion of Malik.

Seventh: The majority of people read *Shahr* in the nominative case as a predicate of an implied subject, meaning that is a month, or that which is obligatory upon you to fast is the month of Ramadan, or the fasting or the days. It was said: It was raised as a

direct object whose agent was not named with *Kutub* meaning upon you is the month of Ramadan.

Ramadan is not declined because the *nun* in it is redundant. It is permissible for it to be raised as a subject, and its predicate is **in which the Qur'an was revealed.** It was said: Its predicate is **whoever witnessed,** and **which was revealed** is an adjective for it. It was said: It was raised as a substitute for fasting. So whoever said: The fasting in His statement **Fasting is prescribed upon you** is three days and Ashura, said here as a subject. And whoever said: The fasting there is Ramadan, said here as a subject or as a substitute for fasting, meaning the month of Ramadan was prescribed upon you. Mujahid and Shahr ibn Hawshab read Shahr in the accusative case. Al-Kisa'i said: The meaning is that fasting is prescribed upon you, and that you fast the month of Ramadan. Al-Farra' said: That is, fasting is prescribed upon you, meaning that you fast the month of Ramadan. Al-Nahas said: It is not permissible to make **the month of Ramadan** the object of *fast*, because it enters into the relative clause and then separates between the relative clause and the relative pronoun. Likewise, if you make it the object of *fasting*, but it is permissible to make it the object of enticement, meaning, adhere to the month of Ramadan, and fast the month of Ramadan. This is also far-fetched because the month was not mentioned before, so it would be enticing.

I said: His statement, **Fasting has been prescribed for you,** indicates the month, so it is permissible to use *iyra'*, which is the choice of Abu Ubaid. Al-Akhfash said: It is in the accusative case as an adverb. It was reported from Al-Hasan and Abu Amr that the *ra'* was assimilated into the *ra'*, and this is not permissible lest two quiescent letters come together. It is permissible to change the vowel of the *ra'* to the *ha'*, so that the *ha'* is made a damma and then assimilated, which is the opinion of the Kufians.

Tafsir Ibn Kathir

God Almighty praises the month of fasting from among all the other months by choosing it from among them to send down the Great Qur'an, and as He singled it out for that, the hadith has been reported that it is the month in which the divine books were sent down to the prophets. Imam Ahmad ibn Hanbal, may God have mercy on him, said: Abu Saeed, the client of Banu Hashim, told us, Imran Abu al-Awam told us, on the authority of Qatadah, on the authority of Abu al-Malih, on the authority of Wathilah, meaning Ibn al-Asqa': that the Messenger of God, may God bless him and grant him peace, said: "The scrolls of Abraham were sent down on the first night of Ramadan, and the Torah was sent down on the sixth of Ramadan, and the Gospel was sent down on the thirteenth of Ramadan, and God sent down the Qur'an on the

twenty-fourth of Ramadan." It has been narrated from the hadith of Jabir ibn Abdullah, in which it says: The Psalms were sent down on the twelfth of Ramadan, and the Gospel on the eighteenth, and the rest is as mentioned above. It was narrated by Ibn Mardawayh. As for the scrolls, the Torah, the Psalms, and the Gospel, each of them was sent down to the prophet to whom it was sent down all at once, and as for the Qur'an, it was sent down all at once to the house of The glory of the lowest heaven, and that was in the month of Ramadan on the Night of Decree, as God Almighty said: **Indeed, We sent it down on the Night of Decree** and He said: **Indeed, We sent it down on a blessed night** then it was sent down after it in parts according to the events to the Messenger of God, may God bless him and grant him peace, this is how it was narrated from other sources on the authority of Ibn Abbas, as Israel said on the authority of Al-Suddi, on the authority of Muhammad bin Abi Al-Mujalid, on the authority of Muqsim, on the authority of Ibn Abbas: that he asked Atiyah bin Al-Aswad and he said: Doubt entered my heart, the statement of God Almighty: **The month of Ramadan in which was sent down the Qur'an** and His statement: **Indeed, We sent it down on the Night of Decree** and it was sent down in Shawwal, and in Dhu Al-Qa'dah, and in Dhu Al-Hijjah, and in Muharram and Safar and the month of Rabi', so Ibn Abbas said: It was sent down in Ramadan on the Night of Decree and on a blessed night all at once, then it was sent down according to the positions of the stars in measured recitation in the months and days, narrated by Ibn Abi Hatim and Ibn Mardawayh and this is its wording, and in the narration of Saeed bin Jubair on the authority of Ibn Abbas he said, the Qur'an was sent down in the middle of the month of Ramadan until The lowest heaven, then it was placed in the House of Honor, then it was revealed to the Messenger of God, may God bless him and grant him peace, in twenty years to answer the people's words. In the narration of Ikrimah on the authority of Ibn Abbas, he said: The Qur'an was revealed in the month of Ramadan on the Night of Decree, to this lowest heaven all at once, and God would make His Prophet do whatever He willed, and the polytheists would not come with an example to argue with except that God would bring them an answer, and that is His saying: "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." And His saying: **A guidance for mankind and clear proofs of guidance and the criterion**. This is praise for the Qur'an that God revealed as guidance for the hearts of the servants of those who believed in it, believed in it, and followed it. **And clear proofs** meaning clear and evident evidence and arguments for those who understood and contemplated them, indicating the correctness of what it brought of guidance that contradicts misguidance, and right guidance that contradicts error, and distinguishes between truth and falsehood, and lawful and unlawful. It was narrated from some of the predecessors: that he hated that It is said except for the month of Ramadan, and it is not said Ramadan. Ibn Abi Hatim said: My father told us, Muhammad bin Bakkar bin Al-Rayyan told us, Abu Ma'shar told us on the authority of Muhammad bin Ka'b Al-Qurazi and

Sa'id is Al-Maqburi on the authority of Abu Hurairah, who said: Do not say Ramadan, for Ramadan is one of the names of God the Most High, but say the month of Ramadan. Ibn Abi Hatim said: It has been narrated on the authority of Mujahid and Muhammad bin Ka'b something similar to that, and Ibn Abbas and Zaid bin Thabit permitted it. **I said** Abu Ma'shar is Najih bin Abd Al-Rahman Al-Madani, the Imam of the battles and biographies, but there is weakness in it, and his son Muhammad narrated it on his authority and made it attributed to Abu Hurairah, and Al-Hafiz Ibn 'Adi denounced it, and he is worthy of denial, for it is abandoned, and he made a mistake in attributing this hadith to the Prophet. Al-Bukhari, may God have mercy on him, defended this in his book and said: Chapter: It is said Ramadan, and he cited hadiths on that, including: **Whoever fasts Ramadan out of faith and in the hope of reward, his previous sins will be forgiven**, and the like, and his saying: **So whoever witnesses the month, let him fast it**. This is an obligation imposed on whoever witnesses it. The beginning of the month, i.e. he was residing in the country when the month of Ramadan began, and he was physically healthy, he must fast without fail. This verse abrogated the previous permission for whoever was healthy and resident to break the fast and pay the ransom by feeding a poor person for each day, as was explained above. When fasting was made obligatory, he repeated the permission for the sick and the traveler to break the fast on the condition of making up for it. He said, **And whoever is sick or on a journey - then an equal number of other days**. Its meaning is: And whoever has a sickness in his body that makes fasting difficult or harmful for him, or is on a journey, i.e. in a state of travel, then he may break the fast. So if he breaks the fast, he must make up for the days he broke the fast during the journey. For this reason, He said, **God intends for you ease and does not intend for you hardship**. i.e. He only permitted you to break the fast in a state of illness and travel, even though it is obligatory for the healthy resident, as an ease for you and a mercy to you.

Here are some issues related to this verse **one of them** is that a group of the Salaf went to the point that whoever was residing at the beginning of the month and then traveled during it, he is not allowed to break the fast due to the excuse of travel in this case because of His saying: **So whoever among you witnesses the month, let him fast it**. Rather, breaking the fast is permitted for a traveler who began the month while he was traveling. This statement is strange. Abu Muhammad Ibn Hazm transmitted it in his book Al-Muhalla from a group of the Companions and Followers, and what he transmitted from them is questionable, and God knows best, for it has been proven from the Sunnah of the Messenger of God, may God bless him and grant him peace, that he went out in the month of Ramadan for the conquest campaign, so he traveled until he reached Al-Kadeed, then he broke the fast, and he ordered the people to break the fast. This was transmitted by the two authors of the Sahih. **Second** Others from the Companions and Followers went to the obligation of breaking the fast while traveling based on his saying, **Then a number from other days**. The correct opinion of the majority is that the matter in that is optional and not mandatory,

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify Allah. To that which He has guided you, and perhaps you will be grateful.

because they used to go out with the Messenger of God, may God bless him and grant him peace, in the month of Ramadan. He said: Some of us were fasting and some of us were not fasting. The fasting person did not criticize the one who was not fasting, nor the one who was not fasting criticize the one who was fasting. If breaking the fast was what was obligatory, he would have denounced their fasting. Rather, what was proven from the actions of the Messenger of God, may God bless him and grant him peace, was that he was fasting in such a situation, based on what was proven in the two Sahihs on the authority of Abu al-Darda', who said: We went out with the Messenger of God, may God bless him and grant him peace, in the month of Ramadan in intense heat, to the point that one of us would put his hand on his head from the intensity of the heat, and none of us was fasting except the Messenger of God, may God bless him and grant him peace, and Abdullah ibn Rawahah. *Third* A group, including al-Shafi'i, said: Fasting while traveling is better than breaking the fast based on the actions of the Prophet, may God bless him and grant him peace, as mentioned above. A group said: Rather, breaking the fast is better, taking advantage of the concession, and because it was proven that the Messenger of God, may God bless him and grant him peace, was asked about fasting while traveling, and he said: **Whoever breaks the fast, it is good, and whoever fasts, there is no blame upon him.** And he said in another hadith: **You should follow the concession that God has granted you.** And a group said: They are the same, based on the hadith of Aisha that Hamza bin Amr Al-Aslami said: O Messenger of God, I fast a lot, should I fast while traveling? He said: **If you wish, then fast, and if you wish, then break the fast.** And it is in the two Sahihs. And it was said: If fasting is difficult, then breaking the fast is better, based on the hadith of Jabir: "The Messenger of God, may God bless him and grant him peace, saw a man who had been shaded, so he said: What is this? They said: He is fasting. So he said: It is not righteousness to fast while traveling." **Bukhari and Muslim.** But if he turns away from the Sunnah and sees that breaking the fast is disliked, then he must break the fast, and fasting is forbidden for him. In this case, based on what came in the Musnad of Imam Ahmad and others, based on the authority of Ibn Umar, Jabir, and others: Whoever does not accept the concession of God will have a sin like the mountains of Arafah. *Fourth* Is the judgement required to be consecutive or is it permissible to separate it? There are two opinions: **One of them** is that it must be consecutive because the judgement is similar to the performance. **The second** It is not obligatory to fast consecutively, rather if he wishes he may separate it, or if he wishes he may continue it. This is the opinion of the majority of the early and later generations, and the evidence has been proven on this basis because consecutive fasting is only obligatory in the month due to the necessity of performing it in the month. As for after the end of

Ramadan, what is meant is fasting a number of days that he did not break his fast. For this reason, God the Almighty said: **Then a number of other days.** Then God the Almighty said: **God intends for you ease and does not intend for you hardship.** Imam Ahmad said: Abu Salamah Al-Khuza'i told us, Ibn Hilal told us, on the authority of Humayd ibn Hilal Al-Adawi, on the authority of Abu Qatada, on the authority of the Bedouin who heard the Prophet, may God bless him and grant him peace, say: **The best of your religion is the easiest, the best of your religion is the easiest.** Ahmad also said: Yazid ibn Harun told us, Asim ibn Hilal told us, Amir ibn Urwah Al-Faqimi told us, Abu Urwah told me, he said: We were waiting for the Prophet, may God bless him and grant him peace, and he came out with his head dripping from ablution or washing, so he prayed. When he finished the prayer, the people began to ask him: Is there any difficulty for us in such-and-such? The Messenger of God, may God bless him and grant him peace, said: **The religion of God is in ease** - he said it three times - and Imam Abu Bakr bin Mardawayh narrated it in his interpretation of this verse from the hadith of Muslim bin Ibrahim on the authority of Asim bin Hilal with it. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, Abu At-Tayyah told us, I heard Anas bin Malik say: The Messenger of God, may God bless him and grant him peace, said: **Make things easy and do not make them difficult, and be calm and do not repel.** They included it in the two Sahihs. In the two Sahihs also, the Messenger of God, may God bless him and grant him peace, said to Mu'adh and Abu Musa when he sent them to Yemen: **Give good tidings and do not repel, and make things easy and do not make them difficult, and cooperate and do not differ.** In the Sunan and Musnads, the Messenger of God, may God bless him and grant him peace, said: **I was sent with the easy-going Hanafi school.** Al-Hafiz Abu Bakr Mardawayh said in his interpretation: Abdullah bin Ishaq bin Ibrahim told us, Yahya bin Abi Talib told us, Abdul-Wahhab bin Ata' told us, Abu Mas'ud Al-Hariri told us on the authority of Abdullah bin Shaiq, on the authority of Muhjan bin Al-Adra': "The Messenger of God, may God bless him and grant him peace, said: And he saw a man praying and he saw him for a while, so he said, "Do you think he is praying sincerely?" I said, **O Messenger of God, this is the one who prays the most in Madinah.** The Messenger of God, may God bless him and grant him peace, said, **Do not hear him, lest you destroy him.** He said, **God intends ease for this nation and does not intend hardship for them.** The meaning of his statement, **God intends ease for you and does not intend hardship for you, and that you may complete the number** is that He only permitted you to break the fast due to illness, travel, and similar excuses because He intends ease for you, and He only commanded you to make it up so that you may complete the number of your month. His statement, **And glorify God for having guided you,** means that you remember God when you finish your worship, as He

said, **So when you have completed your rites, remember God as you remember your fathers or with a greater remembrance.** And he said, "So when you have completed the prayer, disperse within the land and seek from the bounty of God. And remember God often that you may succeed." And he said, "And glorify the praises of your Lord before the rising of the sun and before its setting. And during part of the night glorify Him and at the ends of prostration." That is why the Sunnah came with the desirability of glorifying and praising Him. And the Takbir after the obligatory prayers. Ibn Abbas said: We did not know that the prayer of the Messenger of God, may God bless him and grant him peace, had ended except by the Takbir. For this reason, many scholars took the legitimacy of the Takbir on Eid al-Fitr from this verse: **And that you may complete the number and glorify God for having guided you.** Even Dawud ibn Ali al-Isfahani al-Zahiri went to the extent of its obligation on Eid al-Fitr due to the apparent command in his statement: **And that you may glorify God for having guided you.** In contrast to this is the school of Abu Hanifa, may God have mercy on him, that it is not permissible to say the Takbir on Eid al-Fitr, and the rest are of the opinion that it is desirable, with differences in the details of some branches among them. And his statement: **And perhaps you will be grateful** means if you do what God has commanded you of obeying Him by performing His obligations, leaving His prohibitions, and observing His limits, then perhaps you will be among those who are grateful for that.

Fath al-Qadir

185- *Ramadan* is taken from the word *ramad* which means **the fasting person ramadh**, meaning that his stomach is burned from intense thirst, and *ramdaa* is extended: intense heat. From this comes the authentic hadith in Sahih **The prayer of the penitents is when the camels are ramadh**, meaning the scorching heat burns their stomachs. Al-Jawhari said: The month of Ramadan is pluralized as *Ramadanat* and *armadaa*. It is said that when they transferred the names of the months from the ancient language, they named them according to the times in which they occurred, and this month coincided with the days of heat, so it was named thus. It was also said that it was named Ramadan because it ramadhs sins, meaning it burns them with good deeds. Al-Mawardi said: Its name in pre-Islamic times was *Natiq*, and Al-Mufaddal recited:

In Nataq, the knights of Khatham fled to the battlefield.

And they called it that because he used to criticize them for his severity on them, and Shahr is raised in the reading of the group as a subject whose predicate is **in which the Qur'an was revealed** or as a predicate for a deleted subject: meaning, fasting the month of Ramadan is obligatory upon you, and it is permissible to be a substitute for the fasting mentioned in the Almighty's saying: **Fasting is prescribed for you.** Mujahid and Shahr bin Hawshab read Shahr in the accusative case, and Harun al-A'war narrated it from Abu Amr and it is in the accusative case with the estimation of adhere to or fast. Al-Kisa'i and al-Farra' said: It is in the accusative case with the estimation of the verb **fasting was prescribed for you** and al-Nahhas

denied that and said: It is in the accusative case for enticement. Al-Akhfash said: It is in the accusative case as an adverb, and the inflection is prevented because of the extra alif and nun. His saying: **in which the Qur'an was revealed** It was said: It was revealed from the Preserved Tablet to the lowest heaven, then Gabriel would bring it down star by star. It was said: Its beginning was revealed in it, and it was said: The Qur'an was revealed concerning it, and this verse is more general than the Almighty's saying: **Indeed, We sent it down during the Night of Decree.** And His saying: **Indeed, We sent it down during a blessed night** means the Night of Decree. The Qur'an is the name for the speech of God Almighty, and it means that which is recited, just as a drink is called a drink, and that which is written is called a book. It was said that it is the source of the verb qara'a **to read**, and from it the poet said:

They sacrificed Ashmat, the title of prostration, with which he spends the night glorifying and reciting the Qur'an.

Any reading, and from this is the saying of God the Almighty: **And the Qur'an of dawn** meaning the recitation of dawn. And His saying: **A guidance for mankind** is in the accusative case as a state: meaning a guide for them. And His saying: **And clear proofs of guidance** is from the conjunction of the specific with the general to show the honor of the conjoined by singling it out for mention, because the Qur'an includes its clear and ambiguous verses, and clear proofs are specific to the clear verses. And the Criterion: is that which distinguishes between truth and falsehood: meaning a separation. His saying: **So whoever among you witnesses the month** meaning he is present and not traveling but rather he is residing, and the month is in the accusative case as a circumstance, and it is not correct for it to be a direct object. A group of the Salaf and Khalaf said: Whoever the month of Ramadan comes to him while he is a resident and not traveling, he is obligated to fast it, whether he travels after that or stays, based on this verse. The majority said: If he travels, he breaks his fast, because the meaning of the verse is: If he attends the month from its beginning to its end, not if he attends part of it and travels, then he is not obligated to fast except what he attends, and this is the truth, and the authentic evidence from the Sunnah indicates this. The Prophet (peace and blessings of God be upon him) used to go out during Ramadan and break his fast. His statement, **But whoever among you is ill or on a journey - then an equal number of other days** has already been explained. His statement, **God intends for you ease and does not intend for you hardship** indicates that this is one of the purposes of the Lord, the Most High, and what is intended in all matters of religion. Similar to this is His statement, the Most High: **And He has not placed upon you in religion any difficulty al-Baqarah 2:17.** It has been proven that the Messenger of God (peace and blessings of God be upon him) used to guide people to ease and forbid people from making things difficult, as in his statement, the Most High: **Make things easy and do not make them difficult, and give good tidings and do not repel people al-Sahih.** Ease is the ease in which there is no difficulty. His statement, **And that you may complete the number** appears to be connected to His statement, **God**

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify Allah. To that which He has guided you, and perhaps you will be grateful.

intends for you ease, meaning He intends ease for you, and He intends for you to complete the number and glorify Him. It has been said that it is related to something omitted, the meaning of which is: He has given you this concession so that you may complete the number, and He has prescribed fasting for those who witness the month so that you may complete the number. The Basrans went with the first. They said: The estimation is that you complete the waiting period. Similar to it is the saying of Katheer bin Sakhr:

I want to forget her name, but she appears to me at night in every way.

The Kufians went to the second, and it was said: The waw is inserted, and it was said: This lam is the lam of command, and the waw is to connect the sentence that comes after it to the sentence that comes before it. He said in Al-Kashshaf: His saying: **That you may complete the number** is the reason for the command to observe the number, **And that you may glorify** is the reason for what is known about how to make up for and get out of the obligation of breaking the fast, **And that you may be grateful** is the reason for permission and facilitation, and what is meant by glorification here is the saying of the speaker God is greater. The majority said: Its meaning is the urging of glorification at the end of Ramadan. There was a disagreement about its time, so it was narrated from some of the predecessors that they used to glorify God on the night of breaking the fast, and it was said: When they saw the crescent of Shawwal, they would glorify God until the end of the sermon, and it was said: Until the imam comes out, and it was said: It is the glorification on the day of breaking the fast. Malik said: It is from the time he leaves his house until the imam comes out, and Al-Shafi'i said the same. Abu Hanifa said: He glorifies God on Eid al-Adha and does not glorify God on Eid al-Fitr. His saying: **And that you may be grateful** has already been explained.

Abu Hatim, Abu Sheikh, Ibn Adi and Al-Bayhaqi narrated in his Sunan on the authority of Abu Hurayrah, with both chains of transmission traceable to the Prophet and those traceable to the Companions, that he said: **Do not say Ramadan, for Ramadan is one of the names of God, but say the month of Ramadan.** It has been authenticated that the Prophet, may God bless him and grant him peace, said: **Whoever fasts Ramadan out of faith and in the hope of reward, his previous sins will be forgiven.** It has also been authenticated that he said: **Whoever stands in prayer during Ramadan out of faith and in the hope of reward, his previous sins will be forgiven.** It has been authenticated that he said: "Two months of celebration that will never diminish: Ramadan and Dhul-Hijjah." He said: **When Ramadan begins, the gates of Paradise are opened.** All of this is in Sahih. It has been authenticated in many other hadiths that he used to say Ramadan without mentioning the month. Ibn Mardawayh and Al-Asbahani narrated in Al-Targheeb

on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: **It was called Ramadan because Ramadan burns away sins.** They also narrated a similar hadith on the authority of Aisha, with a similar chain of transmission traceable to the Prophet. Ibn Asakir narrated a similar hadith on the authority of Ibn Umar in his history. Many hadiths have been narrated about the virtues of Ramadan. Ahmad, Ibn Jarir, Muhammad ibn Nasr, Ibn Abi Hatim, al-Tabarani and al-Bayhaqi in al-Shu'ab narrated on the authority of Wathilah ibn al-Asqa' that the Messenger of God, may God bless him and grant him peace, said: **The verse of Abraham was revealed on the first night of Ramadan, and the Psalms were revealed on the eighteenth of Ramadan, and God revealed the Qur'an on the twenty-fourth of Ramadan.** Abu Ya'la and Ibn Mardawayh narrated something similar on the authority of Jabir, but he said: **And the Psalms were revealed on the twelfth**, and he added: **And the Torah was revealed on the sixth of Ramadan, and the Gospel was revealed on the eighteenth of Ramadan.** Muhammad ibn Nasr narrated something similar to what Jabir said, except that she mentioned the revelation of the Qur'an. Ibn Jarir, Muhammad ibn Nasr, Ibn Abi Hatim, al-Tabarani, Ibn Mardawayh and al-Bayhaqi narrated in al-Asma' wa'l-Sifat on the authority of Muqsim who said: 'Atiyyah ibn al-Aswad asked Ibn 'Abbas and said: 'Doubt has entered my heart concerning the statement of God, **The month of Ramadan in which the Qur'an was revealed.**' And his saying: **Indeed, We sent it down during the Night of Decree** and his saying: **Indeed, We sent it down during a blessed night.** Ibn Abbas said: It was sent down on the Night of Decree and in Ramadan and on a blessed night all at once, then after that it was sent down according to the positions of the stars as messengers during the months and days. Muhammad bin Nasr, Al-Tabarani, Ibn Mardawayh, Al-Hakim **who authenticated it**, Al-Bayhaqi and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas who said: The Qur'an was sent down all at once on the twenty-fourth of Ramadan, then it was placed in the House of Honour in the lowest heaven, then Gabriel began to send it down to the Messenger of God (blessings and peace of God be upon him) in measured recitation. Ibn Jarir narrated on his authority that he said: **The Night of Decree is the blessed night and it is in Ramadan that the Qur'an was sent down all at once from the remembrance to the Frequentated House.** Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding his saying: **A guidance for mankind, he said: They are guided by it, And clear proofs of guidance**, he said: In it is the lawful and the unlawful and the prescribed punishments. Abd bin Hamid and Ibn Jarir narrated on the authority of Ibn Abbas regarding his saying: **So whoever witnesses the month, let him fast it**, he said: It is destroying the home. Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ali who said: Whoever witnesses Ramadan while he is a resident and then travels, he is

obligated to fast because God says: **So whoever among you witnesses the month, let him fast it.** Saeed bin Mansour narrated something similar on the authority of Ibn Umar. Ibn Jarir, Ibn Abi Hatim and Al-Bayhaqi narrated on the authority of Ibn Abbas regarding His statement: **God intends for you ease**, he said: Ease means breaking the fast while traveling, and hardship means fasting while traveling. Ibn Abi Hatim narrated on the authority of Al-Rabi' regarding His statement: **And complete the number**, he said: The number of days for the month of Ramadan. Ibn Jarir narrated on the authority of Ad-Dahhak that he said: The number of days for which a sick person breaks his fast while traveling. It was authentically reported on the authority of the Messenger of God (blessings and peace of God be upon him) that he said: **Fast when you see it and break your fast when you see it, and if it is hidden from you, then complete the number of thirty days.** Ibn Jarir narrated on the authority of Ibn Abbas who said: It is obligatory upon those who are fasting when they see the month of Shawwal to glorify God until they finish their Eid, because God says: **And complete the number and glorify God for having guided you.** Saeed bin Mansour and Ibn Abi Shaybah narrated on the authority of Ibn Masoud that he used to say: God is Great, God is Great, there is no god but God, God is Great, God is Great, and to God be praise. Ibn Abi Shaybah and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas that he used to say: God is Great, God is Great, God is Great, God is Great, and to God be praise and glory, God is Great for what He has guided us to.

Tafsir al-Baghawi

185. He said: **The month of Ramadan** is a patch on the meaning of it is the month of Ramadan. Al-Kisa'i said: The month of Ramadan was prescribed for you and the month was called a month because of its fame. As for Ramadan, Mujahid said: It is one of the names of God Almighty. It is said the month of Ramadan as it is said the month of God. The correct thing is that it is a name for the month and it was named after the hot stones, and they used to fast it in the intense heat, so the stones would be heated in the heat.

The Almighty says: **In which the Qur'an was revealed.** The Qur'an was called the Qur'an because it includes surahs, verses, and letters, and includes stories, commands, prohibitions, promises, and threats.

The root of the word *qur'* is *gathering* and the hamza may be deleted from it, so it is said, **Qarīṭ al-ma' fi al-hawḍ** if you gathered it. Ibn Kathir read: *Qur'ān* with the opening of the *ra'* without a hamza, and this is how al-Shafi'i read it and said that it is not from *qira'a* but rather it is the name of this book like the Torah and the Gospel. It was narrated on the authority of Muqsim on the authority of Ibn Abbas that he was asked about the words of God Almighty: **The month of Ramadan in which the Qur'an was revealed** and His words: **Indeed, We sent it down during the Night of Decree 1-al-Qadr**, and His words: **Indeed, We sent it down during a blessed night 3-ad-Dukhan**, and it was revealed in all the months. God Almighty said: **And a Qur'an which We have divided 106-al-Isrā'**, so he said that the

Qur'an was revealed all at once from the Preserved Tablet on the Night of Decree in the month of Ramadan to the House of Glory in the lowest heaven, then Gabriel, peace be upon him, brought it down to the Messenger of God, may God bless him and grant him peace, in stars over twenty-three years, so that is what God Almighty said: **So I swear by the positions of the stars 75-al-Waqi'ah**. Dawud ibn Abi Hind said: I said to al-Sha'bi: **The month of Ramadan in which the Qur'an was revealed** was it not revealed? In the other months? He said: Yes, but Gabriel used to oppose Muhammad, may God bless him and grant him peace, in Ramadan what was revealed to him, so God would rule as He wished, confirm what He wished, and cause him to forget what He wished.

It was narrated on the authority of Abu Dharr on the authority of the Prophet, may God bless him and grant him peace, who said: "The scrolls of Abraham, peace be upon him, were revealed on the last three nights of Ramadan, and it is narrated on the first night of Ramadan. The Torah of Moses, peace be upon him, was revealed on the last six nights of Ramadan. The Gospel was revealed to Jesus, peace be upon him, on the last thirteen nights of Ramadan. The Psalms of David were revealed on the eighteenth of Ramadan. The Criterion was revealed to Muhammad, may God bless him and grant him peace, on the twenty-fourth of Ramadan, six days after that."

The Almighty says: **Guidance for mankind** from misguidance. Guidance is in the accusative case because the Qur'an is definite and guidance is indefinite. **And clear proofs of guidance** meaning clear indications of what is permissible and what is forbidden, the limits and rulings. **And the Criterion** meaning the difference between truth and falsehood.

God the Almighty said: **So whoever among you witnesses the month, let him fast it.** That is, whoever was residing in the city and the month came upon him. The scholars differed regarding whoever the month came upon while he was residing and then traveled. It was narrated on the authority of Ali, may God be pleased with him, that he said: It is not permissible for him to break the fast. Ubaidah al-Salmāni said the same, based on God the Almighty's saying: **So whoever among you witnesses the month, let him fast it.** That is, the entire month. Most of the Companions and jurists held that if someone sets out on a journey in the month of Ramadan, it is permissible for him to break the fast. The meaning of the verse is: So whoever among you witnesses the entire month, let him fast it, that is, the entire month. And whoever among you does not witness the entire month, let him fast what he witnesses of it. The evidence for this is what Abu al-Hasan al-Sarkhasi informed us. Zahir ibn Ahmad informed us. Abu Ishaq al-Hashemi informed us. Abu Mus'ab informed us, on the authority of Malik, on the authority of Ibn Shihab, on the authority of Ubaidullah ibn Utbah ibn Mas'ud, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, went out to Mecca in the year of the conquest in Ramadan and fasted until he reached al-Kadeed, then he broke the fast and the people broke the fast with him. They used to take the most recent of the commands of the Messenger of God, may God bless him and grant him peace.

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify Allah. To that which He has guided you, and perhaps you will be grateful.

God the Almighty said: **And whoever is ill or on a journey - then an equal number of other days.** He permitted breaking the fast due to the excuse of illness and travel, and He repeated this statement so that it is known that this ruling is established in the abrogating texts as it is established in the abrogated texts. They differed regarding the illness that permits breaking the fast. The people of the apparent meaning went to that what is called illness permits breaking the fast, and this is the saying of Ibn Sirin. Tarif bin Tamam Al-Attardi said: I entered upon Muhammad bin Sirin in Ramadan, and he was eating, and he said: This finger of mine hurts. Al-Hasan and Ibrahim Al-Nakha'i said: It is an illness in which it is permissible to pray while sitting. The majority went to that it is an illness in which there is fear of an increase in fasting due to an unbearable cause. In short, if fasting exhausts him, he breaks the fast, but if it does not exhaust him, then he is like a healthy person. As for travelling, breaking the fast is permissible and fasting is permissible according to most scholars, except for what was narrated from Ibn Abbas, Abu Hurairah, Urwah ibn al-Zubayr and Ali ibn al-Husayn, who said that fasting is not permissible while travelling, and whoever fasts must make up for it. They cited as evidence the saying of the Prophet, may God bless him and grant him peace: **It is not righteousness to fast while travelling.** This is according to others regarding someone who is exhausted by fasting, so it is better for him to break the fast. The evidence for this is what Abd al-Wahid ibn Ahmad al-Malhi told us, Ahmad ibn Abdullah al-Nu'aymi told us, Muhammad ibn Yusuf told us, Muhammad ibn Ismail told us, Adam told us, Shu'bah told us, Muhammad ibn Abd al-Rahman al-Ansari told us, he said: I heard Muhammad ibn Amr ibn al-Hasan ibn Ali, on the authority of Jabir ibn Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, was on a journey and saw a crowd and a man who had been shaded, so he said: What is this? They said: He is fasting. He said: It is not righteousness to fast while travelling."

The evidence for the permissibility of fasting is what Professor Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri told us. Abu Naim al-Isfarayini told us. Abu Awana told us. Abu Umayya told us. Abdullah al-Qawariri told us. Hammad ibn Zayd told us. Al-Jariri told us on the authority of Abu Nadrah on the authority of Abu Saeed, who said: "We used to travel with the Messenger of God, may God bless him and grant him peace, during Ramadan. Some of us were fasting and some of us were not fasting. The fasting person did not criticize the one who was not fasting, nor did the one who was not fasting criticize the one who was fasting."

They differed about which of the two matters is better. A group said: Breaking the fast while traveling is better than fasting. This was narrated from Ibn Umar, and Saeed bin Al-Musayyab and Al-Sha'bi agreed with him. Some people said that fasting is better. This was

narrated from Mu'adh bin Jabal and Anas, and Ibrahim Al-Nakha'i and Saeed bin Jubair said the same. A group said: The better of the two matters is the one that is easier for him, because God the Almighty says: **God intends for you ease and does not intend for you hardship.** This is the opinion of Mujahid, Qatadah, and Umar bin Abdul Aziz. Whoever fasts while staying in the morning and then travels during the day, it is not permissible for him to break his fast that day according to most scholars. A group said: He may break his fast, which is the opinion of Al-Sha'bi, and Ahmad said the same. As for the traveler, if he fasts while in the morning, it is permissible for him to break his fast by consensus. The evidence for this is what Abdul Wahhab bin Muhammad Al-Khatib reported: Abdul Aziz bin Ahmad Al-Khalal reported to us. Abu Al-Habas Al-Asamm reported to us. Al-Rabi' reported to us. Al-Shafi'i reported to us. Abdul Aziz bin Muhammad reported to us from Ja'far bin Muhammad from his father from Jabir, "That the Messenger of God (blessings and peace of God be upon him) went out to Mecca in the year of the conquest in..." Ramadan, so he fasted until he reached Kara' al-Ghamim, and the people fasted with him. It was said to him, O Messenger of God, fasting has become difficult for the people, so he called for a cup of water after the afternoon prayer and drank while the people were watching, and some of them broke their fast.

People fasted, and some of them were told that some people fasted, so he said, **Those are the disobedient ones.**

They differed about the journey that permits breaking the fast. Some people said: It is a day's journey. A group said: It is a two-day journey, which is the opinion of Al-Shafi'i, may God have mercy on him. A group said: It is a three-day journey, which is the opinion of Sufyan Al-Thawri and the People of Opinion.

God the Almighty says: **God intends for you ease** by permitting breaking the fast when sick or traveling. **And He does not intend for you hardship.** Abu Ja'far read: *hardship* and *easier* and the like with a damma on the seen, while others read it with a sukoon. Al-Sha'bi said: **No man is given the choice between two matters and chooses the easier of the two except that it is more beloved to God the Almighty.** "And that you may complete the number" Abu Bakr read it with a shaddah on the meem, while others read it with a sukoon, which is the choice based on God the Almighty's saying: **This day I have perfected for you your religion 5:3** The law in God the Almighty's saying: **And that you may complete the number** is a waw of sequence, and the lam is a lam of ki, meaning: And He intends for you to complete the number, meaning that you may complete the number of days of the month by making up for what you broke during your sickness or travel. Ata' said: **And that you may complete the number** means the number of days of the month.

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Malik told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "The month is twenty-nine days, so do not fast until you see the crescent, and do not break your fast until you see it. If it is hidden from you, then complete the number as thirty."

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Husayn al-Hiri told us, Hajib ibn Ahmad al-Tusi told us, Muhammad ibn Yahya told us, Yazid ibn Harun told us, Muhammad ibn Amr told us, on the authority of Abu Salamah, 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: "Do not anticipate the month by fasting a day or two, unless that coincides with a fast that one of you used to fast. Fast when you see it and break your fast when you see it. If it is obscured from you, then count thirty days and then break your fast."

And to glorify God and to magnify God for what He has guided you to He has guided you to what He has approved of, which is fasting the month of Ramadan, and He has singled you out for it, over all other people of religions.

Ibn Abbas said: It is the takbirs of the night of Eid al-Fitr. It was narrated on the authority of al-Shafi'i, Ibn al-Musayyab, Urwah, and Abu Salamah that they used to say takbir aloud on the night of Eid al-Fitr, and he likened the night of sacrifice to it, except for those who were pilgrims, so he mentioned the talbiyah.

And perhaps you will be grateful to God for His blessings. There are reports about the virtue of the month of Ramadan and the reward of those who fast.

Abu Abdullah Muhammad bin Al-Hasani Al-Marwazi told us, Abu Al-Abbas Ahmad bin Muhammad bin Siraj Al-Tahhan told us, Abu Ahmad bin Quraish bin Sulayman told us, Ali bin Abdul Aziz Al-Makki told us, Abu Al-Qasim bin Salam told us, Ismail bin Jaafar told me, on the authority of Abu Sahi Nafi bin Malik, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **When Ramadan comes, the devils are chained, the gates of Paradise are opened, and the gates of Hell are closed.**

Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Muhammad Abdul-Jabbar bin Muhammad bin Al-Jarrah told us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi told us, Abu Isa Muhammad bin Isa Al-Tirmidhi told us, Abu Kurayb Muhammad bin Al-Ala told us, Abu Bakr Muhammad bin Ayyash told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "When the first night of Ramadan comes, the devils and rebellious jinn are chained, and the gates of Hell are closed, and not one of its gates is opened. And the gates of Paradise are opened, and not one of its gates is closed. And a caller calls out: 'O seeker of good, come forward, and O seeker of evil, hold back. And God has those who are freed from the

Hellfire. And that is every night.'" Abu Bakr Ahmad bin Abi Nasr bin Ahmad Al-Kufani Al-Herawi told us, on the authority of Abu Muhammad Abdul-Rahman bin Umar bin Muhammad Al-Tujibi Al-Misri, known as Ibn Al-Nahhas, who was asked: **Did Abu Saeed Ahmad bin Muhammad bin Ziyad Al-Anzi Al-Basri, known as Ibn Al-A'rabi, in Mecca, tell you?** Al-Hasan bin Muhammad bin Al-Sabah Al-Za'farani told us, Sufyan bin Uyaynah told us, on the authority of Al-Zuhri, Abu Salamah bin Abd Al-Rahman told us, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever fasts Ramadan out of faith and in the hope of reward, his previous sins will be forgiven. Whoever stands in prayer during Ramadan out of faith and in the hope of reward, his previous sins will be forgiven."

And in the hope of reward, his previous sins will be forgiven. And whoever stands in prayer on the Night of Decree out of faith and in the hope of reward, his previous sins will be forgiven." Imam Abu Ali al-Husayn ibn Muhammad al-Qadi informed us, Abu Sa'id Khalaf ibn 'Abd al-Rahman ibn Muhammad ibn Abi Nizar informed us, al-Husayn ibn Ahmad ibn Muhammad ibn 'Abd al-Rahman ibn Asad al-Saffar informed us, Abu Ja'far Ahmad ibn Muhammad ibn Abi Ishaq al-'Anzi informed us, Ali ibn Hajar ibn Iyas al-Sa'di informed us, Yusuf ibn Ziyad informed us, on the authority of Ali ibn Zayd ibn Jud'an, on the authority of Sa'id ibn al-Musayyab, on the authority of Salman, who said: The Messenger of God, may God bless him and grant him peace, addressed us on the last day of Sha'ban and said: "O people, a great month has come upon you - and in another narration, it has come upon you with a ta' - it has come upon you: it has shone, a great month, a blessed month, a month in which there is a night better than a thousand months, a month in which God has made fasting obligatory, and standing in prayer during its nights voluntary. Whoever draws near during it with one of the good qualities is as if he had performed an obligatory act in any other month, and whoever performs an obligatory act in it is as if he had performed seventy obligatory acts in any other month. It is the month of patience." The reward for patience is Paradise, and the month of consolation - that is, contribution - and a month in which provision is increased. Whoever fasts during both of its two days will have his sins forgiven and his neck freed from the Fire, and he will have a reward like his without anything being reduced from his reward. They said, O Messenger of God, not all of us can find what to break the fast with. The Messenger of God, may God bless him and grant him peace, said: God gives this reward to whoever breaks the fast of a fasting person with a sip of milk or a date or a drink of water. Whoever satiates a fasting person, God, the Almighty, will give him a drink from my pool after which he will not thirst until he enters Paradise. Whoever makes things easy for his slave during it, God will forgive him and free him from the Fire until he enters Paradise. It is a month whose beginning is mercy, whose middle is forgiveness, and whose end is freedom from the Fire. So increase your four qualities in it, two qualities with which you will please your Lord, and two qualities with which you cannot do without. As for the two qualities with which you will please your Lord, they are testifying that there is no god but God

Surat Al-Baqarah 2:185

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever sights the month shall fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [He intends] for you to complete the number and to glorify Allah. To that which He has guided you, and perhaps you will be grateful.

and asking for His forgiveness. As for the two qualities with which you cannot do without, they are asking. God grants you Paradise, and you seek refuge in Him from the Fire."

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Tahir Muhammad ibn Mahmash al-Ziyadi told us, Abu Bakr Muhammad ibn Umar ibn Hafs al-Tajir told us, Ibrahim ibn Abdullah ibn Umar ibn Bakir al-Kufi told us, Waki' told us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Every deed of the sons of Adam is multiplied for him, a good deed, ten times its like, up to seven hundred times. God Almighty said, except for fasting, for it is for Me and I will reward for it. The fasting person leaves his food, drink and desire for My sake. The fasting person has two joys, a joy when he breaks his fast and a joy when he meets his Lord. And the bad breath in his mouth is better to God than the scent of musk. Fasting is a shield, fasting is a shield."

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmed bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Saeed bin Abi Maryam told us, Muhammad bin Mutraf told us, Abu Hazim told me, on the authority of Sahl bin Saad, on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there are eight gates, one of which is called Ar-Rayyan, and none will enter it except those who fast.**

Muhammad ibn Abdullah ibn Abi Tobah told us, Abu Tahir 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 Rashid ibn Sa'd, on the authority of Yahya ibn Abdullah, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: "Fasting and the Qur'an intercede for the servant. Fasting says: 'O Lord, I prevented him from food, drink, and desires during the day, so intercede for him.' And the Qur'an says: 'O Lord, I prevented him from sleeping at night, so intercede for him.' So they intercede."

Tafsir al-Baidawi

185- **The month of Ramadan** is a subject whose predicate is what follows it, or a predicate of a deleted subject, the meaning of which is that is the month of Ramadan, or a substitute for fasting by deleting the complement, i.e. fasting is prescribed for you, the fasting of the month of Ramadan. It was read in the

accusative case with the omission of *fast*, or as an object, **and that you fast** and there is weakness in it, or a substitute for a numbered day. The month: from fame, and Ramadan: the source of *ramadh* if it burns, so the month was added to it and made a proper noun and prevented from being declined for being a proper noun and the alif and the nun, just as *da'iyah* in **ibn da'iyah** was prevented as a proper noun for the crow for being a proper noun and feminine, and his saying, peace and blessings be upon him, **Whoever fasts Ramadan** is based on the deletion of the complement to avoid confusion, and they called it that either because they are burning in it from the heat of hunger and thirst, or because sins are burning in it, or because it falls during the days of the heat of Ramadan when they transferred the names of the months from the ancient language. **In which the Qur'an was revealed** means that its revelation began in it, and that was the Night of Decree, or it was revealed in it all at once to the lowest heaven and then it was revealed in stages to the earth, or the Qur'an was revealed concerning it, which is His statement: **Fasting is prescribed for you.** And on the authority of the Prophet, may God bless him and grant him peace, "The scrolls of Abraham, peace be upon him, were revealed on the first night of Ramadan, and the Torah was revealed on the sixth, and the Gospel on the thirteenth, and the Qur'an on the twenty-fourth." And the relative clause is the predicate of the subject or its description, and the predicate is **whoever witnesses**, and the *fa* is for describing the subject with what includes the meaning of the condition. And in it is an indication that the revelation in it is the reason for it being specific to the obligation of fasting. **A guidance for mankind and clear proofs of guidance and criterion** are two states of the Qur'an, that it was revealed while it is guidance for mankind, a miracle and clear verses that guide to the truth and differentiate between it and falsehood with what it contains of wisdom and rulings. **So whoever witnesses the month, let him fast it.** So whoever is present in the month and is not traveling, let him fast it. The original is **So whoever witnesses it, let him fast it.** For you, the apparent is placed in place of the first implied for emphasis, and the accusative is in the circumstance, and the preposition is omitted, and the second pronoun is in the accusative for expansion. It was said: **So whoever witnesses** the crescent of the month, let him fast it, as a direct object, like your saying: I witnessed the Friday prayer, meaning its prayer. So **And whoever is ill or on a journey, then an equal number of other days** is specific to it, because the traveler and the ill are among those who witness the month. Perhaps the repetition is for that reason, or so that it is not thought that it was abrogated, as is its context. **God intends for you ease and does not intend for you hardship** meaning He wants to make it easy for you and not make it difficult. For that reason He permitted breaking the fast when traveling and sick. **And that you may complete the number and glorify God for having guided you, and perhaps you will be**

grateful. Give reasons for an omitted verb indicated by what came before, that is, and explain the whole of what was mentioned about the command of the witness to fast the month and the permission to make up for it and to observe the number of days he broke his fast in, and the permission **to complete the number** to the end is by way of wrapping up, for His saying **and that you may complete the number** is the reason for the command to observe the number, **and that you may glorify God** is the reason for the command to make up for it and explaining how it is done, **and perhaps you will be grateful** is the reason for the permission and facilitation. Or the verbs are each for its action, or conjoined with an implied reason such as to make it easy for you, or to know what you know and to complete the number, and it is permissible to conjoin with ease, that is, He wants you to complete it, like His saying, **They want to extinguish the light of God.** The meaning of glorification is to magnify God by praising and thanking Him, and for this reason it is transitive with *ala*. It was said that it is the Takbir of the Day of Eid al-Fitr, and it was said that it is the Takbir at the beginning of the month of Ramadan and what the source and the report may contain, meaning that which He guided you to. And from Asim, according to the narration of Abu Bakr, **And that you may complete it** with emphasis.